

The Lutheran.

God's word and Luther's teaching will never perish.

Thirty-fourth year.

1878.

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1878.

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K.

Foreword

to the thirty-fourth year of the "Lutheran".

"What shall I do that I may be saved?" is undoubtedly the most important question a man has to ask himself. Only those wretched people who have convinced themselves that there is no God will deny this. They, of course, think that it is foolish to embitter the short and arduous life on this earth by worrying about one's fate after death. They therefore rather say: Let us eat, drink and be merry, because tomorrow we are dead, and after death everything is over! However, even these people are by no means as sure of their cause as they usually pretend to be. As much as they try to put out of their minds any thought of a God who created them and who will judge them one day, this thought still creeps up on them not infrequently, especially when they are alone and it has become quiet around them. They may regard the Bible as a book of fables and what is preached in the churches as priest talk, and therefore not read the Bible and not listen to the sermons: the great book of nature, so wisely arranged, lies open before them, and, whether they like it or not, their eyes read in this book daily and hourly the word written therein in large clear letters: "There is one God!" - and wherever they walk and stand, their ear hears the loud sermon of the whole nature: "There is one God!" - And there is one more thing. If such atheists do wrong even according to their own feeling, then a secret judge, whom they carry in their bosom, also stirs in them and calls to their soul: "That was wrong, and God will judge it some day!" They may then try to persuade themselves that their conscience is nothing but an empty prejudice still clinging to them from their childhood, and that sin is nothing but at most a congenital weakness of their nature, but still they cannot get rid of the troublesome preacher within them, the conscience, and again and again they must hear the verdict upon them: "That was wrong, and God will judge it one day!" The consequence of this is then

St. Louis, Mo., January 1, 1878.

No. 1.

That even in the hearts of atheists, against their will, the question sometimes arises, "What shall I do that I may be saved?"

But if even atheists sometimes have to admit that this question is of great importance, there is of course no doubt among those who do not doubt God's existence and hold the Holy Scriptures to be God's Word that there is no more important and necessary question for all men than this: "What shall I do that I may be blessed?"

But what do most people do?

Some people put this question completely out of their mind, thinking that there will be time enough later to deal with this important question. They say in their heart, as it says in that song:

I want to be happy on earth first;

When I am weary of life, then I will convert; God will have mercy on me.

O nefariousness! O sacrilege!

Or is it not a frightful nefariousness to know that the question, "What shall I do that I may be saved?" is the most important and the most necessary, and to seek the answer to this question only later, that is, to want to postpone the care for one's eternal salvation? Such people know that God, out of great grace, has given a clear and certain answer to this question in his word; but so that they can continue undisturbed in their carnal security, in their vanity, in their sins, in their daily insults to God, they do not yet want to know God's gracious answer. God has already taken care of their blessedness from eternity, and they themselves do not consider it worth the effort to use even the short time of their earthly life for such care, but they want to enjoy the pleasures, goods and honors of this life first to the point of disgust and then choose God. They do not want to leave the world of vanity until it leaves *them*. They want to give the blossoms of their life to the world, to the flesh and to the devil, but God shall be content with the withered leaves of their age. O of nefarious ingratitude to their kind and gracious God!

But this is also a terrible sacrilege! For you who postpone the care for your bliss.

Do you not consider, first of all, that you must die and that death may suddenly overtake you one day and, without you being able to utter even a sigh to God, snatch you out of time into eternity and bring you before God's judgment? Or do you not consider that you may fall into a prolonged fatal illness, which you do not consider fatal, in which you therefore still postpone serious concern for your blessedness, because you hope to get better soon, or in which you are so completely taken up by your pain that you can hardly think of anything else? And do you not consider that if it already seems impossible to you in healthy days to turn to God, that this will seem to be even more difficult to you in the days of severe illness? Or do you, wretched man, not consider, on the other hand, that you cannot convert yourself, that God alone must accomplish this great work in you? Is it therefore not something quite frightening when God now knocks on your door in grace, and you do not want to open the door to him, but say to God, as it were: "Go away again and come back at another time; I have no time now; "I want to be happy on earth first; when I get tired of life, then I will convert; then you may have mercy on me"? How? have you not heard or read such sayings as these: "Seek the Lord, because he is to be found; call upon him, because he is near"? (Isa. 55, 6.) Or: "Today, if you hear his voice, do not hide your hearts"? (Ebr. 3, 7. 8.). If you now know that God is calling you to repentance, and you do not want to listen to this call now, but say, "Not yet, but later", will you not feel as the people of Israel did when God hardened their hearts and God swore in his wrath that they would not come to his rest? (Ebr. 3, 11.). Do not be deceived, God is not mocked! If God has often called upon you in mercy to hasten to save your soul, and if you have continued to oppose him with your "I will not now, but later," God can finally give you over to him and say: "What more shall we strike at you, if you only do more of the deviation? (Isa. 1, 5.). Or, as God says in the first chapter of Proverbs

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Solomon says: "Because I call, and you refuse; I stretch out my hand, and no one heeds it; and you forsake all my counsel, and will not suffer my punishment: I will also laugh at your calamity, and mock you, when that which you fear cometh. Then they will call to me, but I will not answer; they will seek me early and not find me" (Prov. 1:24-26, 28). What a terrible crime, then, to know that the question, "What shall I do that I may be saved?" is of the utmost importance, and yet to be unconcerned about the right answer to it, or to postpone the care of the right answer from one time to another! - —

There are, however, quite a few who have not only already asked the question, "What shall I do that I may be saved?" with great seriousness, but have also once taken the right path to salvation, but now think that this question is no longer of any particular importance to them. To others, they think, this question is certainly necessary, but for them it is an old familiar matter. To learn what they should do to become blessed, therefore, they do not read a book and do not hear a sermon any more; indeed, if a book or a sermon contains nothing more than a simple answer to that question, it leaves them completely unsatisfied. They read such a book and listen to such a sermon, if not with displeasure, then with the thought that it may be quite good for others, but for them it is not the food they need. They now need another, a higher teaching than that of the way to salvation. Either such persons have fallen into spiritual pride, and they now consider all kinds of difficult questions concerning religion to be incomparably more important to them than the question of the way to blessedness, or the sense of the world has again penetrated them, and they now consider such questions as the following among others to be the most important: What shall I do that I may become rich? Or, what should I do so that at least when I grow old and can no longer work, I will have enough so that I will not have to live in poverty and at the mercy of others? Or, what must I do to be and remain a Christian, and yet have the favor of the world and become a respected and honored man among it? Or, what must I do, that, though I do as the world does, yet I may remain a good Christian, and so not be condemned with the world? That I may serve God and at the same time mammon; that I may be God's friend and at the same time the world's friend; that I may be Christ's servant and at the same time put myself on a par with the world; that I may be a brother of the faithful and yet be ashamed of them, be more like the children of the world who benefit me more, or do them more good; that I am considered a zealous promoter of the church, and yet can care more for the world; that I seek first the kingdom of God and his righteousness, and yet can run and run most day and night after earthly things; That I am a faithful Christian father, and yet I can educate my children after the manner of the world, instruct them at times to make money, and let them indulge in all the vanities of the world; that I do not violate my conscience, and yet here and there in trade and commerce, in matters of business, I may speak against the truth and not act entirely honestly; that my faith is active through love, and yet I need give nothing or little to the poor, nor lend to them for nothing.

that I can speak against my brother, be angry with my offender and take revenge on him; that I can keep a pure heart and yet be unchaste in thought, deed, word and deed; that I can be humble and yet rise above others; in short, that I cannot live completely as a Christian and yet be considered a Christian and die as a Christian. In short, that I do not live completely like a Christian, and yet I can be considered a Christian and die as a Christian? -O wretched people who, instead of asking, "What shall I do that I may be saved?" carry in their hearts, whether consciously or unconsciously, those mad questions! They may have once righteously turned to God and become true Christians, but they are no longer, perhaps not for a long time. They have left the first love, have first become sluggish and lukewarm, and finally cold. They still keep the outward appearance of true Christians; They still go to church, to confession, to Holy Communion, still hold themselves to a Christian congregation as its members, still profess their faith in it and its teachings, still attend its meetings from time to time, still pay their contributions to the upkeep of church and school, still keep away from the coarse vanities of the godless world, still read their morning and evening blessings, still pray before and after table, still read in God's Word and in religious books and magazines, but - their heart is divided; it is no longer completely in the things of Christian godliness; they have the name that they are still alive, - and they are dead. Woe to them if they do not return to the way to blessedness which they have left! The terrifying word of the Lord applies to them, that where the righteous turns from his righteousness and does evil, all his righteousness that he has done shall not be remembered (Ezk 18:24.); yes - it is frightening to say - to such a Christian who has fallen away without knowing and believing it himself, even his former true conversion becomes a stench of death unto death, relying on having been truly converted so many years ago, and therefore thinking that he no longer needs an answer to the question, "What shall I do that I may be saved?", while he has again become blind about

the right answer to the same.

With God's help, we intend to show our dear readers what this right answer is in the next issue of this newspaper.

(To be continued.)

(By decision of the Northwest Teachers' Conference, communicated by Ch. L.)

The Christian community school a missionary institution.

That the church has the calling and the duty to carry out internal and external missions is beyond question for us; for Christ's command to his disciples: "Go into all the world and preach the gospel to every creature" was not only given to them, but is binding for the church until the last day.

The church carries out part of its missionary task by establishing Christian schools wherever a door opens for it to do so. - The church is encouraged and motivated to establish such Christian schools by the following passages of holy scripture: Marc. 10, 14: "Let the little children come to me, and do not hinder them, for such is the kingdom of God. Joh. 21, 15.: "Feed my lambs." Ephesians 6:4: "Bring up your children in discipline and admonition unto the Lord." As a mother nurtures and cares for her little child, and takes all care for its flourishing, so the church spares no expense or effort, the school,

her foster child, and to bring it into a flourishing state. She considers the school to be a planting place of the Holy Spirit, through which she is built up, and rejoices over its flourishing more than a gardener whose plants and little trees grow freshly for transplanting and moving. If such love and care for the school is lacking in a congregation, it is to be feared that the right spiritual life is still lacking in it.

Luther speaks gloriously about the above in the following words: "Nothing will help us and our descendants more than maintaining good schools and educating the youth. For these are the little plants by which the church of God, as a beautiful garden, is built and planted; therefore all of us, who want to be Christians, are obligated to help and promote them with all our faithfulness, with what we are able. Worthy schools are the tree of all morality in human life, and if they decay, great blindness must follow in religion and other useful arts, laws and histories, and a coarse and brutish life ensues among the people; therefore all wise rulers have considered that the schools should be preserved and that they should be a great light of civil life. If schools increase, it is good and the church remains righteous, even if the teaching is pure. For the sake of the church, Christian schools must be preserved."

We now ask: How does the Church fulfill her missionary task through the school? The Lord Jesus gives us the best guidance for this in the holy Lord's Prayer, when he teaches us to pray in the first petition: "Hallowed be thy name. This happens where the Word of God is taught in a pure and unadulterated manner, and we also live holy lives according to it as the children of God; for right teaching produces right faith, and right faith is followed by a pious life. Therefore, when the holy Word of God is taught in a school according to the instructions of our Lutheran Small Catechism, the school fulfills its mission. Dr. Luther says about this in the following words: "The best and most useful teachers and the best of all are those who can teach the catechism well, that is, the ten commandments, the faith and the Lord's Prayer correctly, these are rare birds; for there is not great fame and appearance in such, but nevertheless great benefit and is nevertheless the most necessary sermon, because in it the whole Scripture is briefly comprehended, and there is no gospel in which one could not teach such, if one only wanted to do it, and to take care of teaching the common man. In our Catechism, we find the doctrine of salvation listed in the most beautiful order. In the treatment of the first main section, the teacher finds an opportunity to present to the children the holiness and justice of God, that he, as a holy God, is an enemy of all sin, and as a just God must punish every sin, even the smallest. The pure mirror of the divine law convinces the child how he is completely depraved by nature and irredeemably lost for the sake of sin, but also shows him, after he has become a child of God through faith, in what works pleasing to God he should practice. In the second main section we are then taught about God's nature and will of grace, that in Christ alone is all salvation and righteousness to be found. In the third section we are taught how we should trust in the faithful God as our Father, Redeemer and Comforter in all distress and how we should call upon Him for help. In the fourth section we are then led to show our children,

how the gracious God took care of their misery immediately after their birth, washed them in Christ's blood through baptism, and through it excepted them into his kingdom of grace. In the fifth and sixth sections we have the opportunity to speak about how the faithful God follows up the fallen penitent sinner and the despondent and of little faith with his grace; by the holy absolution and by the sacrament of his body and blood he assures them of the forgiveness of their sins. - Wherever a school diligently teaches biblical history alongside catechism, and the two go hand in hand, it is a missionary institution. There is a real Bethel. God and the holy angels look down with pleasure on such a school. There the Lord Jesus is present according to his promise. There the Holy Spirit is doing his work. There God's kingdom is built and the devil's kingdom is destroyed. - While the faithful God looks down with pleasure on such schools, the devil tries with all his might to destroy such gardens of God by making the congregations indolent and indifferent to such schools, by hindering the teachers in the faithful direction of their profession in every way, and by trying to tear the seeds of the divine word out of the children's hearts again. Therefore, we all have cause to pray diligently the third petition, "Thy will be done on earth as it is in heaven." To build up a Christian school, besides faithful instruction in God's Word, it is also necessary to defend it; for through the cunning plots of the devil and through the fickleness of men, all kinds of abuses threaten to break down in it, which stand in the way of its growth. And this is what I would like to draw the reader's attention to.

The children of a school are to take part in all Christian instruction until they are confirmed. A Christian school would be acting contrary to its missionary vocation if individual children were not allowed to take part in religious instruction, for example, or if they were dispensed from learning religious pieces by heart. A community should be happy when many children from outside crowd into its schools, and not tire, even if this often demands heavy financial sacrifices from it. No money in the world can be better invested than that which is used for the establishment of Christian schools; it bears the richest interest. There is no institution from which the church and the state benefit more than from a Christian school. In no way can we make more friends with the unjust Mammon than if we support Christian schools with the same. On that day, many parents will boast loudly: because our children were accepted in the parochial school, we too have come to the knowledge of the truth. - It is unloving and contrary to the missionary spirit that should be found in every Christian congregation, if in it the thought comes to dominate: We care only for our own children, let others care for theirs; that would be like burying the entrusted pound in the sweat cloth. Certainly everyone will reproach it as unkind if a poor man turns away a hungry and needy person from his door without alms. Is it less uncharitable if a Christian community denies other children the food of the soul by not giving them room and opportunity to hear God's word in its schools? It is just as unchristian and unloving when a

The church is in every way uplifting and supporting its school system, but individual members still send their children to the English free school. I am certainly the last person who wants to diminish its usefulness for certain needs of the state; but it cannot bear comparison with our Christian schools because of the instruction in the divine word, especially when in the latter the same is also done in the so-called real subjects. - For every Christian there is the divine commandment: "Train up your children in the discipline and admonition of the Lord. This is certainly not done in the English free schools. Our next Christian duty is to lead our children to the Lord Jesus; being rich and a fine American does not make us happy either temporally or eternally.

A community should ensure that the schooling of its children is not interrupted too often. Poor school attendance gnaws at the school like a cancer. How can a child be established in the doctrine of salvation if he misses school once or twice a week? or has to work during the summer, and attends school only the few winter months? It cannot be lamented enough how indifferent some parents are in this matter; they sin not only against their own children, but against the whole school. Such absences from school make the children discouraged and lethargic, because they cannot get along with their classmates, and they hinder the progress of the school in general. The teacher has to spend many an hour teaching such children who do not attend school well; the time is taken away from the whole class. Also, the bad habit, which threatens to break down more and more in our communities, cannot be reprimanded often enough, that, in spite of the sparse school attendance, the children of 12 to 13 years are to be confirmed, mostly for the sake of the shameful mammon service. Many parents regret this step too late, when they learn that their children are not capable of anything solid and certain, neither in spiritual nor in worldly matters; they are then exposed to every wind of false doctrine, and must allow themselves to be chided by everyone, even in civil life. - The congregation should also see to it that only faithful and competent teachers are employed in its schools. The mission of a school is misguided if such teachers are employed who are not well grounded in the doctrine of salvation or even have rationalistic principles. Luther says: "If the fathers and masters of the earth do not know God, God also makes that no child or servant will know Him. The congregation should also see to it that the teacher is not burdened with too many children; for if the teacher has too many pupils, he cannot exercise the proper care in teaching and discipline of the individual children. The home should go hand in hand with the school. It is of great benefit if parents often consult with their teacher about the condition of their children; they should also refrain from making any judgment about the teacher's conduct toward the children before they have consulted with him. It is a common complaint among teachers that most children do their homework poorly or not at all; many students do not think about their daily selections until they enter the classroom. It is the duty of parents to diligently inquire of their children at home about their assignments, and to set aside a certain amount of time each day for them to learn them. What a blessing it would be if the father were to teach a piece of catechism or a Bible study at the home service every day.

or a song verse would be asked! Or if the mother, in her quiet chores, would call her child to her before he goes to school and have him recite the lesson she has given him! Where the home and the school do not work into each other's hands, the latter cannot prosper; in the home what the school builds up is often torn down again. Daily experience teaches us how the children of unbelieving and false-believing parents usually sit there indifferent when such teachings of the Word of God are treated in school about which they are otherwise taught at home; how children who lack the right discipline at home usually remain unrestrained despite all faithful school discipline. - Either the discipline at home, even often in school, is too lax, as with Eli, or too strict. In Luther's writings we find a wonderful saying about this: "Parents are generally to blame for the ruin of their children. They generally cause it on these two sides: either by too much coddling and pampering, or by too much severity and bitterness. There must be moderation on both sides."

Wherever the word of God is in the air in a school, the children are sustained and strengthened in their baptismal grace by the living seed of God; the Holy Spirit works and sustains in them the faith that the Lord Jesus is their all and everything. Through the love of Christ, they are urged to become little missionaries; they not only seek to draw other children into their schools, but their gaze is also directed to the countless Gentile children who still sit in darkness and the shadow of death. It is the task of the Christian school to awaken this missionary spirit in its children. The teacher has the best opportunity to do this when dealing with the second request. He should tell them about the misery of the poor heathen, how they are without God, without Christ, how they worship the devil in their heathen idols and how they are eternally lost; but that it is God's serious will to bring them to the knowledge of the truth, for which the

gospel of Jesus Christ is the only means.

The teacher can now show his students how they can already promote the missionary work in their part by praying for the poor Gentiles that God will send them his word with great multitudes of evangelists. He instructs his children that when they pray the second petition, they also pray for the spiritual welfare of the poor Gentiles. Many words of encouragement can be added to the biblical stories. The wonderful guidance of the people of Israel, from Abraham's time on, shows how God also wanted to bring the poor Gentiles to the knowledge of His will of grace. In his wanderings through the Jewish land, the Lord Jesus also makes many detours into the neighboring Gentile countries in order to reveal himself to these peoples as their Savior. Several times he takes the opportunity to praise the faith of the Gentiles against the stubbornness of the Jews. Only the examples of the Cananaean woman and the centurion of Capernaum are mentioned here.

An example worthy of imitation is given by some of the teachers in our synod, who hold a monthly missionary lesson with their students. Even if this cannot be done everywhere due to special circumstances, the teacher still finds an opportunity here and there to inform his students about the heathen world. The appropriate material would be put into our hands if the resolutions of the Northern

Western District Synod regarding the publication of a missionary magazine. If the hearts of the children are won for the mission in this or similar ways, then the hands will open of their own accord. The teacher only has to get his children into the habit that they bring their mite for the mission, if possible, regularly; here a friendly reminder from his side will be enough to drive away any negligence that may occur. By regular giving, the children will be accustomed to sacrifice, and will also be discouraged from snacking. By placing a box in the school, many a child is reminded of his duty by himself.

If we look at our Christian schools in the way described above, their position in the world is not so small as it often appears to our foolish reason, but it is a glorious pleasure garden of God, in which he walks with his ministering spirits, the dear angels, and comes down to bless us. Alas! Why are we often so lax and indolent for such work? Finally, may the following statement by Luther inspire us to renewed zeal: "Therefore, father and mother, servants and maids, schoolmasters and preachers, and all who deal with young servants, should be heartily willing and merry for such things, and not let anything spoil them; for the angels are not ashamed to serve the young servants and to look upon them.

(Submitted.)

A little child so löbelich Is born to us today -

is known to be the beginning of an old Christmas folk song, which is later found as the second verse of the Christmas song: "Der Tag, der ist so freudereich" ("The day that is so full of joy") in the song collections of old and new times and thus also in our hymnal under No. 17. Long before the Reformation, this verse was already sung as one of the "jubilant songs of the holy Christmas" in the early masses and vespers, and indeed quite happily and sweetly by the children, who jumped up and down and clasped their hands together, which is probably why Luther began his famous song of "God's sweet miracle deed" in memory of this kind of children's Christmas services:

Now rejoice, dear Christians, and let us jump joyfully, so that we can sing confidently and all in one with joy and love, and so on.

We recently sang the above verse again last Christmas. God grant that it was done by all of us with "air and love". But should it now have faded out again until the next Christmas? When once a great doctor asked the master Philippus (Melanchthon) through his servant, why one always used to sing around Christmas: "A little child is born to us today," since the Lord Jesus became man several hundred years ago? - Melanchthon answered: "Tell your Lord, if he does not need consolation also today? - Titius, who also tells this story, adds: "That was a good Christian answer, for we cannot deprive ourselves of the dear Christ Child a day, indeed, not an hour, we must have him still today, a day and all days."

So that we may also need this verse for our comfort after Christmas and then sing it all the more "confidently and all in one with joy and love" at the next Christmas feast, the sender sends a passage from a children's sermon of the

He had it published in 1550 under the title: "A gracious and godly new year from the newborn child, our only mediator and savior JEsu Christo about the comforting saying Esaiä: Us is a child born, and a son is given to us; and about the old Christian song: Ein Kindelein so löbelich. He, one of the most fiery preachers of the old Lutheran Church, whose soul was especially quite filled with the hatred of the pope desired by Luther to his friends, says thus in said sermon: "Such a blessed, highly consoling song the orthodox Germans sang to their dear little children 900 years ago, before the accursed Pope, the true, poisonous, right Antichrist, with his seductive doctrine of the devil, corrupted the noble German land and forced it under his damned yoke, pure humanity and false, fictitious worship of his stinking bulls, indulgences, masses for souls, pilgrimages, invocation of saints by monks, consecration of bells, and so on. etc. forced them there. Nevertheless, the holy evangelical song has remained until our time; yes, it has shone like a bright ruby in the frightening darkness of the damned papacy, unhindered and unchallenged, also unpunished. Therefore we Christian Germans should give thanks, praise and glory for eternity for such a heavenly, blessed treasure of this evangelical children's song, where we cheerfully praise and thank God and sing from the heart: A little child so lionly is born to us today. For through this beautiful, strong children's song we Christians can reject and even eradicate the whole cursed papacy with all its gimmickry and human doctrine; that there is no salvation, comfort, peace and joy of conscience, nor blessedness to be found in all the works and merit of the world, but only in the dear only begotten child Jesus, as Peter says in Acts 4. 4 We should also give eternal thanks to God not only for

the comforting nursery rhyme "ein Kindelein so löblich", but also for the blessed Easter song, when we Christians sing and sound from the heart: "Christ is risen from the torment"; and for the Christian song: 'Now we ask the Holy Spirit'. All Christians have considered these three songs at their end, have been preserved in faith by them and have become blessed in this dark damned papacy, which has plunged all men into hell with the doctrine of loose human merit, until they have forgotten their blessed baptism and have trusted in the poisoned merit, intercession and invocation of the saints and have not relied solely on the merit of Jesus Christ. Here we sing: "Salvation is all ours", that is, through the infant Jesus we alone will be saved, if we constantly believe in Him, that He is our righteousness, that through His blood He has redeemed us. Amen."

F. L.

In Schleswig-Holstein

an association was founded in 1873 by four preachers and members of the congregations in the parishes of Kropp, Haddebye, Hollingstedt and Treya, which was originally intended to be limited to these parishes, but since 1875 has already received members in the most diverse areas of the country and about 80 branch associations. Under the name "Krop- per kirchlicher Anzeiger" this association also publishes a paper edited by Pastor Paulsen in Kropp. In this paper is the answer to the question: "What does the association of the four parishes want?" This answer is worth sharing with our readers.

at least in the main. It says as follows:

"The association of the four parishes wants to help in its part that our people not only remain with the dear faith of our fathers, but above all learn to know, appreciate and practice it again.

We want to remain Evangelical Lutheran, and those who no longer are, should become so again. It is our Lutheran Church which above all preserves the jewel of the Gospel pure and unadulterated. Our fathers sealed the truth of the Gospel with their lives; but today the majority of our people do not even value it enough to risk their time and property on it.

The time of apostasy has come, which the apostles foretold, an apostasy as it has never been in the Church of Jesus Christ. The Christians are ashamed of their religion and have become Christian Turks, Christian Jews or Christian Gentiles. It cannot be much worse in Turkey and among the Gentiles than among these so-called -children of God*. It is clear as daylight before everybody's eyes that with the faith also the custom and the blessing have left the life. The pious customs of our fathers have been abolished, and in many cases the last vestige of religious testimony has already become a laughingstock. It has come to such a pass that the former clergyman of a small town in Schleswig reports: Those of the young people who want to go to church almost sneak around the houses out of shame to be seen by their comrades. We see the New Paganism triumphing everywhere. It is impossible for us to be indifferent to this. Christianity is a salt that should and must permeate everything.

Now it is certain that very many cannot seek our faith in its glory and beauty, because it is impossible for them to be attracted by what they are praised as Christianity. Experience proves that countless can be won over to the faith of the fathers if they are helped to get to know it again. But this can only be done by a number of Christians who really let the gospel take shape in themselves and who take life in God seriously.

The church in its present form does not help, because it is weakened by its compromises with the enemy. The soldiers who have excluded enemy troops among themselves can no longer fight against the enemy. We can see clearly where this abandonment of the church's goods and mixing with those of whom the holy apostle says: 'Come out from among them'; 'Neither shall ye eat with them' has led.

For this reason, the association of the four parishes invites all those who are willing to remain faithful and firm in the faith of the fathers and to let it really become a power in heart and home to join it and become members of the association of the four parishes. Then, however, to help with all seriousness that the truth of the gospel, the faith of our fathers, becomes a vital force in their circles, so that more and more people will be attracted by it: To take part in the beatific power of the gospel and to enter into service for him who gave his life in death for the sake of our salvation.

To this end, we want to testify loudly that we do not want to make a new faith, but to remain faithful and unchanged in the old, proven faith until the end of our lives.

We do not believe in this faith at the end of our lives, because we know that it has been tried and tested, and that we can live happily and die blessedly with it, because life is too short for many trials; what is lacking at the bottom will be remedied at the top.

That is what the association wants! It wants nothing for itself, but everything for the Lord Jesus, who has truly earned it for us that we do everything for him.

In connection with us are women's associations, whose members receive especially Christian writings for free distribution. - Likewise, the association includes young women's and young men's associations, whose members mainly also practice singing....

The Lord has blessed our association wonderfully. Once again we have to have our association organ printed in larger numbers.... More and more families are deciding to reintroduce the otherwise despised home devotions, and books have already been distributed for about 25,000 marks. But how much could still happen, if everyone would really help according to his strength, and how much must still happen, if our country and our church of the Lord JESU shall really become again! Therefore, do not delay, for time is precious.... Furthermore, no more sluggishness: Forward, forward under the cross:

The banner of the cross leads us on, You follow, brave man of war! We save not money, we save not goods, For to our Savior belongs our blood! But he who dares not all for him, He is not worthy to be called 'Christian.

So much for the answer. There can be no doubt that this association has set itself a wonderful goal and that the dear men who founded and lead it mean it faithfully. But whether the association will achieve its beautiful goal is, of course, another question. Within such a thoroughly corrupt regional church as Schleswig-Holstein's, in which even the most obvious deniers of Christ occupy many pulpits, faithful Lutherans cannot remain without denying, and their sowing, no matter how zealous, is sowing under the hedges." The country church Babel can no longer be healed. Of it it is said, as the "Answer" itself testifies, "Come out from among them!" May the Lord make these men realize this and lead them out soon, before it is too late, before their sowing is choked again in the midst of the thorns of the national church.

W. [Walther]

To the ecclesiastical chronicle.

I. America.

The Allentowner Calendar by Brobst, Diehl & Co. has been published again for this year. Besides the popular statistics, it contains the biography of Blessed Pastor Brobst (with his picture) and other shorter articles of various contents. In one article, "Changes in the Text of the Catechism," there is justified testimony against changing the text of the Lutheran Catechism. In another: "The sign of the cross" the words of the catechism are explained: "you shall bless yourself with the holy cross" - and also the retention of the same in the catechism is given the word. With this, however, Dr. Späth, the writer of this part of the Calendar, punishes his English brothers from the *Council*, who have provided the English edition of the Catechism. In the same, the unchanged Luther text is not given. In particular, it is highly un-Lutheran and therefore disturbing that the first, third and fourth commandments are not given in the New Testament version. **G.**

The Bible outnumbers even the most popular newspapers and journals and all books in the number of copies printed and sold. According to the latest count, there are 25 Bible societies in Germany (except for Canstein's Bibelanstalt, whose exclusive purpose is the printing of Bibles, not their independent distribution). The most important of these is the main Prussian Bible Society in Berlin, which has 162 daughter societies; in 1875 it distributed close to 100,000 Bibles in the old Prussian provinces; since its founding in 1814 it has distributed more than four million sacred writings. - The 25 German Bible Societies together distributed over 186,000 Bibles in 1875, and since their existence, a total of over 8 million Bibles in Germany (including Alsace-Lorraine). In addition to the German societies, the British and Foreign Bible Societies also work in Germany; they have main depots in Frankfurt a. M., Cologne and Berlin, and employ printing presses in Germany to a considerable extent; well over 400,000 holy scriptures in various languages were printed in Germany in the past year. The number of German sacred writings distributed by them in 1875 is 209,000, while the total distribution since 1830 amounts to nearly 8 million. Thus, through the mediation of the Bible societies in Germany, more than 395,000 Bibles were distributed in 1875 and 16 million since 1812. In 1875, there was one copy of the Holy Scriptures distributed through the activities of the societies for every 104 inhabitants. (Fr. B.)

The National Christian Association, whose purpose is to work against secret societies, also held its annual meeting last year in Dayton, Ohio. There were 225 delegates present from 8 states of the Union. In his address the chairman spoke of the purpose of their union and set apart the mischief of the secret societies. Of these he said, among other things, that they could not possibly be reformed and improved, that they claimed divine prestige, that their benevolence was only a pretense, and that their pretense of morality and religion was nothing but fraud. In the resolutions adopted by the assembly it is stated that the secret societies are pagan and that Christians cannot remain neutral and indifferent towards them.

G.

American congregations, as is well known, usually have people sing for them in church services, and spend large sums to hear beautiful singing. In New York, a soprano singer usually receives from \$400 to \$800, some \$1000, even \$1500; tenor singers up to \$800.

The **enthusiast Moody** has lost the respect of many, even of the General Synodists, because he recently, while preaching for a Congregationalist pastor, also undertook to administer the Lord's Supper in his place, since he is not ordained. Although we believe, according to God's Word, that ordination does not in itself qualify one to administer the Lord's Supper, and although we most emphatically condemn it when men without a proper profession preach and administer the Sacrament to the church, we cannot see that it was such a great forgiveness that Moody administered bread and wine - bread and wine, not because he is not ordained, but because the enthusiasts in general administer nothing but bread and wine in their Lord's Supper.

G.

What the sect preachers on *Thanksgiving Day*. (Thanksgiving Day). The Lutheran church newspaper reports the following from Columbus, O.: In a Methodist pulpit, a Presbyterian (the congregations of the same stock had gathered for a communal celebration on this day) preached on the subject: How lovely is the day of thanksgiving, because it gives an opportunity, at which good friends and members of a family can cultivate sociality. To the praise of this speaker, it must be noted that he had the good sense not to choose a text for his "sermon". Thus, at least no scriptural word was homiletically desecrated, as usually happens when a text is only put in front of a pulpit speech as a motto. This is what a Congregationalist preacher did, who chose the text Matth. 16, 3: "Can you not also judge the signs of the times? Among these signs of the times the *Thanksgiving speaker* counted: the 80,000 miles of railroads in the United States, the 100,000 miles of telegraph wires, the great discoveries in the field of mechanics, and finally: the m urphy (temperance) movement. Because of these great signs of the times, and because of several others like them, the enthusiastic pulpit orator urged his hearers "to be quite thankful this day." But the most brilliant example of homiletic nonsense was probably delivered by our "colorirter" Baptist. Pastor and writer Poindexter. This gentleman, who presides over a large Negro Baptist congregation and also has a large *barbershop* where he shaves when he is not preaching, preached on Col. 3:5 on the day mentioned: "and be thankful." In doing so, he now gave many reasons why one should be thankful, reasons like the speaker described earlier. But he had discovered one reason of gratitude for the American people which probably no other speaker or minister had thought of, and he now brought it forward with great enthusiasm. He said from his pulpit literally as follows: "Among the many causes for thanksgiving which we have as a people today, none is greater and more important than the fact that General Grant is at present being received everywhere in Europe with glorious tributes of honor." So-. That is all we want to report. What has been said suffices to show once again how sermons of thanksgiving have been preached in thousands of sectarian pulpits. The dear reader, however, should be especially grateful that he was granted to hear something different and better in his church on Thanksgiving Day!

A Methodist congregation recently published in one of its papers the following program of festivities (whether to make money or to attract the masses is not said): "The ladies of the Trinity Methodist congregation, with the cooperation of the pastor, have made arrangements for concerts, lectures, and the performance of the costumes and customs of the various countries, of the world. Only six evenings. Revand 40 people

in oriental suits, the excellent orator N. and the excellent singer N. are on the program." The "Zeitschrift", from which we take this, rightly reminds us of the word of the Lord: "My house is a house of prayer, but you have made it a murderer's pit."

Even the Methodists are beginning to see the dire consequences of ecclesiastical union with those of other faiths. Thus a certain Dr. Porter in *Zion's Herald*, after saying that he has always been suspicious of union meetings with other believers: "But, what is far worse, by entering into such an ecclesiastical union, Methodists admit that the errors of the doctrine and life of others are unimportant and do not

add to their claim to piety, although they are forbidden by our doctrine and are considered ungodly enough to excommunicate a person who harbors them. That is what we condemn as sin in our own church, that we call good and Christian by such association with dissenters. Is this right?" Then he complains that thereby his church

6

many members were lost, and finally says: "No excuse is valid here, and we cannot understand how a preacher who is true to his confession can enter into such a suicidal union." What do you suppose "Brother Rast" Hiezu says to this? or the Lutheran Doctors Conrad and Seiß? Ad. Bd.

As is well known, the **German unbelievers** want to found a teachers' seminary; they have already decided several times that it should come into being, but they cannot raise enough money for it. In various cities the women are supposed to take the matter into their hands, but it still does not want to happen. In New York, for example, such an association was to be founded recently. The most urgent invitations to appear had previously appeared in the newspapers. On the evening in question alone, 5 ladies with 4 gentlemen, as well as 2 reporters and 2 doormen were assembled in the brilliantly lit hall after 8 o'clock. Something like mission cannot be carried out where the driving force of religion is missing. The rationalistically trained bourgeois rightly contends that unbelief does not need to be taught, but will find itself, and that it is therefore better to carry one's money to the saloon than to pay into such a seminary fund.

"Germania". The editorial staff has received several submissions complaining about the unchristian content of this paper. However, it is not inclined to accept such complaints; for those Lutherans who, despite the already supplied proof that the paper contains soul poison, nevertheless favor it, can hardly be cured of their blindness by it. D. R.

II. abroad.

Drinking houses. Even the "Liberals" recently pointed out in the Prussian House of Representatives how alarming the proliferation of inns and thus of liquor stores was. One of these deputies reported that in Osnabrück the number of taverns had risen from 16 to 96 since 1869! The "Pilgrim from Saxony", who reported this, added that he knew of a village, on whose main street 7 houses next to each other contained 5, say 5, restaurants or, as they say here, saloons and 1 "Büddchen"; if one went a little further, one would again come across 3 inns, one next to the other. In addition, what is a criminal offense in France and Austria, and to some extent also in Sweden, i.e. drunkenness, is a mitigating factor in court in Germany, if someone has committed a crime while drunk. Unfortunately, the situation in our America is no better, if not worse, especially where Germans and Irish make up the majority of the population. Since the saloon business is almost regularly profitable with light work, many leave their regular profession and add a new one to the already existing crowd of drinking establishments. If only Christians would not succumb to this temptation! But many have succumbed to it in this time and have lost their faith and good conscience. Dear Christians, do not forget the word of God: "It is better to go to the house of complaint than to go to the drinking house. (Eccl. 7:3.) W. [Walther]"

A piece of monastic obedience. As is well known, all who enter the monastic orders must, in addition to the vow of celibacy and poverty, also take the vow of unconditional obedience to their superiors. The following shows how this obedience is sometimes: In the Maronite monastery of Byshery in the mountains of Lebanon there was until recently an abbot named Ephraim, who was guilty of many irregularities, as a result of which the Maronite patriarch demanded his removal from office by the pope, which was immediately granted. This time, however, the patriarch did not count on the monks, because when the successor to the abbot, appointed by him, arrived at the monastery, he the monks did not want to know anything about him and simply threw him out of the door. Eighteen of these disobedient monks were now arrested and brought before the governor of Lebanon, Rustem Pasha, who wanted to subject them to a strict interrogation. The moment they were brought into the courtroom, fifty of their colleagues, all armed with knucklebones, rushed into the room and began to beat the Pasha's soldiers, about twenty in number. The latter, of course, did not fail to answer, and so the monks and soldiers fought each other valiantly, and only after a detachment of soldiers had arrived as reinforcements could peace be restored in the courtroom.

Dear "Lutheran"!

Not long ago, an appeal went out in your columns to all our synodal congregations to levy a collection at the Reformation Feast to pay off our synodal debts, so that the joyful news could soon resound: "No more debts in the synodal treasury!" The Reformation Festival is now over and the collections have been taken. What is the result? Have we achieved it? And if not, how much is still missing? If all the district treasurers would tell our general treasurer what they have received for this purpose, he could let us all know through you what has happened. And if something is still missing, we want to collect again soon, until the goal will be reached. Ad. Bd.

Inaugurations.

The sad events in St. Paul's parish at Michigan City, Ind., resulted in a number of former members resigning for Grwiffens' sake and organizing themselves into an "independent" parish. After a call was made to Rev. E. C. Georgii to serve the same from St. Joseph, Mich. as a branch, he was duly installed on the first Sunday of Advent by order of the Reverend Presbytery by the undersigned. I. F. Niethammer.

According to notice received, the Rev. W. Endeward was installed in his new office by the undersigned on the 3rd Sunday of Advent at St. Paul's Lutheran parish in and about Boaz, Richland Co, Wis. M. Claus.

Address: Rsv. 'W. Lnäsvurä,

Lo "2, Itioklsvä Oo., 'Wjs.

By order of the Most Reverend Presidency, Rev. C. Meyer was installed at his new congregation in Webster County, Nrbr. on the 3rd Sunday of Advent.

R. H. Biedermann.

Addr.: Rov. O.

61ov8Mov, -zVsk-stsr Oo., Rodr.

By order of Praeses Beyrr, on the 3rd Sunday of Advent, Rev. W. F. Seeger was installed in his new congregation at Long

Green, Baltimore County, Md.

Cl. Strengths.

Address: Ksv. l'. LssZtzt,
Duturrs^sLaltinoro

Oo.,

Introduction and consecration of the church.

In accordance with the commission received, on the second Sunday of Advent, Pastor R. Eirich was installed in his new congregation in JoneSvillr, Jnd, assisted by Pastors Nützet and Fischer, and at the same time the new church of the congregation was consecrated. H. Jüngel.

Address: Rev. R. Liriotr,
3ori8svill8, Lurtüotomsv 6o., Inä.

Church dedications.

On the first Sunday of Advent, St. John's Lutheran Church in Burr Oak, Michigan, dedicated its newly built church, a beautiful frame building, 30 X 50, with an 87 foot steeple, to the service of the Triune God. The following preached at this festivity: Pastor Weiset in English and Pastor Gose and undersigned in German. A. Henkel.

On the 24th Sunday after Trinity, the Lutheran congregation of St. John's consecrated its new church to the service of the Triune God. In the morning Pastor Engelbrecht preached, in the afternoon Pastor Löschen. Joh. Thurner.

Mission Feast.

October 31 was a day of great joy for the congregation of the undersigned. On this day, in connection with the Reformation celebration, they also celebrated their first mission festival. In addition, God had also granted them the joy of being able to welcome their first pastor and founder, Pastor Schieferdecker, into their midst on this occasion. Great was the joy of those members of the congregation who had taken part with their former pastor, once more than 30 years ago, in all the difficult struggles and great difficulties under which the congregation had come into being. Pastor Schieferdecker also held the Reformation sermon in the morning. In the afternoon, Praeses Erdmann, of the venerable Illinois Synod, preached a mission sermon. Pastors F. W. Holls and F. Schaller, with a number of their congregation members, as well as some members of Praeses Erdmann's congregation, were present as festive guests. There were also some guests from St. Louis, among them the currently invalid Pastor G. Horn. Our singing choir contributed to the elevation of the celebration. The collections resulted in H40.00. I. Nightingale.

Conference - Displays.

The Dodge - Washington Conference will meet, s. G. w., from the Uten to January 16, 1878, at the home of the undersigned, tovn ok Luddart. W. Schimpf.
Post Office r ^Voocklniä, ^Vis.

The teachers of the Christian Synods of Missouri and Minnesota in the State of Minnesota are hereby kindly reminded that, s. G. w., our joint conference will be held at the home of Teacher H. Fischer in St. Paul, Minn. from February 12 to 14. C. Th. Dießner.

The 2nd District of the mixed Lutheran Pastoral Conference in Minnesota meets from 28th to 30th January 1878 in the congregation of Mr. Pastor L. v. Schenck at Rochestrr.

G. Schaaf.

Revenue to the Eastern District's coffers:

For the synod treasury: Don of the congregation in Martins- ville H4.00. congregation in Johannisburg 1.50. From Past. Kolbe 2.00. Harvest Festival Collecte of congreg. in Wellsville 9.42. DeSgl. in BasS- woodhill 5.00. From congreg. in Brgholz 2.57. Trinity congreg. in Buffalo 15.00. congreg. in Lohocton 5.19.

For repayment of Synod debt; From Olean congreg. 10.55. Allegany congreg. 9.42. From Past. Frey's Gem. in Albany 30.00. From the Gem. in North East 9.07. Gem. in York 70.91. From Past. Walker 5.00. From the Gem. in Meriden 36.61. Gem. in Harlem 23.00. Gem. in Port Michal ond 7.35. From Past. EirichS congreg. in Albany 28.80. from drr St. PaulS congreg. in Baltimore 106.85. St. Andrew's congreg. in Buffalo 15.50. congreg. in Tonawanda 2.85. Jmmanuels congreg. in Baltimore 55.47. congreg. in Wellsville 10.00. school there 2.88. congreg. in BaSSwoodhill 3.50. don Mrs. Past. Zollmann 1.00. from the Gem. in Rorbury 11.51. from Carl Schmidt 40 Cts. Don the Gem. in Lonaconing 6.50. Gem. in Barton 4.70. From Past. Sander 2.00. From the comm. in Col- legepoint 8.00. Comm. in New York 46.71. Comm. in Town Ash- ford 14.55. From Past. Rademacher 6.20. From drr Gem. in Freedom 5.00. Gem. in Richmond 24.00. Gem. in Bayonne City 18.50. From Past. Beyers Gem. in Pittsburg 72.00. past. Engelker's Gem. in Pittsburg 11.85. Mrs. H. 5.00. H. Ilse 2.00. From the Gem. in Allegheny, Pa., 15.00. Gem. in Williamsburg 50.00. Gem. in Germantown, Md., 7.56. Trinity Gcm. in Buffalo 44.00. Gem. in Hamburg 30.00. From Past. Bosch 2.00. by Gem. in Rondout 11.75. by Gem. in Paterson 22.85. by Teacher Richter 2.00. by Past. Zollmann 5.00.

For the orphanage near Boston: From the confirmands of Past. Franck 3.50. Don of an unnamed mother by Past. Her 5.00. A virgin by dens. I.M. High Time Collecte by Jacob Drum 2.81.

For the orphanage near Detroit: From the comm. in North East 3.60.

For Rev. Oestermeier: Bon of St. PaulS congreg. in Baltimore 4.30. By F. Schaefer 1.00.

For poor students in Fort Wayne: From the First Women's Club in Olean for K. Engelder 6.00. Gem. in Bergholz for Otto 1.63.

For poor students in Addison: From the First Women's Club in Olean for A. Wicdemann 6.00. Bon Mrs. Kotschky 1.00.

For poor students in St. Louis: From the parish in Bergholz for Rehwald 6.16. Parish in Bayonne City for Prchthold 7.50. From Maria Nefeln 1.00. Preisinger 1.00.

For the Freeport community: Don F. Schaefer P 1.00.

For the Negro mission; Don of the commun. in Loua- coning 5.35.

For the building fund: Don an unnamed by Past. Her 8.00.

For the Collegr. Entertainment Fund: From the Gem. in New York 6.75. From Preisinger 1.50.

For the orphanage bet Mount Vernon: wedding collecte at Scholz 7.0H.

For the congregation in Lock Haven: From Pastor Engelder's Gem. 7.00. Gem. in Cohocton 3.00.

For the heathen mission: From the congregation in Ma- rietta 2.00. From F. Schäfer 1.00. F. Böthe 1.00.

For widow's fund; From Rev. Sieckr 5.00. Gem. in Cohocton 4.00.

For the community in T o p e ka : Don of the community in Colle Point 1.35.

New York, 1 Derbr. 1877. I. Birkner, Kassirer.

Incoming to the coffee of the Western District:

To the synod treasury: from Past. Hunziker in Cooper County, Mo., L2.M. Mrs. Past. Fackler in Lyons, Iowa, 1.00. Past. Buerger's parish in York County, Nebr. of, 12.60. Past. Bergts Wem. in Paitzdorf, Mo., 6.00. by himself 2.00. Harvest Festival Loll. by Past. Bürgers Gem. in Hamilton County, Nebr., 6.00. By St. Johannis Gem. past. OetsenS in Montirello, Iowa, 10.50, his Zion's congreg. 2.50. From Past. Biltz in Concordia, Mo. 2.00. past. Hörnicke in Pleasanton, Lol, 2.00. Coll. of the Gem. Past. WilleS in Brownsville, Mo., 4.00. Dankopfr of Mrs. Hafemeister in Lafayette County, Mo., 2.00. Of Past. ScheipS Gem. in Kossuth County, Iowa, 2.00. Past. Brandt's Gem. in Clarinda, Iowa, 4.56. D. Vogel by Past. Stiege" meier in Dubuque, Iowa, 1.00. Harvest Festival loll. d. Gem. by Past. Leßmann at Sherrills MountS, Iowa, 8.50. Coll. of the comm. of Past. Hilgendorfs at Bell Creek, Nebr. 6.00. Coll. of Gem. Past. Seßler's at Hampton, Iowa, 2.45. Of Past. SapperS Gem. in South St. Louis, 13.20. From Trinity^Distr. in St. Louis, 10.80. From Past. Hirschmann in Colzar, Lol, 3.10. Coll. of the Gem. Past. Vettres in Cole County, Mo., 5.00. From Jmman.Distr. in St. Louis 41.90. From Past. ScheipS Gem. in Kossuth County, Iowa, 3.00. Coll. of JohannisS Gem. Past. FreseS in Dodge County, Iowa, 4.30. Don of whose Jmmanuels comm. ibid. 6.70.

For the repayment of the synodal debt: From ZionsGem. past. TirmensteinS in New Orleans, La., 88.60. Coll. Past. Hunziker's Gem. in Cooper County, Mo., 3.30. From its Filial Gem. 2.55. Collecte, ges. on A. Birnbaum's wedding by Past. Kaspar in Lee County, Ter., 10.25. Don N. N. by Past. Kaspar ibid. 4.75. by an unnamed person in Indianapolis, Jnd., 5.00. AdventS coll. of Zion Distr. in St. Louis 70.00. Bon Past. Stiemke'S Gem. in Warda, Ter., 25.00. AdventS-Coll. of TrinityS-Distr. in St. Louis 92.63. From Past. LeuthäuserS Gem. in Stanton County, Nebr., 7.00. Past. HouS' Gem. in Columbia, Ill, 8.30. Whose Cross's Gem. in St. Clair County, Ill, 7.55. Whose Gem. in Tentreville, Ill, 6.60. Past. Michels' comm. in Boruf Creek, Mo., 3.00. Past. KaSparS Eben-Ezer's congreg. in Lee County, Ter., 8.00. Reformation Feast Collect: From Past. KanningS Gem. at Warfield, Iowa, 10.00. Past. Endres' Gem. at Boone, Iowa, 3.60. Whose Gem. at Boone, Iowa, 4.25. From Past. Meyer's Gem. at Leavenworth, Kans. 10.60. Past. LohrS Gem. in GaSconade County, Mo., 3.10. Whose Filial Gem. 1.50. Past. KathainS Grm. in Hoyleton, Ill, 25.15. Past. Hvfius'S Gem. in Harris County, Ter., 3.50. Past. Glimmer's Gem. at Hanover, Mo., 9.00. Past. Rösener's Gem. at Rose Hill, Ter., 50.00. Past. GrafelmannS Gem. at West Dayton, Iowa, 2.25. Past. BergtS Gem. at Paitzdors, Mo., 10.50. Whose Filial Gem. 6.25. Rev. NethingS Gem. at Lincoln, Mo., 12.00. Rev. Hanawal'd's Gem. at Louisville, Nebr., 5.65. Rev. Kösterings Grm. in Altenburg, Mo., 45.00. Rev. ScheipS Gem. in Algona, Iowa, 7.00.

For Internal Mission: From D.M. in Baltimore, Md. 10.00.

For Negro mission: Kindtaus coll. by Past. Studt, Luzerne, Iowa, 4.50. From N. N. by Past. Lohr in GaSconade County, Mo., 5.00. Thank offering by Mrs. Past. Stkemke, Favette County, Ter., 5.00. Bequest of a dying person in Past. She kerS Gem. in New York, 5.00. A portion of the Missionfrst-Loll. by Rev. Hoyer in Nemah, Wis., 5.00. Don D. Vogel by Rev. Stirgmrier in Dubuque, Iowa, 100. past. Hirschmann in Colfar, Eol., 2.50.

For poor sick pastors: From the Jungftauen-Verein der Gem. Past. B'ltz' in Concordia, Mo., 7.75. from Mrs. Tassen in St. Louis 2.50. D. Vogel through Past. Stiegemrier in Dubuque, Iowa, 1.00. Coll. Past. Schieferdeckers Gem. in New Gehlendrck, Ill, 4.00. Thank offering from I. G. Goodman by Past. Penalties in Omaha, Nebr., 2.50. by Past. Hirschmann in Colfar, Col., 9.50.

For the building fund: from the two Gem. Past. Mallons in Magnolia, Iowa, 5.00.

For the Emigrant Mission in New York: From Past. Michels' Gem. in Franklin County, Mon., 2.10. Past. Richter's Gem. in Ellisville, Mon., 3.50.

On the seminary - household treasury in St. Louis: Harvest Festival Coll. of the Gem. Past. Kaihains in Hoyleton, Ill, 14.85.

For poor students in Fort Way ne: Harvest Fest loll. of Gem. Past. LohrS in GaSconade County, Mon., 2.15.

For dirDeaf and Dumb Institution: Coll. sent at F. Gehner's wedding by Past. Lohr in GaSconade County, Mo., 3.50. By Past. Hofius in Harris County, Ter., 1.50. Past. Bergts Gem. in Paitzdors, Mo., 4.50. Coll., ges. from M. BrunS infant baptism by Past. Biltz in Concordia, Mo., 3.40.

St. Louis, 20 Decbr. 1877.

E. R oschke.

Entered the Coffee of Illinois - District:

For the synod treasury and debt repayment: By Rev. Strikter in Proviso, belatedly to Collecte at Reformation Feast, 4-2.10. By Rev. Baumgärtner's congregation in Huntley 3.00. Rev. A. WangerinS Gem. in Town Summer, Collecte on Harvest and Reformation Feast, 12.00. Pastor Riedeis Gem. in Bloomington 15.65, and from the Singchore of Teacher I. Brase there 27.05. Past. ReisingerS Gem. in Danviue 11.75. Communion Collect by Past. Flachsbart's congreg. in Dorfty 4.15 and 9.35. Rev. Kothe's congreg. in Litchfield 20.00. By Rev. Kühn in Belleville, Collecte sr. Gem. on Reformation Day, 8.00. By Rev. I. Drögemüllrr in Arenzville from sr. Gem. 9.80, and by himself 2.20. By Past. Engelbrechts Gem. in Chicago 40.00. By Rev. Seidel in Keokuk Junction from sr. Gem. 15.37, by Heinr. Fleßner 50 CtS. and Heinr. Büß 1.00. By Past. Günther and sr. Gem. in Geneseo, Collecte on Reformation Day, 7.00. By G. Brauns from Rev. Traub's Gem. in Crète 17.00. By Rev. E. A. Sieving in Manito from sr. Gem. 4.00, by Rev. Kowart, contribution for 1877, 2.00 and for debt redemption 1.00. By Rev. Franke, Collecte on RrformationSfcste by Rev. Feiertags Gem. in Aurora, 19.00, thanksgiving offering by Mrs. Marie Muschlrr there 2.00, and by D. D. in Addison 10.00. From Chicago: By Rev. Bartling from Carl Bähringer 1.00; by Rev. Wagner belatedly to the Collecte on Reformation Day 1.00 and by Mrs. Beduhn 1.00; by Pastor Succop from Mrs. Fenbt 1.00. By Pastor Strege in Dundee, Hauscollecte in sr. Gem., 38.00, and Dankopfr by Mrs. Stern-

berg 2.00. Regular contributions: From Past. Wunder and Past. Schlechte 2.00 each, Pastor H. Kollmorgen 6.tX), by teachers Lücke, L. H. Zoll and H. Fischer 2.00 each. By Past. F. Schaller's Gem. in Red Bud 30.00. By Past. Schlechte, Collecte of his congregation in Stewardson on Reformation Day, 4.25. By H. Neuhaus in Addison 1.00. By Past. W. Krebs of his. Gem. in La Rose 4.60. By Past. Oetting by sr. Congreg. m ElliottStown 6.45. By Rev. G. Wangerin in Altamont, WeddingScollcten, 10.00. By Rev. H. Kollmorgen of his Gem. in Wabash County 5.10. By Past. Achenbach in Venedy by C. Tempelmeier 5.00. By Rev. A. D. Greif in Chandlerville, Collecte sr. Gem. on Reformation Day, 6.00. By Rev. Hallerberg of St. Jacob's congregation in Quincy 10.00. By Rev. Döderlein of S. Bensemann in Homewood 2.00. By Pastor Dörmann's congregation in Yorkville 14.00. (Summa H402.42.)

For the Synodal building fund: By Wm. Martin in Altamont from Past. G. Wangerins Gem. in Bethlehem H37.00.

For the inner mission: By I. W. Diersen of Past. Traubs Gem. in Trete H9.00.

For the Synodal Heathen Mission: By Past. Lehmann in Chicago by Chr. Zum Mallm H3.00. By Past. Achenbach in Venedy by Ch. Biermann 5.00. By Past. Hallerberg in Quincy from sr. St. Jacobi parish 50.00. Through teacher C. Iahn in New Haven, Ind, from two children 8 Cts.-.

For the Negro Mission: By Rev. F. Schaller's congregation in Red Bud H12.25. By Rev. W. Krebs, Collecte sr. Gem. in La Rose, 3.40. (Summa H73.73.)

For college maintenance in St. Louis: Communion Collecte of Past. Döverlein's Gem. in Homewood H8.35.

For college hauShalt in St. Lou'is: By Past. Bergen of sr. Gem. in Prairie Town H46.00.Z

For Student Siebrandt in St. ^Louis: By Pastor Dooerlein in Homewood: from sr. Gem. M 1.55, from H. Richter 1.00 and Siekmann sen. 5.00.

" (Conclusion follows.)

Entered the caste of the northwestern district:

For sick preachers and teachers: By Past" G. Schaaf's congregation in LewiSton H6.50. Past. I. Schlerf 1.00 By Past. H. I. Müller HochzeitScollctei W. M. Schwarz 6.10. By Past. H. Fischer in Maple Works 2.00. Carl.Caesar in Milwaukee 1.00. teacher G. Bartelt 1.00.

For the orphanage at St. Louis: From Past. I. Schlerf 1.00.

For the mission among the Negroes: From the Salems congregation in Greenwood 4.25. From Past. G. P. H. SchaafS congreg. in Lewiston 8.00.

For the Baltimore Emigrant Mission: By Past. I. Schlerf 1.00.

For the emigrant mission in New York: From Past. I. Schlerf 1.00. Wedding scoll. at F. Dinnies 4.48.

From Past. F. Johl's congregation in Claremont 6.00. Past. G. P. H. Schaaf's congreg. in Lewiston 4.50. Past. Präger and his St. Peter's Gem. 2.70.

For the Heathen Mission: By Past. E. Theil's congregations 10.00. Past. I. Vchlerf 1.00.

For the deaf and dumb institution near Norris: From Past. I. Schlerf 1.00. Mission festivals"!! in Ahnapee 8.74. From Past. MertenS 2.00. WeddingScoll. at A. Zimmermann 4.32. By Past. C. "A. MeyerS Gem. in Frconia 2.00.

For Brunn students in Springfieldr From the Gem. of the Past. A. Roblack 5.50.

For Brunn's pupils in Fort Wayne: From Traugott Neigenfind in New London 5.00. From St. Stephen's congreg. in Milwaukee 14.00.

For poor students in St. Louis: By Past. I. Schlerf 1.00. Traugott Neigenfind 5.00.

For the orphanage at Addison: Wedding coll. from F. Abel at Oshkosh 2.05. From the school children at Grafton 6.50. From Marie Kohlweg 1.00. Past. EbertS Gem. in Hancock 2.77.

For the preachers' and teachers' widows' fund: by Past. C. Börnecke's Gem. 6.00. Mrs. I. Vollrodt in Waronia 2.00. Past. W. Friedrich's Gem. in Waconia 7.00. Watertown 4 25. Past. Hilds Gem. in Ledarburg 5.81. Past. E. AulichS Gem. 2 80. wedding coll. at Quadc 3.16. by teacher G. Bartelt 4.00. by pastors C. Börnccke, W. Friedrich, I. I. Walker, A. I. Döhler and F. Leyhe 4.00 each, G. Kühle 5.00.

For Pastor Brunn's institution in Streben: From Past. M. Claus in Sandusky 1.00. F. Brandt the same. 1.00.

For the synod treasury: From teacher H. C. Fischer 2.00. From pastors G. P. A. Schaaf, E. Rolf, C. Börnecke, W. Friedrich, H. Rathjen, HUD, E. M. Zorn, F. Leyhe, I. Diehl, I. Horst and Osterhus 2.00 each, G. Kühle 2.50.

For poor students in Addison: wedding scoll. at W. Frenz 10.35.

For Pastor Döscher: From C. Hahn 50 Cts. C. Ruphat 25 Cts.

For inner mission: From Past. E. Theel's congregations 13.00. Past. E. G. C. Markworth, surplus of collected travel money 26.00. Past. I. Schlerf 1.00. M.ssi on ssestcoll. in Past. Zimmermanns Gem. in Ahnapee 20.00. From Past. W. Friedrichs Gem. in Waconia 8.35. Past. I. I. Walker's Gem. in Bear Creek 2.32, Lavahee 1.13, surplus of deputy's travel money in New London 92 Cts, Maple Creek 30 Cts. From Past. SNitr's Gem. 2.90, Past. G. Kühle 2.00. Carl Caesar in Milwaukee 50 Cts. Past. Hild's Gem. in Eedarburgh 10.21.

For the Iowa City congregation: From Past. Schumann's Gem. 3.46.

For the congregation in Olive: Bon Past. Schumanns Gem. 3.46.

For the congregation in Topeca: From Past. Schumanns Gem. 3 46.

For the congregation in Lock Haven, Pa: From Past. Chr. Löbers Gem. 14.30. From Past. WambSganß' Gem. 10.35. Past. I. HorstS Gem. in Hay Creek 4.50.

For the congregation of Pastor Willkomm in Saxony: By Past. Präger 1.00. (Conclusion follows.)

For the Deaf and Dumb - Institution at Norris.

From C. Bieth in Detroit H1.00. By Kassirer I. S. Simon in Monroe 53.43. From Mrs. Strikter in Unionville, Mich. 6 pairs of cotton stockings. By Kas. Bartling of the parish of Past. Gotsch's in Aork Centre, Ill, 13.00. From the comm. of Past. Hartmann in Woodworth 5.84. from children of the Gem. 1.00. By Past. Reichman, Collecte sr. Gem. in Wapa- konrtta. O., 5.00. By Mr. Hanselmann in White Rock from the children of the Sunday School 1.00. By Kas. Grah. 33.30. By Past. Liefeld at Ripon, Collecte, 6.25. By Rev. Hassold of Mrs. Weihe 1.00. By Rev. Hertrich of the comm. in Faribault, Mtnn. 5.00. By Rev. Böppler at Cole Camp, Mo., 2.00. By Past. Holterman at Island Grove, Ill, 7.75. by Gem. members at Millers, Mich, 62 cord firewood. By Past. Pfeiffer bet MarySville, Kansas, 2.50. By Rev. Michels in Gasconade County, Mo., 2.00. By N. N. in CollinSville, Ill., 1.00. By iPast. LeßmannS Gem. in Dubuque, Iowa, 1.80. By same from Mr. Vogel, 75 Cts. From Past. MkeßlerS Gem. in St. Louis County, Mo. 8.80. From Past. Crämers Gem. in Pottowatomie County, Iowa, 2.80. From Past. Biedermann in Hebron, Neb., 1.35. From Sunday School students in Mobile, Ala. 10.00. From Women's Missionary Society of the Rev. Frey in Albany, N. I., 10.00. From the congreg. in LeedS, Wis. by Past. Sauer 2.50. From the students of the Lutheran Martini congreg. in Baltimore, Md. by Teacher PeterS 5.00. Collectirt of members of St. TrinitatiS congreg. and Verein members in Detroit by John Büngr 25.50. From I. Schott in Walden- burg, Mich. 1.50. G. Heineke in Sheboygan, Wis. 1.00. By Past. Lübker in Washington by Confirmanden, 7.00, N. N., 1.00. By Mr. Bach in Racine, 2.00. By Past. Grauper in Chelsca, Mich. collectirt 6.30. By Past. Riedel, Collecte sr. Gem. in Charlotte 6.50. By Past. Breakman by school

children 3.50, by Mrs. ^Lankowitz 1.00. By Past. Weyel in Darmstadt, Jnd. of whose Dreieinigkeits Gem. 22.15, of sr. Petri-Gem. 3.10. By Kas. Bartling from Mrs. Hoffman" 2.00. By Past. Pennekamp from sr. Gem. in Bremen 6.15. By Past. Berger in Prairie Town Kindtaufcollecte 2.00. By Past. Ahnrc in Forestville, Mich. by Bender and Kühl each 1.00. By Past. Lange in Dcarborn subsequently by Härtung and Schul" 1.00 each, Miller and Brude 50 Cts. each. By teacher Onasch in Amtlich 1.00. By Past. Bernthal, Collecte sr. Gem. Frankenhiß 15.00. By Past. Hahn in Sebewaing, Mich. from various persons 7.51. From Maria Schüler in Adams County, Jnd, 2.00. By Martin Priegel in Frankenlust 1.00. By Hrn. v. Nenner collectirt in Frankenmuth, Mich., 11.15, in Amelith, Mich., 12.60, in Frankentrost, Mich., 14.30, in Sebewaing 63.11 and 7.51. By Past. Sievers from sr. Gem. Frankenlust 50.00. From the Women's Association of St. Trinitatis-Gem. in Detroit, Mich. clothes worth 33.31.

Received for poor students: Through Mr. Past. F. L. Geyer from 3 members of his. Gemeinde H3.00 for Urban. By Mr. Past. Lehner at a wedding 16.00 for Sondhaus. By Hrn.^last. Stöffler harvest festival-Collecte sr. Gem. 9.00. By Mr. Past. "sapper of the women's association sr. Community 10.00 for dumbbells. By Mr. Past. Studt Collecte sr. Gem. 5.00 and by Mr. A. Happel ges. at the wedding of Mr. E. Kirchmann 5.25 for Andr. Müller. By Mr. Bonnet of the ZaneSville Sewing Society 11 quilts padded. By Mr. Tönnics on Mr. Schlech- te's child baptism ges. 2.20 for I. Ehlers. By Mr. Past. Streiß- guth sMinnesota Synod) 13.50 for Gutknecht. From Mrs. Ham- mon here to provide laundry for poor students 5.00. Through Mr. Past. Hügli from the Jungfrauenverein sr. Gem. 5.00 for Kaiser. By Mr. Past. Schaaf from sr. Gem. 22.00 for Schatz. By Mr. Past. E. Brauer ges. at the wedding of Mr. C. Steinmeier 5.00 for Keller. By Mr. Thormälen of St. Paul's Parish, New Orleans 25.00 for dumbbell. By Mr. Pastor Dorn, Reformation Frst Collecte sr. Gem. 13.45. By Mr. Past. Niethammer of the women's association sr. Gem. 5.00 for Siegert. By Mrs. Past. Wüstemann of the Collinsville Women's Association 10.00 for the SchwankovSky brothers. From the Young Men's Association of the Trinity District in St. Louis 15.00 for Moravia. By Mr. Past. Husmann from Mrs. Wittwe Linnert 5.00. By Mrs. Past. Wüstemann from the Collinsville Women's Association 16 shirts, 2 pairs of stockings. Through Mr. Past. Schulcnburg for Mr. Chr. Bürtsch's wedding 7.00 for Grabarkewitz. Through Mr. Past. Brügmnn by F. Hinze 5.00. By Mr. Past. M. Hahn Thanksgiving Collecte sr. Gem. 12.00 for Hoyer. By Mr. Präses Kühn sMinnesota Synod) 15.00 to cost money, 13.00 to books and 12.00 again to cost money for lathe operator.

A. Crämer.

The undersigned also gratefully certifies that he has received the following gifts of love for the building of the church:

By Mr. Past. I. Schlerf G1.00. By Mr. Past. E. Franck from N. N. 25 Cts. By Mr. Past. F. H. Reichmann from Mr. Joh. Lunz sen. 3.00, from the Gem. 1.50 and from Mr. Lorcncz Sammetinger sen. 50 Cts. By the pastors I. Schuhmacher 2.00, I. C. Rupprecht 2.00, I. M. Hahn 7.25. By Mr. Kassirer Roschke 10.15. By Mr. Past. I. Kogler 6.10. by Mr. Cassirer C. Eißfeldt 2.35. by Mr. Cassirer I. Birkner 6.00. by Mr. Cassirer I. S. Simon 4.85. by Rev. A. W. Frese 15.00.

On behalf of the Trinity - Church zn Martinsburg, Dixon Co, Nebr.

Br. Eisen beiß, Rev.

for the preachers and Lehrer widtwn and orphans caffe (middle districts).

have been received:

1. contributions.

Don the gentlemen postors: Ph. Fleischmann, G. Runkel, F. W. Husmann, Dr. W. "ihler, H. Horst each H4.00, G. W. Schamm P2.00.

2. gifts.

By Mr. Past. F. W. Husmann by Mrs. C. E. Elbrecht H1.00 and by Mrs. A. M. E. Linnert P5.00. By Mr. Past. G. W. Schamm, wedding collecte at Mr. Carl Meyer, P3.00.

M. Conzelmann.

Received with warm thanks from the undersigned:

From Past. L. L. Schmidt's congregation for H. Frincke 413.41. By Past. F. W. Franke, missionary rolls 5.00. By Mr. Wiese for M. Stebban 5.00, for the same at Miss Gtiske's wedding gcs. 5.25. By Past. Niemann from his Jünglings- und Sing-Verein for W. Lucas 23.00. By Past. H. Mcyer from W. F. Gallmeyer 2.00, on Mr. Grick's wedding gcs. 8.75. By Dr. Sihler from Mr. Fr. Crämer sen. 4.00. By Past. Ph. Schmidt Taufcollerte at Hr". Dröge 2.50, from the Women's Association for H. Rohlfing 7.00. By teacher Falch for A. Rehwatdt at Mr. Fr. Dönger's wedding ges. 6.10, from D. Gombert 5.00, L. Gombert 3.25. From Past. Niethammers Gem. for Fr. Brust 20.00. By Past. M. Wyneken from Mrs. A. Br. 5.00, from Frauen-Verein 10.30, from Jungfrauenverein 3.70 for F. Schrie-fer u. W. Theiß. From the congregation in Newburgh, O., for E. Meiländer 10.00. From Past. L. Böse u. Gem. 7.18. From Past. Schöne-berg's women's club 1 quill, 3 shirts, 1 dec. socks.

Delayed by mistake:

By Past. F. H. Reichmann, Jubelfestrolle 47.50, another Lolleete 5.85. By Past. Niemann at Jürgemeier's wedding for Rabe 21.38, at Kardemeier's wedding for Dröge 1.00, for Lucas 13.20 and from some members of the congregation for the same 7.00. From Mr. I. Wiegand for I. Haisch 5.00. From Past. Stocks Jungfrauen-Verein for F. Schröder 12.00, for Stephan 12.00. By Mr. I. Keller of the Immanuel-Gem. in Lancaster, O., for Westerhausen 25.00. By Past. I. L. L. Frese for Bruun'sche Zöglinge 4.50. By Past. A. Eh. Bauer from the Gem. in Tandy Creek 5.00. By Past. Ph. Schmidt for troughs 2.50. By Past. Wichmann for P. W. 5.00.

Otto Hanser.

For dcn maintenance of Mr. Pastor Däschleins, who is working on the Mission field in Jackson, Nobles and Rock County in Minnesota, I have received the following gifts:

From Past. I. H. Müller's congregation a part of the MissionScol-lecte 418.00. Past. H. Stute- Gem. in Wisconsin 5.00. Wittwe Kluge in Milwaukee by Past. v. Brandt 1.50, by sr. Gem. in Blue Earth City 3.36. Past. Janzow 1.40. Communion collect of my congreg. 3.88. By Rev. Dahl 1.00. From teacher "Eber" 3.00. From my parish from Fritz Stolt 2.00. Wilhelm Bode 1.00, Christoph Heidorn 50 Cts., Louis Bode 75 Cts., August Bode l.tto, Carl Bode 2.00, Christ, u. Aug. Stolt 5.00 each, He'n'r. Busse 2.00, Wilh. Kahle 50 Cts. From Past. Müller 2.00. From Mrs. Weinheimer 25 Cts. From Past. Emmcl 5.00. From Past. Bör- necke's Gem. a part of the harvest festival collection 15.00. From Carl Püplow auS Past. Hodtwalkers Gem. 1.00. From my Gem. collected at Aug. Nabe's wedding 7.25. From Past. v. Brandt's Gem. in Blue Earth City 1.82. By Past. Mende from some members of his congregation. Gem. 1.50. By Past. Janzow by several members of his congregation 2.70. By Rev. Parish 2.70. By Rev. Kretzschmar's congregation. harvest festival roll 16.50. From Past. Rådeke's Filialgem. in New Market from Wiese 5.00, Meier 50 Cts, Buyke and Spree each 2.00, Sandmann, DodeS, Gardner, Denke, Hamann, W. and H. Meinke each 1.00. From the congregation in Arlington a part of the Kirchweihcollecte 9.50. From Past. SchulenburgS Filialgem. in Wilton 12.00. Heinrich Bode from my parish 2.00. Past. Landcck 10.00. A heartfelt "Vergelt'S Gott" to all dear donors! Courtland, December 6, 1877, K. F. Schulze.

For the "Lutheran" have paid:

For the 32nd year: Pastors: H. B. Hustvedt, B. Lange 420.00, E. Hoyer 65 Cts, P. F. Germann l.t>5.00, G. Erdmann, A. L. Bauer 416.25, I. Friedrich 45.40, E. Engelder 416.50, A. Mennicke, R. Picper 65 Cts, H. Sieving 44.05.

Further, the men: I. F. H. Krüger 42.45, G. M. Herrmann 41.20, F. Schcpller, G. Gutknecht, A. Paar 46 80, L. Klmgborg, Val. Meyer 415.00, H. Rabe, A. Einwächter 420.00, F. Reese 4101.15, C. F. Grauer 410.10.

For the 33rd year: Messrs: A. Detzer 45.40, W. Wackernagel, I. Trautmann 434.65, G. Land- grebe 4'1.15, C. Kühn, H. B. Hustvedt, I. Bundenthal, W. P. Engelbert 439.15, H. W. Hömann, F. Lindemann, C. Kretzmann, H. Gose 70 Cts., R. Köhler, A. E. Winter 43.90, C. L. Jan- zow, K. L. Moll 413.00, G. Plehn 45.40, E. G. Hiller 41.20, W. Pennekamp 420.35, I. Dörfler, H. Norden, G. A. Müller 43.30, G. Schaaf 45.85, H. Wunder 4'50.00, E. G. L. Mark- worth 44-50, G. Erdmann, I. Seidel 4'14.85, H. Kretzschmar 45.40, E. Röder 422.95, P. Köhler, H. Rathjen 46.75, I. G. Nütz- l 44.45, I. G. Kunz 4'10.00, I. G. Sauer 417.55, E. Dö- ring 44.05, I. Friedrich 45.40, E. Engeldcr 425.60, F. A. Warnke 42.35, T. Sienmke 45.40, G. Streckfuß 420.00, H. Kühn 41.50, P. Brand 42.50, E. Hoyer 44.05, I. P. Fackler 42.70, F. Büchrlc 418 90, L. F. Frey, H. W. Leßmann 411.50, H. G. Crämer 431.05, A. Pfister, C. Dowidat, P. A. RaSmuffen, M. Claus 42.70, E. Denninger 48.10, L. L. Janzow 42 70, E. Stubnatzy 65 Cts, A. Saupert 429.55, R. Pieper, H. Sieving 46.00. "

Further, the men: I. F. H. Krüger 14.85, I. Scherccr, F. L. Weiß 42.70, C. Wille 416.20, I. Hafner 412.90, A. H. Hase- Meister 48.50, W. F. Krull, E. Witt, L. Trcttin 420.00, E. Vog- ler, H. Lohrmann, D. Köncmann 412.1X>, R. A. Wismar 410.80, G. M. Herrmann, I. M. Hubinger 432.55, H. gränzen, C. Lob- tien, M. Rupprecht, G. Gutknecht, A. Paar 38.20, I. M. Fleffner, W. Kahle, I. Martensen, F. Köhn 443.20, L. Böcklmann 44.50, A. H. C. Hafemeister 47.70, H. Streinming, E. gickweiler 421.00, I. W. Müller 41.50, H. Gerling 43.10, L. Iahn 413.50, H. Dadlow 416.20, P. T. Bürger 420.00, G. L. Bernthal 410.00, L. Napp 415.20, H. D. F. Brockmeyer 420.<X1, F. Reese 494.50, E. Pohlmann 419.55, W. F. Stork, G. Winneberger 436.45, F. Zielsdorf, G. Bcmthal 48.90, Leon. Schmid" 446.20, F. Llußmann, E. Bühring.

For the 34strn year: Messrs. Pastors: C. Becker, F. Dreyer, I. Ansorge 44.05, C. Seuel, G. S. Löber 41.50.

Furthermore the gentlemen: I. Kubl, G. M. Herrmann 45 Cts, I. Heitkamp, I. Martensen, I. Dreier, B. Gotsch, L. Kehrback, W. F. Storck, I. Gaus, W. Schäfer 41 10, E. Bübring.

Furthermore: Mrs. Worthmann, Mrs. Fanny Sienknecht.

M. L. Barthel.

Books - Display.

Passion Book. Devotions for the Domestic Celebration of the Holy Passion Season. Collected and edited from the older treasures of the orthodox church by F. Lochner, pastor of the Lutheran Trinitatis parish at Springfield, Ills. St. Louis, Mo. 1877.

One of the most glorious institutions which our dear Evangelical Lutheran Church has taken over from the old, still orthodox church, is undoubtedly that for a long time before the feast of the glorious and joyful resurrection of the Lord, "and until this feast, one has occupied oneself not only in special public services, but also in the Christian houses with devout contemplation of the story of the suffering and death of the Savior. After all, Christ's passion and death is the central point of our entire most holy Christian religion. Therefore St. Paul calls the whole teaching of it the sermon of the crucified Christ and the word of the Creuze. (1 Cor. 1:18, 23.) And no matter how often one hears or reads about the power and fruit of suffering and death during the entire church year, it is not enough; the story of it is the foundation on which that power and fruit rest and without which neither can be properly manifested. Luther therefore writes in the introduction to his Passion sermons:

"Because the time is approaching when it is especially customary to preach and contemplate the suffering and death of our Lord Jesus Christ, let us leave our usual sermons for the time being, and make room for the time, and direct our

sermons to deal with the history of the suffering of Christ. For although we should not forget the suffering and death of our Savior for a moment, but should always remember it and thank him for such great love and good deeds, it is nevertheless fine, useful, and good that we take some time in the year to preach the history of Christ's suffering publicly, so that the young people who are growing up and the simple-minded people will not forget such history, but will always keep it in fresh memory.

"During the year we preach more about the fruit and power of Christ's suffering, how we are to believe in him, and how we are to be justified and saved before God through faith in him, and with this same article we fight against all false teachers, even against the devil himself, who would gladly overthrow and tear away this article and faith from us. Now, however, it is right that at this time the historia and history be treated as it has been. For on this history stands the foundation of our salvation, on which we build and defy, even against the gates of hell, as St. Paul says in 1 Corinthians 15, that the gospel which he first gave to the Corinthians, and which he himself also received, and which they also received and accepted, is: That Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures.

"Therefore, history should not be forgotten by us Christians, lest it happen to us as it did in Judaism, when the Jews forgot Mosiah and all the miracles and benefits that God had shown them, that even the book of the law was lost among them for a long time, and happened to us in the papacy, when the sufferings of the Lord were preached in such a way that they said and knew how to say more about the sufferings of the dear saints, and especially of the virgins of Mary, than about the sufferings of Christ." Thus far Luther.

In addition, the history of the Passion is so rich that it is not enough for a godly Christian to hear only a short sermon on it every week during Lent. He will enjoy the full intended blessing of this holy time only when he contemplates Christ's reconciling suffering with his own every day and accompanies Christ in spirit on his entire last course of suffering up to the rocky grave. For this purpose, many beautiful Passion books have been published, that is, books intended for the private devotion of Christians during the holy Passion period. Such a book is the "Passion Book", which our dear brother Pastor Lochner has edited and which has just come out from our synodal printing house under the above title. And we may assure our readers that it is not out of partiality when we state that this "Passion Book" leaves all previously published books of this kind behind in several respects. Although the dear editor has not given anything of his own, he has made such an excellent selection "from the older treasures of the orthodox church", arranged everything so beautifully and kept such a correct measure for each contemplation, that there can be no more suitable book for the preparation of a daily Passion home service during Lent. It contains 66 Passion devotions on the whole story of the suffering and death of the Lord. Each one is divided into 7 parts: 1. Short Sum-

marin" as a heading, 2. two to four introductory song verses, 3. the relevant prophecy as a motto, 4. the text from the story of the Passion, 5. the reflection on it, 6. a prayer and 7. some final song verses. For those who wish to sing the selected hymn verses during their devotions, 6 lesser-known chorale melodies in four-part harmony for accompaniment with the piano or melodeon are appended. Pastor Lochner's special gift for church liturgy and his refined taste and understanding for the same has again proven itself in the masterful compilation of this Lutheran Passionale. Blessed is the family who chooses this book as their daily homily during the holy season of Lent! For merciful hearts longing for Jesus, it will bring a blessing for which they will praise God and bless the author. In the preface the latter reports: "If it pleases Him (the Lord) to let this work find a friendly reception, and if He gives life and health, then later the Passion Book may also be followed by an Easter Book for use in the joyful days from Easter to Pentecost." We can only express the heartfelt wish that this work, too, will be completed as soon and with God's help as successfully as the present one.

Our Passion book, including the title, dedication, preface, index and musical supplement, contains 443 pages in small octavo. The binding is tasteful and solid. The book is available from our general agent Mr. M. E. Barthel, Dörner vk Äliami 8tr. anä Incklana Xvs., 8t. Douig, Zcko., for P1.25, plus 10 CtS. for postage if sent by mail. W. [Walther]

The Little Treasure of Prayers, being a translation of the Epitome from the German larger "Treasure of Prayers" of the Ev.-Luth. Church, published in St. Louis, Mo., with a new Appendix. 1877.

This is, as the title indicates, our dear so-called "Little Prayer Treasury, an excerpt from the larger Lutheran Prayer Treasury published in St. Louis, Mo. together with new appendices", in English translation. As for the contents of the booklet, we note only two things. It contains only prayers of older anointed scholars of God of our church; the new appendices, which are not found in the larger "Prayer Treasury", consist firstly of 20 feast day prayers, secondly of Caspar Neumann's well-known "Kern aller Gebete" (Core of all Prayers) and thirdly of a teaching of confession and absolution, as well as of the Holy Communion, specially prepared for this booklet by Pastor Brohm senior. Communion. The equipment of the very dear booklet leaves nothing to be desired. It is bound in canvas for 30 cts. and in gold for 50 cts. by our general agent, Mr. M. C. Barthel. W. [Walther]

An English Lutheran Calendar

has finally been published within the Synodal Conference. It was published with the official recommendation of the General Synod by the Lutheran St. Peter's congregation in Baltimore, Md. On 36 quarto pages it contains not only the usual calendar information, but also material worthy of our church and, as the English Lutheran church requires, with a truly reformational tendency. This includes articles on the education of children, parochial schools, communion registration, congregational meetings, synodal fellowship, and the birth and rebirth of English Lutheranism. The complete statistics of the synodal conference, as given by the calendar of our synod, are also found in this one. In short, the calendar is excellent in every respect and deserves the warmest thanks of the church. It may be obtained at the following address: ^lr. D. IV Dinvaecotvr, 116 Dolumbia ^ve., Baltimore, L46. The price is: 10 CtS. W. [Walther]

From our calendar

the first edition of 30,MO copies has been sold out and a second edition has become necessary. Orders can therefore now be placed again immediately.

The calendar does not need any recommendation. The content of it is also excellent this time. The main article, which is given next to the calendar, is a biography of Paul Gerhardt, the poet of lovely songs and brave fighter for Lutheran truth. And certainly it can only be a blessing if we diligently hold up to ourselves the examples of the ancients, and also that of this great witness. The biography, which comprises 20 pages, is accompanied by a beautiful picture of Paul Gerhardt, which is also suitable for framing. In addition, the calendar contains some information about the pious Elector August and his likewise pious wife, about pictures, etc.. The end is formed by statistical news from the synodal conference! The calendar also contains a list of institutions, journals, and a directory of all pastors, professors, and teachers.

The price is 10 Ets. the piece, postage 3 LtS.

Changed addresses:

Rev. Lraener, Denver, Bremer Oo., lorvn.

lisv. Ddas. D. Bsrxlt,

125 Bast Bratt 8tr, Baltimore, Lla.

Foreword

to the thirty-fourth year of the "Lutheran". (Continued.)

The question: "What must I do to be saved?" is answered very differently by people. Not only as much as there are different religions, but also as much as there are different sects within the Christian church, so much there are also different answers to this question; yes, even more, because many thousands of people make their religion all by themselves. Therefore, as is well known, that godless King 'of Prussia, Frederick the Second, usually called Old Fritz, declared: in his country "everyone can be blessed according to his own façon."

First of all, some people think that God is so kind that one should not believe that he will condemn anyone eternally; finally (so they think) even the devil will undoubtedly still be saved; the right way to salvation is therefore that one does not worry about salvation at all, but simply relies on God's goodness, which will finally take all people to heaven. Thus not only the whole universalist crowd believes, but also innumerable people who do not belong to it, but to other sects or to no religious society at all, namely scholars and unscholars, believers and unbelievers, obviously godless and pious. - That this is really the devil's gospel, everyone can see who wants to see. These universalists are the Epicureans of our time, whom even the pagan poet Horace calls the "swine of Epicurus' herd. *)

Others say that the religion by which they hoped to be blessed consists simply of two pieces, which can be summed up in the words, "Do right and shun no one," while others related to them add another piece and say that their religion consists of three pieces, namely, "Fear God, do right and shun no one."

*) "*Epicuri de grege porci*"

St. Louis, Mon., Jan. 15, 1878.

No. 2.

mand!" But even if such people do not always say it with their mouths, they still think (as one can see from their behavior) that one should not be so careful with "doing right" and with "shunning no one," but above all with "being godly," for otherwise one would run the risk of becoming a mocker. The best is the golden middle road, namely, not too pious, but also not too godless.

Most people, however, go one step further. They are those who think that the most correct answer to the question: "What must I do to be saved?" So beware of all vices and crimes, be a good citizen, a careful householder, a diligent worker, an agreeable neighbor, give to each his own, do good works, especially be kind to the poor, work for the common good, and do not be irreligious and respect the faith of your neighbor, whatever his faith may be, and you will certainly be saved"; for, they think, what more can God ask than this? This is the religion which, among others, the Freemasons and most other secret societies have. In the revised Book of Constitutions of the Freemasons of 1784 it says, for example: "The Mason, as a Freemason, is bound to obey the moral law; and if he understands the art rightly, he will be neither an obtuse atheist, nor an irreligious libertine. Although," it continues, "in ancient times, Masons were obliged in every country to adhere to the religion of that country or nation, whichever it might be, yet it is now deemed more convenient to oblige them to the religion alone, wherein all men agree, but to leave their particular opinions to themselves, namely (to the religion) of being good and faithful men, or men of honor and righteousness." Among those who consider so-called good works to be the right way to salvation, and think that by them one can really and truly earn eternal life, are also the so-called Catholics, that is, the papists. For example, in the decisions of the Tridentine Concilium, confirmed by the popes, it is written: "If someone says that...

the justified, by the good works done by him through the grace of God and the merit of Jesus Christ, of whom he is a living member, does not truly merit the increase of grace, eternal life, and, if he passes away in grace, the attainment of the same eternal life, ... let him be accursed." In the papacy, therefore, the doctrine that man cannot earn salvation by his own good works is not only rejected, but even curses all those who teach this! - Quite a few people, however, also want to be saved by their own good works, but they think that if one wants to be quite sure, it is advisable to do all kinds of hard and sour things for oneself, which God has not commanded. To give just a few examples, some Indians, for example, throw themselves under the chariot of their god Juggernaut and let themselves be crushed in this way, hoping in this way to ascend quite safely from their mouths to heaven. The papists also think that if they enter a monastery, take the threefold vow, namely that of so-called poverty, so-called chastity, that is, celibacy, and unconditional obedience to their religious superiors, and keep this threefold vow strictly, that this is the surest way to beatitude. Luther, for example, confesses of himself in regard to his monastic state: "I am also 15 years in the thought that I cried, I would be in a state, which would exceed the ten commandments far. *) In another place he writes: "I never became a monk gladly or willingly, much less for the sake of fattening or belly; but when I was hurriedly surrounded with terror and fear of death, I vowed a forced and stout vow." †) Finally Luther writes: "Perjured he (Duke George) chides me that I have not kept my monastic vow. Here I can truly do nothing else for this time, but thank my ungracious lord very kindly that he calls me so honest. For I would rather that Master Hans push me onto a wheel or burn me to powder, neither that Duke George should praise me as a pious, faithful monk. True, a

*) Erlanger Ausg., Vol. XLIV, p. 190.

4) Walch's edition, Tomus XIX, 1809.

I have been a pious monk and have kept my order so strictly that I may say: if ever a monk had gone to heaven through monasticism, I would also have gone in; all my fellow monks who have called me monks will testify to this. For I would (if it had lasted longer) have tortured myself to death with watching, praying, reading and other work.... I was wished happiness, since I had done profession, by the prior, convent and confessor, that I would now be as an innocent child, who would now come pure from baptism... . But although I liked to hear such sweet praise and splendid words about my own works, it would not hold the sting. For wherever a small challenge came, from death or sin, I fell and found neither baptism nor monasticism to help me.... Then I was the most miserable man on earth; day and night there was weeping and despairing, so that no one could control me." *) However, not only the monks in the monasteries have this monastic religion, but also many who do not want to know anything about monasteries. These are all those who not only make much of what is not sin into conscience, that is, into sin, but also seek a particularly high degree of holiness in it, if they deny themselves all kinds of things which they themselves do not consider to be sin. Luther means such people with their self-chosen holiness when he writes in his illustration of the false prophets: "Summa, monasticism must remain as long as the world stands, although with other new names and works. For all those who go about doing something special about the faith and the common classes are and remain monks, even if they do not lead the same manner, dress or manner" (like the monks actually so called). "One can well beware of these who walk along with caps and plates; for they are now well enough painted that everyone knows them. But beware of the new monks, who do not wear caps, but still put on other special characters, pretend great devotion and holiness with sour eyes, gray skirts and hard life; say that one must not wear velvet or silk, red or colored clothes; just as those monks also taught. Thus, monasticism is always one and the same, without any other garments. That is why the painters were right when they painted the devil in a monk's cap and his devil's claws come out from under it; for he does nothing else from the beginning of the world, but seduces the world with monasticism." †) —

First of all, it is obvious foolishness (for it is already against all reason) to believe that one can earn eternal life, heaven, eternal bliss with God through one's own actions or suffering during a few years in this temporal, earthly life. Even if a person could live so holy and really lived so holy as an angel in heaven, it would still be quite nonsensical to believe that he deserves to float from eternity to eternity in perfect joy and glory. What would one say if someone demanded for one hour of work, however hard, only a hundred years of all conceivable pleasure and honor in this world? Our short work on earth is in relation to eternal life and eternal bliss in heaven something infinitely less than one hour of hard work in relation to a hundred years of pleasure and honor in this world. What kind of heaven would that be?

*) Walch's Ausg. XIX, 2299. 2305. f.

†) Walch's Ausg. VII, 921. f.

It would not be worth more than a man's doing or suffering during a few years! Only a man who does not think about it at all, or who fools with diligence and wants to make others his fools, can claim this. But when one considers how imperfect, how poor, how tainted, at least with inner sins, are all the deeds and sufferings of even the most pious and holy men; when one further considers that he who does good and directs evil for the sake of eternal reward is only a miserable selfish wage-earner, then one can hardly understand how a man can be so blind as to want to earn eternal blessedness by his so-called good works and self-imposed sufferings. Must not every man, if he will only follow his reason, admit that it is truth what Christ says: "When ye have done all that ye were commanded, say, We are unprofitable servants; we have done that which we were bound to do"? (Luk 17:10.)

On the other hand, it is a completely futile effort for man to try to find the answer to the question, "What must I do to be saved?" It is God who, as he alone has given man temporal life, can also alone give him eternal life. Or where is the soul of man to go when it must leave its dwelling place, the body, and its dwelling place, the earth, in death, if God does not instruct it where it is to dwell from now on? Of course, every human being already recognizes from the light of his reason that there is a God; for "God's invisible being, that is, his eternal power and divinity, is seen when it is perceived in the works, that is, in the creation of the world" (Rom. 1:20).); also the voice of every man's conscience announces itself to him as the voice of a holy God **who** rules over him: but who this God is and **how he is minded** toward man, that is a mystery quite unfathomable to human reason. Everything that the most astute philosophers of the world have established about it is nothing more than mere opinion, unfounded conjecture, empty

delusion. How, therefore, can man find out what he must do according to God's will if he wants to be saved? Man can know this only when God himself tells him, when God reveals it to him in an extraordinary way.

And, praise be to God forever for this, God has not left us humans in uncertainty about the most important question we have to ask ourselves - In His holy written word, in the writings of His holy prophets and apostles, there we find a clear, sunny answer to the question: "What must I do to be saved?"

And what does it say? It is this: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) Wonderful answer! The whole world thinks that if it wants to be saved, it must do something, and certainly something quite great and difficult. This is what all religions without exception say, except the Christian religion. Rather, it says: What had to be done and suffered for the acquisition and earning of your blessedness, O man, has already been done and suffered. God sent His only begotten Son into the world, made Him a man, and laid upon Him your sin and the sin of all the world.

He, the only begotten Son of God, took it upon himself and carried it, made a perfect payment for it by his actions, suffering and death, thereby reconciled the whole world to God and thus acquired and earned for it God's grace, forgiveness of all its sins, the right to heaven, in short, eternal bliss; and if man now really wants to enjoy this, he must believe it, that is, take comfort in it, place his confidence in it, in a word: accept it; then the matter is done. God is God and wants to remain God. He alone has given all men temporal life without their doing: He alone will also give eternal life to all men without their doing. God alone wants the glory that sinful man will be saved. He does not want to be earned, not bought, but given, freely given out of grace for the sake of the price he himself paid for it, namely for the sake of the reconciling and redeeming life, suffering and death of his Son, whom he himself gave for this purpose. All who will one day enter into eternal blessedness will not be able to boast of this, but will have to cast their crowns before Him who sits on the throne and say: "O Lord, you are worthy to receive glory and honor and power, for you were slain, and you bought us from God with your blood to all generations and tongues and people and nations; and you made us kings and priests to our God, and we will be kings on earth. (Revelation 4:10, 11, 5, 9, 10) Nothing should exclude a man from salvation, but that he acquires it himself, that he does something for it himself, and that he does not want to believe that it has already been acquired for him, that he wants to give the honor of being saved to himself and not to God alone. No sin, no matter how great, shall exclude man from blessedness, if he only believes. What can still condemn him is unbelief alone. This is the sin of all sins. As Christ expressly says, the Holy Spirit will punish the world for the sin of not believing in Him. (Joh. 16, 8. 9.)

But here some readers may say, "Is it not also written that Christ answered the question, "What must I do to inherit eternal life?" by saying, "Do this," that is, what the law requires, "and you will live"? (Luc. 10, 25-28.) I answer to this: From this we see first of all that the perfect fulfillment of the law is certainly also a way to salvation. When God created man, he made a covenant of works with him, according to which man, if he were to be completely obedient to God, would not be saved by his own merit, but by God's goodness. This covenant stands firm as a covenant of God and indeed on the part of God still today and for all eternity. But who can keep it? - No one; because "there is no difference here, they are all sinners and lack the glory they should have in God" (Rom. 3, 23.). Therefore, as good and sure a way to salvation as the perfect keeping of all God's commandments is, it is a way that no man can take; therefore God, in His ineffable mercy, has built for us poor sinners, instead of this way of His goodness, a new way, the way of His grace, that is, of faith, through Christ's redemption. - But, you will perhaps say, dear reader, if this were really so, why then would Christ have given that answer:

"Do this and you will live"? - This is very easy to explain. The one who asked Christ was a scribe who took offense at Christ's saying to his disciples, "Blessed are the eyes that see. But the scribe took offense at this because he thought, "Why should one be blessed just for the sake of seeing Christ? He who has Moses' law already has plenty of what can make him blessed!" Because the scribe did not ask Christ, "What must I do to inherit eternal life?" because he was anxious for his salvation, but, as Luke tells us, because he only wanted to "tempt" Christ with it, because he thought he already had the best way to salvation in the law of Moses: therefore Christ answered him, "Do this, and you shall live." Christ did this not to encourage the scribe in his blindness and self-righteousness, but to convince him how foolish it was to rely on the mere having of the Law of Moses. Christ wanted to say: "You poor blind scribe think you can be blessed by Mosi's law; it is true that whoever keeps it perfectly would also be blessed by it; but try to keep it perfectly, and you will soon see that you cannot go that way, but that the law, instead of making you blessed, will only curse and condemn you, like all transgressors. Christ did it here like a wise physician. If, for example, a paralytic who is not yet healed were to reject all remedies, pretending that he was healthy, a wise physician would also say to him: "Well, if you are really already completely healthy, then get up, walk and do your work! Just as a physician would only try to convince such a sick person that he was not yet healed and was still in great need of the remedies, or he would remain in his misery, so Christ also only wanted to convince the scribe by his answer that he had not kept God's law, indeed could not keep it at all, and therefore was in great need of the only remedy, the grace that He, Christ, brought, or he would die and perish in his misery of sin and thus be eternally lost.

Therefore, in God's Word, not only is it said to those who want to be saved, "Believe in the gospel," but before that, "Repent." This is not because faith is not enough for salvation, but because only those can really and truly believe who are first shocked by their sins from the heart. Only those who have completely despaired of themselves, who have recognized that if God does not have mercy on them, they will be eternally damned and lost, believe in Christ from the heart. Whoever has not recognized this alive, and therefore does not feel this with terror of hell, may still say: "I believe!" His faith is only an empty pretense, only a powerless thought of his heart, a pure hypocrisy; for such a man, still stuck in his self-righteousness and carnally secure in his sins, gives God the glory only with his lips, not with his heart, that He alone will make him blessed by grace.

O therefore, my dear reader, if thou wilt be saved, look first of all into the mirror of the law, and consider the demands and threatenings of it; and when thou seest then what an abominable sinner

Do not resist God, if by doing so he causes repentance, sorrow, sadness, fear and terror in your heart. In this way, God is only preparing you to hear with joy the sweet gospel: "Believe in the Lord Jesus Christ and you will be saved," and that the true living faith of the heart will be worked in you. But if you really recognize yourself as a poor, lost and damned sinner, who now desires help in nothing but God's grace in Christ, then do not torment yourself any longer with your sins, nor ask whether your repentance is sufficient: nay, with whom it is sincerely said, "If JESUS have not mercy on me, I am lost," he is, as JESUS beget him, a truly poor sinner, whom he accepts and makes blessed, and if he had done the sins of all sinners alone. - —

But, some may say, is the question: "What must I do to be saved?" the main question for all people, how is it that the "Lutheran" does not deal with this question alone, but argues so much for pure and against false doctrine? God willing, the answer to this question will follow conclusively in the next issue of this newspaper.

(Conclusion follows.)

(Submitted by Dr. Sihler.)

From the abuse of the tongue in general and especially from certain sins against the eighth commandment.

NB. As a supplementary sidebar to the earlier essay, "Of Fraternal Punishment." (See No. 24.)

The tongue is indeed, like the hand, one of the most wonderful works of divine goodness, omnipotence and wisdom in the construction and in the whole arrangement of the human body. It has a twofold service and function. The lesser one is that it makes everything edible and tasty for the preservation of the body, be it food or drink and be it sweet, bitter, sour, spicy, etc., perceptible to the eater, because for this service it is provided by God with special nerve nubs, of which the palate has nothing.

In this service of the tongue, however, it is the will of God that His goodness and kindness should be felt by man in the various tastes of food and drink, for which the language has only the above few words, and that it should be impressed on the mind and move him to thanksgiving. "Taste and see how kind the Lord is" - this saying also suffers its application here. If a man were to be absorbed with his whole soul in sensual pleasure, this would be a certain denial of human nature and only an animal-like eating and drinking. And unfortunately this is also the case with the obviously unbelieving and with the hypocrites; for if the latter in table prayers draw near to God with their mouths and honor him with their lips, then here too their hearts are far from him, but with the lust of the flesh they are in the midst of his gifts that are before them; Indeed, while their domestic animals are grateful to them in their own way for their food and drink, they themselves, because unbelieving and without all fear and love of God, are ungrateful to this giver of all gifts, cf. Isa. 1, 3.

This lesser service of the tongue in tasting goes, as it were, from the outside to the inside. The other and more important one, however, goes from the inside to the outside. The tongue is the most distinguished member and tool to express the thoughts of the human being in the sounding words.

The first part of the speech is to express the words and to bring them to the ear and soul of the listener. It is true that other limbs of the body also belong to this task of speaking, such as the windpipe, the larynx, the uvula, the palate, the lips and the teeth, indeed, without the sound waves of the air the sounding word would not reach a hearing ear; but the tongue remains in this the most distinguished instrument, to which the others relate only as assistants, each according to its kind. And wonderful is the movement of this limb, soon after the palate, soon after the teeth and lips, in order to bring forth even three words and to convey them through the open gate of the mouth from the thinking soul of the speaker into the thinking soul of the listener and to prepare here the suitable reception.

But what is the will of God for this use of the tongue? The short summary answer is that the thinking person, especially as a Christian, uses the tongue only for the glory of God and for the benefit and piety of the neighbor according to the rule and guideline of the divine word. To elaborate a little further, the answer would be: It is the will of God that in the ecclesiastical, civil, scientific and domestic community the Christian man should use his tongue in such a way that from his mouth only

Words of faith, love, truth, wisdom, seriousness, nearer or farther concern His glory and are according to His commandments, love of Him and neighbor; for the six commandments from the second to the eighth all engage the tongue.

If this is the right, God-ordained use of the tongue, then the opposite, the misuse contrary to God, is

easily recognizable; for this is not only the transgression of the eighth commandment, but it also goes from the second to the eighth through all the commandments, and only the first, ninth and tenth are not transgressed with the tongue. Whoever, for example, blasphemes, curses, swears falsely or carelessly by God's name in the pulpit, or lies as a hypocritical listener and apparent fellow singer and worshiper, sins against the second commandment. Whoever shows contempt for the Word of God and the ministry of preaching with words, or even mocks the Bible, sins against the third commandment. Whoever opposes with words when fine parents, authorities or other superiors command unethical things, and also when his pastor teaches, admonishes and punishes, sins against the fourth commandment. Whoever utters hateful, angry, vengeful, unforgiving words against his neighbor sins against the fifth commandment. Whoever speaks unchastely, tries to seduce a wife by slippery words or by suspecting her husband, or tries to seduce a virgin by deceitful promise of marriage, to his lewd evil desire, sins against the sixth commandment. Whoever seeks to deceive his neighbor by lying words in selling and buying and other business transactions sins against the seventh commandment.

Now the eighth commandment is specifically directed by God against sins of the tongue and against the false, dishonest heart, from which they originate, so that we are all afflicted by nature and in it the devil, the father of lies, has his seat and rule, even if the mouth speaks the truth outwardly. From the grossest sin against this commandment, namely, when a man out of a false heart and with an evil will, in order to harm his neighbor, absolutely invents untruths about him and brings this to the people, wherein the devil, the father of lies, has his seat.

The fact that the inventor is actually lying and is an agent of the devil will not be discussed in the following, but only the after-talking and slandering and this also only in a limited way.

But before I go on to ask and answer certain questions, it will not be unhelpful if a brief overview of the pernicious effects of sins of the tongue is first provided, so that we may learn all the more to hate and refrain from them; for no other sins against the other table, against the love of one's neighbor, can be compared to them in their effects. The Lord Christ says, Match. 12:36, "that men (if there has not been righteous repentance and conversion) will have to give an account at the Last Judgment of every useless (i.e. unfruitful, in no way conducive to correction) word they have spoken. How much more difficult will be the account which the unbelievers and unconverted will have to give of the words which were not idle gossip but obvious transgressions of the eighth commandment!

It is truly unspeakable what mistrust, hatred, enmity, yes, disruption, misery and misery the tongue has already brought about. And not only families and relatives, but also whole cities, yes, states and peoples, the tongue has set against each other to bite, eat and consume each other; yes, bloody wars with their devastating effects have sometimes been caused by the tongue, so that all murderous weapons of modern times are to be considered small in comparison with the tongue.

Mind you, all this multiple destruction was not so much caused by the tongue's openly rude conduct, even against the fifth commandment, but by its secret, insidious deceit, after the manner of the old serpent, the devil, in after-talking and slandering.

How does the apostle James write in the third chapter, not to the unbelievers and unconverted, but to the Christians for a salutary warning? For the flesh, the corrupt nature of original sin with its fruits, the real sins, is the same in them as it is in the Gentiles, Jews and Mohamedans and in the obviously unbelievers and hypocrites in the outward circumference of Christianity, only that these last do not have the spirit, like the believers, to fight victoriously against it and to kill the business of the flesh through the word of God.

James writes that the tongue is a small member, yet it does great things; it is a small fire, yet it sets a forest on fire; it is a world of iniquity, it stains the whole body, and when it is inflamed with hell, it sets all our ways on fire; it is a troubled evil full of deadly poison.

After this brief overview of the terrible effects of the sins of the tongue according to the Holy Scriptures and history, I will now return to my actual intention. But this consists in the fact that I ask and answer some questions with regard to after-talking and slandering, i.e. putting it into people's mouths, which are timely and relevant; as daily experience also shows within the life of a Christian congregation.

First, how should you behave if a sin of your brother is known only to you, as an eye and ear witness, but is hidden from the other members of the congregation, e.g. if he has stolen money in Germany or has committed a serious offense against the sixth commandment? Should you make an open announcement of this to any member of the congregation, or even a concealed allusion? This would be in the worst. This is extremely shameful, because even if the thing told was undoubted truth and reality, you should still cover up through love for others what God has not revealed to the congregation until now. But against him, your brother in the church, you have to do two things, which are absolutely in accordance with love for him and the omission of which would be a criminal indifference, yes, a kind of hatred against him.

First of all, you must ask your brother in private, with friendly earnestness, whether he has already rightly recognized his former sin, has repentantly confessed it before God and, if necessary, also before men, has asked forgiveness from both of them for Christ's sake, and has also, humanly speaking, made amends for what was possible. Two cases are possible here: either he did it or he did not do it. In the latter case, your brotherly punishment should come with seriousness and kindness, as the Lord demands of you, Deut. 19:17; for by omitting it, you would strengthen your brother in his impenitence and in the delusion, as if, through the passage of years, the wrong would also become time-barred before God and God would be a forgetful guilty master or even delete from his register of guilt what is time-barred in men. You would have to oppose this possibly expressed or implied delusion with Nahum 1, 2. where it reads: "The Lord is a zealous God and an avenger, yes, an avenger is the Lord and angry. The LORD is an avenger against his adversaries, and who will not forget his enemies." Among these enemies then were the despisers of his word and the persecutors of his people; but among them also now and always are the impenitent who resist the punishment of his law. Also, by omitting this punishment you would be guilty of punishment yourself before God, as that saying 3 Mos. 19, 17. clearly testifies.

On the other hand, how are you to behave toward one of the congregation who speaks evil of your brother to you and blows in your ears? By nature, of course, we like to hear evil things about our

neighbor, even if he is our fellow believer in the same congregation; for we think of ourselves as very good in this, caress ourselves in our hearts and say with the Pharisee, "I thank you, God, that I am not like him. On the other hand, we are very reluctant to hear good things said about our brother, and we feel that we are being set back, and we even envy the one who is well-liked.

If we want to be Christians, however, we have to take a different stance against the supporter and the ear-blower. Here we must apply the first part of the saying in Proverbs 31:8, 9, which reads: "Open your mouth for the mute and for the cause of all who are forsaken. For the absent slanderer cannot speak for himself and, if possible, defend himself. Now, for the benefit of the slanderer, you must first ask him whether he himself has seen or heard the evil he reports. If he says yes, then you must further ask him whether he has punished the culprit fraternally? If he says no, then you must punish him severely yourself, because he has omitted to do so against brotherly love and, under the appearance of hatred, has inflicted the alleged evil on others. In this way you should shut him up and try to put him to shame in a salutary way.

If, however, the person who told the evil tale about the absent brother said it only from hearsay, that is, he was not an eyewitness or an earwitness, then you shall

punish him even more severely for having lent his ear so willingly to his narrator, instead of punishing him for having omitted, as is customary, the fraternal punishment if he had been an eye or ear witness.

Third, what should you do if someone tells you that he or she has spoken evil about you? Here two cases are possible: either it is true or it is not true. In the first case, if it has not yet happened, you must repent in silence before God and, if necessary, also before the people whom it concerns. But already in this case you would have to ask your partner whether he has asked the one who told him the evil about you, whether he himself has not acted first with you and in case of omission has seriously punished you. But if the evil is not true, which your gossip blows into your ear as coming from the mouth of another, you should first do the same, or then ask him to go with you to the one from whose mouth he says he heard what he told you; you want to ask him in 'one presence whether he said this about you against him? If he persistently refuses, you have good reason to tell him to his face that he is thereby burdening himself with the grave suspicion of a false slanderous character. You would then have to go alone to the person in question and ask him whether he has spoken so or so badly about you to your confidant. If he firmly denies this, you are to ask him to go with you to your ear-blower, so that he may receive the necessary serious punishment from both of you. If, however, he persistently refuses to do so, perhaps out of fear of man or other human considerations, you must reproach him sharply and finally put the matter into his conscience. Nevertheless, you alone must inform your confidant of the agreement of the one he claimed to have heard and, if he insists on it, you must entrust the matter to God, as the heart's proclaimer, who judges rightly.

But how, if the bad gossip about you, which finally reaches your ear, would be of a morally very burdening nature, of which your conscience nevertheless absolves you, and if this gossip by hearsay from limb to limb, as by a devil's chain, has dragged on until it finally reached your ear? Here you should first avoid two things. The first is that you do not become inflamed with carnal zeal and anger against the liars and as a result act rashly. The other is that you do not remain silent and mute and calmly take the slander upon yourself as the cross of Christ. For if you yourself were a courageous, cheerful and persevering confessor of Christ, even before his enemies, and undauntedly punished the works of darkness with and according to God's word, you should certainly, according to Matth. 5:11. As a follower of Christ, you should gladly tolerate all that men lie against you, not taking revenge, but pleading for those who insult and persecute you, whether they are open enemies of Christ outside the church or secret enemies of the Lord and his confessors inside the church, namely the hypocrites. Nevertheless, you shall not let your honest name and good report among men be robbed from you by liars and evil mouths with impunity. Even Christ answers to Pilato that he is not an enemy of the emperor and not a rebel, who carnally raises himself to the king of the Jews, as the high council, in a lying way, accused him of it against the governor. So Christ also punishes

the servant of the high priest in order to lead him to repentance, but suffered the blow patiently without returning it in apparent vengeance. St. Paul, too, although for the sake of Christ, according to 2 Cor. 11, a tolerator before others and without equal, appeals as a Roman citizen to the emperor's judgment against the lying accusations of the Jews and claims the protection of the pagan Romans against the murderous persecutions of the conspirators.

Thus, even as a citizen, but in a Christian spirit, without hatred and revenge, against the robbery or defilement of your honest name and good reputation by those who are outside, you can call upon the help of the civil authorities, who are ordained by God to protect and pacify the civil righteous against the attacks of the unrighteous.

Of course, you would have to proceed differently, if that morally damaging breach of your honor before people had finally come to your knowledge through gradual hearsay and passing on, thus continuous sin against the eighth commandment, within the community. Here you would have to try to find the source, the first slanderer, step by step. And when you have found him, you would have to seriously reproach him from the eighth commandment with the seriousness of his sin and try to persuade him to repent of it, to make atonement against you and to retract his slander against the one or ones to whom he first blew it in his ear. However, you must take care in this process that you are not moved by revenge and aggrieved self-love, but by the love of your neighbor as the dominant attitude, in order to help him through God's grace to righteous repentance and thorough correction. If, however, he confesses sin but refuses repentance, contrition and recantation, then, according to Match. 18, the church discipline procedure must be initiated against him.

If, however, due to special circumstances, it is not possible for you to reach the source, namely the first slanderer, step by step, you have to leave the matter to him who judges rightly and who will also reveal the counsel of the hearts in his time. In this case, however, you must intercede between God's vengeance and your unknown, grievous offender, and call upon the Lord to give him grace to repent. - —

Summa: If within the congregation every member of the congregation offended by slanderous abuse of the tongue, especially in more serious cases, would act as described above: so would the evil mouths and poisonous tongues, thieving emissaries and instruments of the devil, the father of lies, be pretty much laid to lie and deceive; For even if by the above procedure of the offended their false heart is not changed, yet the fear of discovery and punishment keeps them from carrying on their devilish work creeping in the darkness so very safely and carelessly, cheerfully and good-humoredly, and the sum of the evil with regard to transgression of the eighth commandment in the church would thereby be diminished.

It is much worse to have one's head cut off, but one false sermon, yes, one false word that comes flying in God's name, that takes away a bunch of souls. (Luther on Marci 7, 33. 34.).

To the ecclesiastical chronicle.

I. America.

The **English calendar of** General Oouneil (Okurek ^.ImnnLo) for 1878 has been published again. It gives the well-known statistics and list of all preachers calling themselves Lutheran. The reading material contains nothing specifically Lucheian, but only generally Christian examinations, e.g. by Blair, Flavel, Bishop Hall, Dr. Chalmers, Canon Bardsly, Saunn. Even Dr. Seiß of the "Dutlisrrrn and. ^lissionur^" confesses he would have been st-oh if more of Luther were in it.

G.

Luther's Small Catechism in General Synod. During the meeting of the "Church Day" in Dr. Baum's church in Philadelphia, the visitors had the opportunity to look at the "*Book of Worship*" published by the General Synod, not only from the outside, but also from the inside. Whoever wanted to rejoice that our dear catechism was offered to the English-speaking Christians in this book, had his joy thoroughly marred by the finding that the so-called "Small Catechism of Luther" in the "*Book of Worship*" is something different from Luther's original, in that the latter has been changed in several essential parts. In the first main part, in the third commandment, in the explanation of Luther's "the sermon and his word", the "day" (Tag) is also added. In the second main part, in the third article, the Lutheran: "not of one's own reason" is changed to: not "merely" (inorel^) of one's own reason. In the fifth main part, the Lutheran: "the true body and blood under the bread and wine" is changed so that the little word: "true" is omitted, but to "bread and wine" the explanation: "*external signs*" is added. And so that no one is left in the dark about what this reworking actually means, the "*Order of salvation*" contains the clear Calvinist answer to the question: How does one receive the body of the Lord in the Lord's Supper: "through faith. We therefore recommend to the General Synod, for the sake of truth, to put as a heading over this catechism in its "*Book of Worship*" the words: "Luther's small catechism, Calvinically modified by the General Synod" 2c.

(Luth. Zeitschr.)

Brotherhood of the Methodists with Jews. Recently we brought news from the Apologist that a Jewish rabbi had come to a Methodist conference and called the Methodist preachers his brothers. The "Apologist" is quite incensed because we were talking about brotherhood of raving Methodists and obdurate Jews. And yet the matter is quite simple. The Methodist preachers agreed with the words of the rabbi by remaining silent. It is a true saying: He who is silent about it is sufficient to it. There are more and more cases of Methodists pulling at the same yoke with Jews and other blasphemers of the Lord Jesus. Thus it is reported from Baltimore that on the occasion of the dedication of a Universalist "church" a prolonged meeting was held and "preached" not only by Universalists and Unitarians (who deny the mystery of the Holy Trinity), but also by two Methodists, yes, finally also by a Jewish rabbi named Hirsch. The Methodists do not seem to be afraid of the word of the Lord: "Whoever denies me before men, him will I deny before my heavenly Father."

G.

What confession is used for in the Roman church. A Roman newspaper writer, the editor of the "Echo 2c.", was told by someone who did not want to pay for the paper: "For what do we have the confession?"

It is certainly not good enough for the Catholic Church that almost all Catholic newspapers are constantly complaining and lamenting about 'bad payers' and 'fraudulent' readers and subscribers. In doing so, he cites the following pronouncement by an educated Irish Catholic: "Sins that weighed on me before are no longer considered at all after confession. As soon as than my sins are forgiven, the burden of guilt is gone. And when I was tempted to sin, I often had the feeling that I could commit them with impunity, since I could soon confess them and obtain forgiveness. Truly, I always found that I could play my tricks better after confession than before; for I could go about it with a light heart." - Isn't that terrible?

Strict resolutions for smokers. The following resolutions were recently passed at a Methodist conference: 1. Resolved, that we will not henceforth accept for membership any applicants who smoke, chew, or snuff tobacco, unless such applicant vows on honor, with God's help, to cease such evil habit. 2. in case one of our number who uses tobacco appears before the Committee for Ordination, he shall not be accepted until he has given up all use of the unclean herb. We insist that all our tobacco slaves throw off the burdensome yoke and become free men by God's help.

(Bapt. Messenger.)

The art of getting misers to give much without making them munificent now seems to be taking an unprecedented upswing. A certain Kimball is now appearing as a church debt collector. He is a traveling agent for a Chicago business house and uses Sundays for the new side business. He boasts of having already made 17 churches debt free. The sermon is suspended during the service on that Sunday, and he takes the pulpit and in his speech - auctioneer-style - calls for signatures to pay off debts. He leads by example and signs a sum; for certain people have given him a sum of money to do so. He rants and rants until he reaches his goal. The other day in New York, when it was noon, he had not gotten very far. He therefore announced that physical refreshments were to be had in an adjoining room, and continued his speech and lasted until 5 o'clock, so that his bombardment had lasted 7 hours. He would have continued longer, but he saw that the assembly was getting impatient and smaller and smaller. So the continuation was announced for the evening service. Since the goal had not yet been reached, although the people had held out until 11 o'clock, the bombardment was renewed on Monday evening. But only a few had turned up and so it was decided to obtain the remaining signatures by other means. After all, he had reduced the debt of \$250,000 by \$160,000.

Roman Priests. The "Lutheran" recently reported that three Roman priests had made fun of the prayer of Our Lady. The amusing Father Oertel takes it lightly and in the "Katholische Kirchenzeitung" (Catholic Church Newspaper) tells his readers that these were probably loose birds who had pretended to be priests. The "Kath. Glaubensbote", on the other hand, is quite indignant and speaks of "infamous slander". Another Roman newspaper, "The Echo of the Present and the Spirit of the Times" writes about it: "Is this also true? It is possible, because we ourselves have already experienced and witnessed many times not only similar things, but far worse in this area."

II. foreign countries.

The Saxon-Lutheran Free Church. Some enemies of the Saxon-Lutheran Free Church seem to hope that it will soon be over, because it is indeed

has recently been severely attacked, even pilloried, by several of its own members. By God's grace, however, that hope is unlikely to come to an end. Even such a determined opponent of the Saxon Lutheran Free Church as the editor of the "Saxon Church and School Gazette" reports about it in the number of December 13 of last year as follows: "While in many*) rich factory towns there is no money to build a church at the other end of the town, the small, poor, separated Evangelical Lutheran Kreuzgemeinde in Crimmitschau is building a church. Lutheran Kreuzgemeinde in Crimmitschau is building a church in the Gothic style on the Gablenzer Berge, which is to be consecrated as early as December of this year. - The status of the separated Lutheran church in Saxony (belonging to the Missouri Synod**) is currently as follows: Planitz (Pastors Ruhland and Stöckhardt, the latter especially director of the local Latin school and editor of the local church). Latin School and editor of the "Free Church") 420 souls, Dresden (Pastor Stallmann) 120, Chemnitz (Pastor Kern) 187, Crimmitschau (Pastor Willkomm) 54, Frankenberg (Pastor Schneider) 47. The report on the first annual meeting of their synod is available in print and contains a sermon by Pastor Brunn from Steeden, doctrinal discussions, namely theses on the doctrine of justification in its relation to the current misconceptions in the field of so-called evangelical theology and church, then theses on the right and task of the Evangelical Lutheran Free Church in Germany. Lutheran Free Church in Germany, finally practical matters, instructions for the president, the visitor and the statute for the Latin school. As we can see, things are coming to order there and are becoming facts that can no longer be ignored and that preach repentance to the regional churches. Less refreshing and less inviting to the bosom of the Free Church are the eternal quarrels in which it is involved with people from its midst. No sooner has the fight with Große and Mayer ceased than a new one begins with Pastor Wagner in Gebern (Hesse), whose exposition to the fathers of the Missouri Synod fills no less than 18 pages of the 'Free Church'. The dispute is actually only a continuation of Große-Mayer's dispute about the Revelation of St. John. In this, Wagner took sides with Große against Ruhland, and took Past. Große with him, who will not have failed to stoke the fire. Thus the new church split was ready. Pastor Große seems to be great at causing all kinds of discord. The whole story is as it were pulled out by him and his party with hair. However, as already indicated, these things should make the Free Church a little reserved, moderate, mild in its judgment of the national churches, whose sad condition we do not want to gloss over at all. We would think that the Free Church carries a strong piece of 'Babel' in itself." - If the paper conclusively says that the Free Church has a strong piece of "Babel" in it, this is only true in so far as all kinds of quarrels have broken out in it. But if one wanted to speak of "Babel" for this reason alone, then the Christian church would always have carried a piece of "Babel" in itself. But "Babel" in this respect is really only there, where, as among others in the national churches, one believes and teaches in such a way, the other in such a way, while the church lets everyone have his way. - May the Lord now grant our dear Saxon brethren a time like that which once, admittedly for a short time, the Christian church had in Palestine according to Apost. 9, 31. enjoyed in Palestine! W.

[Walther]

*) Cf. News from Meerane, No. 49.

This is an error. The Saxon-Lutheran Free Church does not belong to the Missouri Synod, but is only in faith and confessional fellowship with it. W.

[Walther]

The Pope the Antichrist. Whoever believes that the sins of the whole world are laid on this lamb, the pope and Turk must be the Antichrist.

Luther on Joh. 1, 29.

(Submitted.) **Warning.**

At the end of November, half frozen and shabbily dressed, an individual with an ordinary black traveling bag and an umbrella came to me in the parlor and presented himself as a "preceptor". I kept him overnight. And the next day, when the cold increased even more, I did not like to leave him and he stayed with us for another night. He told me that he was 32 years old and had studied "philology" in Jena, Tübingen and Erlangen; that he had been a "teacher" at the University of Tübingen for a while; that he had participated in the Franco-Prussian War; that he had come over from Germany in 1874, from New York to Iowa to Past. I. Schuhmacher in Caloma, Marion Co., and had presided over his parish school for a year; then, because of his health, he was forced to travel to Mexico, where he stayed for two years, also acting as a school teacher, and from there he has now moved away again because of the political unrest there, and it has cost him K250.00 there to get away from the violence of the rebels, and now his wallet has also become completely empty because of the long journey. Now he had in mind, if no other school position opened up for him here, to go to his friend Pastor I. Schuhmacher in Iowa and to take over the parish school there again. At first he pretended to want to go to Seymour, Ind. to Pastor H. Fischer on certain recommendation and to apply there for employment at the parochial school, but he refrained from doing so after he had spent several more days in my house and decided to write to Pastor I. Schuhmacher to ask for the necessary travel money, K40.00, to be able to go directly from here to Caloma. The money he wrote for, he wanted to expect from me, of course. He actually wrote and addressed such a letter to Rev. Z. Schuhmacher, Caloma, Marion Co., Iowa, which I carried to the post office myself. He also pretended to have a bride nearby, whom he would like to "lead home". This bride was called "Mrs. Elisabeth" Ziemer" - a young widow and daughter of the deceased pastor Feuerlein from Würtemberg. So he stayed under my roof for about two weeks to await and receive the requested answer and the demanded travel money from Pastor Schuhmacher. Suddenly, however, in the middle of the night (December 11), he secretly made off without even paying the due farewell and thanks - and stole several objects belonging to me, namely: K10.00 in money, a lady's watch, an overskirt from my wardrobe, a pair of garters, a linen and a colored wool shirt and stockings. External characteristics of the thief are: somewhat over medium height, rather slim stature, brown-blond hair and the same mustache, gray-blue eyes, high forehead, pointed chin, noticeable protrusion of the upper teeth, which prevents him from the correct pronunciation of the letter "s", a somewhat creeping gait, rather worn light Kleider - with the stolen into greenish shimmering overskirt with velvet collar.

He is a native of Würtemberg and calls himself "Wunderlich"; his oheim with the name "Wunderlich" are pastors in Würtemberg; senior public prosecutor Hochstädter in Heilbronn is said to be his brother-in-law; as a student he is said to have spent much time in the house of the late Professor Wildermuth.

So everyone be warned!

Lawrenceburgh, Ind. I. M. Köpplin, Lutheran Past. Other sheets are asked to copirate.

Inauguration.

On the third Sunday of Advent, Mr. Past. R. Knoll was introduced to his congregation at New Memphis, Ill, by the

undersigned. Bro. Erdmann.
Addr.: Itov. R. XnoII, Nompdis, Olinton (!o., Iils.

Church consecration.

On the 23rd Sunday after Trinity, 1877, the new church of St. John's Lutheran congregation at Arlington Town, Sibley Co., Minn. was dedicated to the service of the Triune God. Pastors K. F. Schulze and H. Albrecht of the Rev. Synod of Minnesota preached. Undersigned spoke the Wrihgrbrt.

F. H. Kolbe.

Church consecration, ordination and induction.

After the "First German Evangelical Church", which had come into being so wonderfully quickly under God's gracious guidance, and which was becoming more and more flourishing, the "First German Evangelical Church" was founded.

When the Lutheran Immanuel-Gemeinde u. A. E. zu Freeport, St. John's Co., Ill." had consecrated their friendly little church, which is also used as a school, to the service of the triune God on September 2, B.I., and on the evening of the same day the seminarian appointed by them, F. Gose, had been assigned to the holy school office, the dear congregation soon realized that they must have their own pastor in their midst. It therefore appointed the candidate Friedrich Brhrens, who was still in Germany and who had passed the exam pro 6 "näian- turn in St. Louis at the end of June. On the 4th Sunday of Advent, 1877, he was ordained and inducted by order of the honorable District President by the undersigned with the assistance of Pastor E. Eißfeldt. T. Johannes Große.

Address: Rev. I'. Leürsns.
Lox 264. freeport, 8tspt.enson Oo., Ill.

Conference - Displays.

The Nrwlorcker DistrictS-Confrmrnz will meet, s. G. w., Tuesday the 12th ^February, at 10 o'clock in the forenoon, at the church of Mr. Pastor Zucker in WilliamSburgh, N. I. - Mr. Pastor Ebendick will preach. Those unable to attend the meetings are requested to give at least 8 days notice to the ?rc8wr looi. A. Brömr.

The Southeastern Pastoral Conference of the Western District will hold its meetings, s. G. w., from the list ,to February 25, at the church of Mr. Pastor Links in St. Louis. Subject: Luther's writing "that free will is nothing". Registration with the knstor tooi is requested. M. Htin.

The Southern Michigan Pastoral Conference will meet, s. G. w., the first Tuesday in February at the home of Rev. K. L. Moll. Eh. A. Weisel.

The Pastoral and Teachers' Conference of Chicago and vicinity assembles, s. G. w., February 22, 1878, at the school office of the Rev. Wunder's congregation, north side. Chicago, Jan. 3, 1878. I. Brackmann.

On the 1st Tuesday in February, Feb. 5, dir session of the Eastern Iowa and Western Illinois Specialconference will begin in Rock Island. Registrations are to be made with Mr. Past. Mennicke to make. Jan. 10, 1878. Th. Bensen.

Joint Conference held at Sheboygan, Wis. on Feb. 12 and 13 - Subject: Concordirn Formula, Art. V., Aff. 1. 5 et seq. I. I. Hoffman".

Correction.

What was said in the last Synodal Report of the Western District (p. 113) about the meeting time of the next Synodal Conference does not, of course, refer to the latter, but to the next Delegate Synod. E. Lrnk.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts).

The undersigned hereby sincerely thanks and acknowledges the following submissions during the months of November and December of the current year.

1. contributions:

From the pastors Biedermann, Herrmann and Lüker each H2.00. From the pastors Sapprr, Geyer, teacher Roschkr and the undersigned each G4.00. From pastor Strobel H5.00.

2. gifts:

Collecte of the congregations of the gentlemen pastors: Sapper in St. Louis P10.00, Brauer there Z20.15, Brohm there O22.00, Biedermann in Friedrsau, Nebr, H3 44, F. Nützet in West Ely, Mo., H4.00, E. H. Lüker in Aroma, Kans., H2.00. HochzeitS- collecte with Mr. G. Zindler in Serbin, Texas, P11.00. From Mr. D. Vogel through Mr. Past. Stirgemeyer at Dubuqur, Iowa, H1.00. From Aug. Junahans at CvilmSville, Ill, P1.00. By N. N. from some of his friends at Beardstown, Ill, O8.00. From B. H. by Mr. Past. Hirschmann in Colfar, Col., P1 00. from the houseMlssion box of Mr. Rev. Hirjchmann H6.80. thanksgiving offering of I. G. Goodman," by Mr. Rev. Strafen in Omaha, Nebr., P2.50.

JahreS Abschlussrechnung für 1877.

Received January: contributions H49.50, gifts

in		O182.79	
	February: "	15.0	" 29.20
	March: "	0,	" 14.20
	April: "	11.0	" 28.01
		0,	
		16.8	
		0,	
	May:	16.0	
		0,	
	June: "	4.0	, "
		0,	
		10.00	
	July:	17.0	"
		0,	9.00
//	August: "	10.0	"
		0,	7.60
	September: "	19.0	
		0,	
	October: "	69.0	22.55
		0,	

" "	November: "	21.0	"
		0,	
			24.44
//	December: "	6.0	"
		0,	
		<u>68.45</u>	

Summa: contributions H254.30, gifts P396.24

Gifts 396.24

Total revenue G650.54
According to the receipt to the general cashier, Mr. Pa". Sapper, delivered 650.54
St. Louis. Dec. 31, 1877. Oscar E. Gotsch.

Report of the general Basstrer the Lutheran Synod of Missouri, Ohio and other states from January 1, 1877 until then 1878.

Synodalcasse.

Intake:

From the Western District by Cassirer E. Roschke....	44057.76	From the Illinois District by Cassirer H. Bartling....	4691.19
From the Middle District by Cassirer C. Grahl	4969.69		
From the Northwest Distr. by Cassirer C. Eißfeldt	3210.86	From the Eastern District by Cassirer I. Birkner	2640.14
From the Northern District by Cassirer I. Simon....	1587.75	For property sold at Fort Wayne	210.00
From Illinois Synod	100.00		
Legacy of Wittwe Müller	20.00		

21481.39

Agency, net profit 26029.85

Summader revenue 447511.24

Issue:

Debt on January 1, 1877	425335.26		
Gchalte of professors in St. Louis	3199.92		
Salary of the administrator in is. Louis	499.80		
Salaries of professors in Addison	4999.92		
Salary of the administrator in Addison	300.00		
Salaries of professors at Fort Wayne....	7544.04	Salary of administrator at Fort Wayne....	499.92
Salaries of professors in Springfield	2699.88		
Salary of the administrator in Springfield	200.04		
Salary of the agent M. C. Barthel	1500.00		
Pension for widow Prof. Biewend	279.96		
Pension for Wittwe Rector Gönner	225.00		
Spent by the supervisory authority in			
St. Louis	4169.93		
at Fort Wayne	38^3.14		
in Addison	1171.11		
in Springfield	1958.97		
State, County, City and Special-			
Taren, St. Louis	565.41		
Travel expenses of the General Praeses, the			
Delegates etc. w	565.78		
Summa of the output	459598.08		
Debt on January 1, 1878	12086.84		
			4'59598.08

L. Construction cash register.

Intake:

From the Western District by Cassirer E. Roschke	4168.70		
From the Illinois District by Cassirer H. Bartling	393.39		
From the Middle District by Cassirer C. Grahl	247.44		
From the Northwestern Distr. by Cassirer C. Eißfeldt	107.22	From the Eastern District by Cassirer I- Birkner	136.74
From the Northern District by Cassirer I. Simon	56.12		
			4 1109.61
Debt on January 1, 1878	11847.96		
			P12957.57
		Issue:	
Debt on January 1, 1877	412957.57		

A Inner Mission.

Balance of the Casse on January 1, 1877	41523.81		
Revenue	919.62		
			42442.43
		Issue:	
By order of the Presidents Biltz and			
Sievers to various pastors in the			
Vests for missionS	41236 .10		
For the student Meyer from Australia to			
Director O Hanser	197.50		
Balance of the Casse on January 1, 1878	1008.83		1433.60
42442.43			

v. Hermannsburg Mission.

Balance of the Casse on January 1, 1877	42434.59		
Revenue	212.88		
			42647.47

Remittirt to Germany by Professor Walther	42450.00	Issue:	
Stock of the Casse on January 1, 1878	197.47		42647.47
		I?. Leipzig Mission.	
Revenue	493.90		
Debt at January 1, 1878	2136.63		
			42230.53
Debt at January 1, 1877	42230.53	Issue:	

k'. Proseminar Striving.

Revenue	4432.13		
		Issue:	
Debt at January 1, 1877	4 14.53		
Remittirt to Pastor Brunn by Professor Walther	350.00		
Travel expenses of Brunn's pupils by Cassirer I. Birkner	59.15		
Balance of the treasury on 1 January	8.45		1878

4432.13

6th Chinese Mission.

Debt at January 1, 1877	4279.54
Revenue and expense none.	

H. Mission Fund.

Stock of the Casse on January 1, 1877	48922.18
Revenue	1827.20

410749.38

Issue:

To Past. Bünger for missionary Döscher....	4 457.89
To Past. SieverS for Misst onS purposes	200.M
Stock of the Casse on January 1, 1878	10091.49

410749.38

I. Shares of Shnodaldruckrci.

Shares outstanding as of January1	1877	4,9415.00
Shares eingclb'st	1445.00	
Shares not yet redeemed	47970.00	

L. Caffé for poor and sick pastors and teachers.

Revenue	4542.67
	Issue:
Debt on January 1, 1877	4218.63
Output	480.00
4698.63	
Debt at January 1, 1878	155.96

4698.63

Recap.

vr. 6r.

Synodal treasury	412086.84
Building fund	11847.96
Inner Mission	41008.83
Hermannsburg Mission	197.47
Leipzig discord	2136.63
Proseminar Dying	8.45
Chinese mission	279.54
Missionary fund	10091.49
Shares of the Synodal Dryery	7970.00
Casse for poor & sick pastors & teachers	155.96
Borrowed capital	7230.69

426506.93 426506.93

E. F. W. Meier, Cassirer.

We, the undersigned, commissioned by the President of the Board of Directors of the Synodal Printing Office to rvidir the books of the General Cassirer, hereby certify that the above report corresponds exactly with the same.

Henry Veal.

H. Stein meyer sr.

The undersigned takes the liberty of making a few comments on the above report. It is gratifying to note that the synodal printing office and the book trade made a net profit of 426029.85 was achieved and flowed into the synodal treasury, which, with the help of the voluntary contributions of the dear brethren, enabled the synod to pay off a significant part of its debt, it is still burdened with a not insignificant remainder of the same. Our old college building in St. Louis is very dilapidated, and a new building will soon be necessary. - The fund for poor sick pastors and teachers has received very little attention from the dear brethren, so that the support from it has not been sufficient for a long time. The fund for internal missions, which was

very much in demand last year and will be even more so this year, is also in need of an abundant inflow.

These brief remarks will be sufficient reason for our dear Christians not to become lax in supporting our dear Synod in this new year, but to make them ever more zealous in it. E.F.W. Meier,

Cassirer of the General Synod of Missouri, Ohio and other states.

For purchase of musical instruments for the school teachers' seminary here received by teacher I. B. Himmler, "Collection ! at the birthday party of a student of the same, 42.50.

Addison, Ill, Jan. 2, 1878. K. Brewer.

Proceeds to the Northwestern District treasury: (Closing.)

For the congregation in Freeport By Past. I. HorstS Gem. in Hay Creek \$4.50.
For Ernst Wambsgaß in Addison: HochzeitScoll. at A. Lemke in Freistadt 5.50.
For M. Nessel in Addison: WeddingScoll. at A. Lemke in Freistadt 5.50.
For Chr. Rödiger: Von etlichen Gliedern der Gem. in Freistadt 5.75.
For Pastor Multanotsky: From Past. H. Rathjens Gem. 5.50. From Past. G. Barths Gem. 5.75. From Past. I. Diehl 1.00. WeddingScoll. at W. Treisel 7.56.

For M. Bruß in Springfield: By Traugott Neigenfind 5.00.

For poor students in Fort Wayne: By A. Rabe in Courtland 3.00.

For Pastor Vetter's congregation in Minnesota (house construction): Burial coll. at G. Schönow 2.50. From Joachim Pipkorn 1.00. Past. H. Pröhl and his parish 4.50. Traugott Neigenfind 5.00. WeddingScoll. at teacher P. Schaup 7.24. From Past. C. Seuel 2.02. whose upper Gem. 21.50, whose lower Gem. 7.75. weddingScoll. at A. Reuter 6.73. from Past. F. Leyhe 1.00. Past. E. G. C. MarkworthS Gem. to Fremont Road 2.00, to Wolf Niver 2.38, in Manteufel 1.82. G. Klemp 50 Cts. Past. C. A. Meyers Gem. at Fredonia 5.00. Past. Aulich's Gem. 2.50. W. Krüger 25 Cts.

For synod debt retirement: From Past. Schumanns Gem. in Freistadt 65.83. From John Pritzlaff in Milwaukee 11)0.00. St. Stephen's Gem. in Milwaukee 75.00. Trinity Gem. the. 86.21. Immanuel's Gem. the. 31.44. Cross Gem. the. 16.00. From Past. I. Schlerf 2.00. From St. Johannes Gem. in Ahnapee 2.26. From Past. Th. Krumsiegs Gem. in Benton 40.90. Past. Präger 103)0. H. Hauch in Granville 5.00. Bükner 1.00. Präke 25 CtS. Past. A. Rohrlacks Gem. 7.00. Past. Winters Gem. 7.00. Lacht Brothers 1.00. Past. G. P. A. Sckaafs Gem. 10.00. Past. I. L. Daib and its Gem. in Oshkosh 17.50. Past. E. StrasenS Gem. in Watertown 200.00. Past. H. F. PröhlS Gem. in Augusta 6.60. Past. E. Rolfs Gem. in St. Paul 27.00. Past. F. Streckfuß's Gem. in Jounq America 5.45. Past. C. Börnecke'S Gem. 103.0. Past. E. M. Bürgers Gem. 12.00. Louis Schmidt in Hart 25.00. Past. W. Friedrich's Gem. in Waconia 4.50. Past. H. Pröhl and his parish in Berlin 4.00. Past. G. E. AhnerS Gem. 3.00. Past. C. Damms Gem. in Bloomfield 17.70. Weyauwega 8.30. Past. I. I. Walker's Gem. in New London 3.68, an Maple Creek 1.50. Past. H. Rathjens Gem. 3.28. Past. A. G. Doeher's Gem. 3.20. Past. Hilds Gem. 16.86. Past. Wesemanns Gem. in Cedar "Lreek 13.81. Past. Schumann's gem. in Freistadt 34.20. Past. A. Käselitz's parish in Wilson 2.00. Past. Joh. v. Brandt's > em. in Blue Earth City 14.60. Past. I. Friedrich's congregations 2 coll. 46.00. Past. Keller's Trinity comm. 9.57. Past. C. M. Zorn's Gem. in Sheboygan 50.00. Past. H. Mare's Gem. 3.10. Past. F. Leyhe 5.00. Whose Gem. 4.91. Past. E. G. C. Markworth's Gem. in Caledonia 10.52, on Rat River 3.15, on Schroeder's Corner 2.80, in Fremont 83 Cts. Past. E. G. C. Markworlb 3.00. past Schneiders Gem. in Waterford 13.00. past. T. Rösch and Gem. 4.50. Past. L. A. Meyer's congregation in Fredonia 20.00. Past. Wambsgaß' Gem. 15.25. Past. C. F. Ebert's Gem. in Hancock 4.73, in Calumet 2.50. Past. G. A. Feustel's congregation in Concord 10.00. Thank offering for happy delivery of Mrs. Rösel 5.00. From the Dreieinigkeits congregation in Town Herman 18.00. From Past. H. Sagehorn's congreg. in Poliers Mill 2.65. From Trinity's congreg. in Rantoul 2.65. Past. I. Diehl's congreg. 2.75. Past. B. F. Zahn's Gem. in Portage 3.00, in Lewistown 2.00. Past. L. Hertrich's Gem. in Faribault 9.50, in Morristown 1.75. Past. E. G. C. Markworth's comm. on Fremont Road 1.87, on Wolf River 2.89. Past. H. I. Mueller's comm. at Willow Creek 6.60, at Perch Creek 2.40. Past. C. Börneke's 3 communities 13.00. Past. I. SchulenburgS Gem. 6.25. Past. A. Landeck 303)0. Past. E. Aulich's Gem. 1.50. Past. K. F. Schulze's Gem. 18.01. Past. I. HorstS Gem. to Ha. Creek 23.00, at Goodhue 7.00. By Past. H. Rathjen by Fy Kocher in Sheboygan 2.81. By Past. E. Theels Gem. in Ger. mania 8.50, in Mecan 19.50. by Rev. Osterhus' Gem. 10.00- Past. W. HudtloffS Gem. in Berlin 6.86. Past. F. JohlS Gem. m Clarrmont 34.00. Rev. W. C. Schillings Gem. 13.16. Past. G. P. A. Schaafs Gem. 12.00. From the parish of Past. Präger 15.60.

Milwaukre the 10th Dec. 1877. c. Eissfeldt,

Cassirer of the Northwest District.

Revenue into the coffers deS Illinois - District-: (Closing.)

For poor students in Springfield: By Past. Hallerberg in Quincy from his St. Jacob's parish 410.00. By Past. Wagner in Chicago from the JünglingS-Berein for student Düver 10.00.

For the college household in Springfieldr Through Past. Bergen of sr. Gem. in Prairie Town 416.00.

For poor seminarians in Addison: By teacher A. G. AlberS in Chicago, collected on F. Kiuler's birthday, 48.82. By Kassirer Simon in Monroe 4.20. By Pastor Hallerberg in Quincy from Lk. Jacobi-Gem. 10.00. By Past. Ramelow in Elk Grovr, from the collection bag of his congregation, for C. Braun 10.03. By Kalsirer Simon in Monroe for M. Ahrens 12.50. By Pastor Engelbrecht m Chicago for Julius Trapp: from the Women's Lerrine 1".00 and from the Virgins' Association 6.00. By Kassirer Grahl for G. Theiß 10.0>. By Pastor Bartling in Chicago for F. Zimmermann of the Young Men's Association 7.33. (Summa 478.98.)

For you emigrants - Mission in New Ilork: From Past. Reisingers Gem. in Tanville 110.00. Past. Buszins Gem. in Meredosia 10.50. By Rev. Goisch's Gem in l. rk Cenire, Collecte on Tank Day, 5.00. By Panor Strikter in Proviso, Thanksgiving Collecte, 20.00. By Past. TrögemüllrS Gem. in Arcnzville 3.50. By Rev. L. Frcse, Thanksgiving offering for Harvest Blesscn of C. W. in Watson, 1.00, and C. H. W. das. 2.00.

16

Don Past. Bartling's congregation in Chicago 26.91. By Past. Hal- lerberg in Quincy from his St. Jacob's congregation 7.00. (Summa 485.91.)

For the widow's fund: By Pastor G. Rcisinaer 44.00. By G. Brauns of Past. Traub's congregation in Trete 16.20. By Rev. Nachtigall in Waterloo from sr. Gem. zum heil. Kreuz 4.60, and by sr. Im.-Gem. 3.60. By Past. Chr. Kühn in Belleville from the Singverein in the Zivnsgem. 7.40. By Past. C. F. Liebe in Wink Hill from the women's club 8.00. (Total 443.80.)

For old and sick pastors: By Past. Gotsch in York Centrc, Collecte of his Gem. on Thanksgiving Day, 47.50. By Past. Achenbach in Venedv by Cd. Biermann 5 M. By Past. BergenS Gem. in Prairie Town 10.50. ("umma 423 00.)

For the congregation in Freeport, Ill: By Rev. Joh. v. Brandt in Blue Earth City, Minn. of sr. Gem. 42.00. By Jacob Rohwer of the Gem. in Chariten, Mv., 2.10. By Rev. Ramelow in Elk Grove, Thanksgiving Collecte sr. Gem. 22.75. (Summa 426 85.)

For the congregation in Lock Haven, Pa: From Past. Schuricht Gem. in St. Paul 45.85.

For the church building in Crimmitschau, Saxony: From Past. Wünsch in Dwight 44.00, and from sr. Gem. 8.40.

For the deaf and dumb in NorriS, Mich.: By Rev. L- Frese's Gem. in Effingham 45.50. By teacher E. Rosen in Addison from his pupils 2.63.

XII. - Correction: In my receipt of Nov. 17, 1877, Luth. I. 33, No. 24, "Für dir Synodalcasse: Von Past. Streckfuß' Gem. zur Tilgung der Schulden" should read: "435.60"; and under the heading: "Für arme Smd. in St. LouiS" read: "Summa 435.61".
Second correction.

' In this my receipt, "Luth." No. 1. read:

1. "For the synod treasury": Don Past. Baumgärtner's congregation in Huntley 43.10 instead of "43.00".

2. "For college hauSbait in St. Louis": By Past. Bergen By sr. Gem. in Prairie Town 416.00 instead of "46.00".

3. the gifts for synodal heathen misnon and negro mission born together and make so only 473 73.

Addison, Ill, 15. Der. 1877. H. Bartling, Kassirer.

Statement of the General Fund of the Widows' and Wives' Fund for the Year 1877. Income:

Cash balance according to previous statement P 206.00

1. from the Jllinois District, by Mr. Kaff.

Past. H. Wunder, u. Contributions	L351.00	
d. Gifts	569.62	

920.62

2. from the Middle District (Aass. Lonzel- mann), ". Contributions 165.50

d. Gifts	128.01	
By Kaff. Mr. C. Grahl, s. contributions	90.00	
d. Gifts	483.79	

867.30

3. from the Western Distr. (Kaff. Gotfch), n contributions 254.30

d. Gifts 396.24

650.54

4. from the Northwest District (Kaff.

Erßfcltd), k. contributions	261.71	
d. Gifts	353.60	

615.31

5. from the Eastern" Distr. (Kaff. Birkner), ". Contributions 123.00

d. Gifts 178.44

301.44

6. from the Northern Distr. (Kaff. Simon), u. contributions 159.30

d. Gifts 140.69

299 99

Sum of revenue H3861.20

L. Issue:

Support allowances paid to 32 widows and 52 orphansO3665.00

Expenses due to shipment 6.15

Summa of the issue H3671.15

Remains cash on hand H190.05

In the name of the widows and orphans, we would like to express our heartfelt thanks to our faithful God, the Baier of the widows and orphans, and to all cheerful donors next to Him. If the undersigned was forced to ask for help only a few weeks ago, we can now report to the glory of God: The Lord has given not only what is needed, but also a surplus.

E. F. W. Sapper,

d. Z. general treasurer of the preachers' and teachers' widows' and orphans' fund.

South St, Louis. January 8, 1878.

Changed addresses:

Bov. d. H. lloorniolca, Blaasrenton, ^,lremoäre 6o., 6al.

Bov. H. Vattor, k'uiriüvlei, Livitt, Oo., Hlinn.

Corrections.

OÜL8.1'. Brandt, **teacher (not ktkv.)**, 125B.Brnttst., Baltimore.

Bsv. Okr. Hlneurer, Bulcv Oit^ (not Lelviäsre), Linn.

Diöcese	Ermittlung der eigentlichen Cereenzahl der Synode.									
	Zahl der Cereenzen, welche auf jeden Cereenzgeber haben	Durchschnittliche Cereenzzahl auf jeden Cereenzgeber	Zahl der Cereenzen, welche auf jeden Cereenzgeber haben	Die ermittelte, in p. Berichten ausge-lassene Cereenzzahl	Zu den Cereenzen, welche angegeben sind	Zahl der Cereenzen, welche auf jeden Cereenzgeber haben	Zahl der Cereenzen, welche auf jeden Cereenzgeber haben	Zahl der Cereenzen, welche auf jeden Cereenzgeber haben	Zahl der Cereenzen, welche auf jeden Cereenzgeber haben	Zahl der Cereenzen, welche auf jeden Cereenzgeber haben
Illinois-Diöcese	68	276	86	23736	18808	42544	114	4560	47104	47104
Mittlerer Diöcese	72	318	54	17172	22936	39108	34	1360	40468	40468
Norwegischer Diöcese	50	355	42	14910	18880	33790	15	600	34390	34390
Grönländischer Diöcese	74	443	23	10189	32589	42778	110	4400	47178	47178
Westlicher Diöcese	37	376	19	7144	13924	21068	17	760	21828	21828
Westlicher Diöcese	32	467	27	12609	14960	27569	5	200	27769	27769
Total der allg. Synode	333		251	85760	122097	206857	295	11880	218737	370
Durchschnittliche Zahl auf jeden Cereenzgeber:		372			350					
Total der allgemeinen Synode nach den Berichten von 1876. . . .	269		253	90123	107680	197803	335	9950	207753	

Annotation.

In all reports, only the total is often given for the three-part headings, which is why the sum of the first two headings does not agree with the total given here. It would be very desirable that the reports would be submitted more and more complete and accurate. - By the way, it should be noted that the mission field of the parish Fort Dodge is calculated to only ten preaching places with 40 souls each. - —

Let it be and remain far from us to want to brag about these numbers - it is, after all, only God's free, undeserved grace that He has made us His people and 'sheep of His pasture and that He so graciously wants to have us as laborers in His vineyard. - Therefore, let all glory be given to Him from the bottom of our hearts for His blessing of us poor pardoned sinners. May He also continue to graciously confess us - Amen.

LLriLorr.

Synodal Conference 1878.

Standing members of the Lutheran Synodal Conference of North America, according to the 1878 American Calendar for German Lutherans.

Synods:	Pastors Teachers Total
Illinois	29332
Minnesota	28331
Missouri	607364971
Norwegian	141141
Ohio	1863189
Wisconsin	8229111
Total	10734021475

Statistik der deutschen evangelisch-lutherischen Synode von Missouri, Ohio u. a. Staaten, nach den Berichten

Ort	Gemeinden		Gemeindegläubiger		Schulinder		Gemeine		Communistic		Copul. Paare		Begrabene	
	zur Synode ge- hörend	nicht zur Syn- ode gehörend	Seelenzahl	Stimmber- echnigte	einheimische	fremde	einheimische	fremde	zur Private- kirche	zur öffentlichen	einheimische	fremde	einheimische	fremde
Städtischer District	81	112	193	18808	1039	148	3447	1410	6508	2644	1235	5833	1370	28100
Synodaler District	75	65	140	22936	155	155	4186	1179	1123	1137	1540	5705	2111	30896
Städtischer District	78	38	116	18880	422	111	3954	412	5998	1048	333	2358	1187	28034
Synodaler District	58	126	184	32669	465	131	5008	1040	6842	2098	1010	3383	1285	40156
Städtischer District	54	48	102	13924	292	74	2723	631	4027	970	445	1921	871	18897
Synodaler District	57	13	70	14960	515	65	2131	722	3375	839	856	2121	752	18190
Gesamt	403	402	805	122177	2733	684	21448	5394	38683	8796	5419	21323	7576	164273
Gesamt der Synode	390	388	778	107630	32833	3168	635	21546	6535	39005	6938	4565	18469	7345
Gesamt der Synode nach den Berichten von 1876	390	388	778	107630	32833	3168	635	21546	6535	39005	6938	4565	18469	7345

St. Louis, Mon., Feb. 1, 1878.

No. 3.

great, dangerous error. The exact opposite is true: precisely because the cause of our salvation is so extremely important, the struggle for pure doctrine and against all false doctrine is not to be omitted, but is all the more necessary.

Consider, dear reader: if someone were to say: since the most important thing for a farmer is a good harvest, it is unnecessary to be concerned about good seed - what would the farmer say? - We think he would say: "You fool, just because a good harvest is the most important thing for me, therefore I have to take care of good seed first of all; because if the seed is bad, how can one hope for a good harvest? But it is just the same with doctrine. The pure doctrine or, what is the same, the pure word of God is, according to the holy scriptures (Luk. 8, 11. 1 Petr. 1, 23.) the spiritual good seed, but the fruit, which this spiritual good seed should bring, is our blessedness. Just as he who sows tares would not reap wheat, but only tares, so he who sows the tares of false doctrine cannot reap life and salvation, but only death and destruction. But what follows from this? - Obviously nothing else but this: as seriously as one has to take care of one's salvation, one must therefore also be concerned that one has the pure doctrine or the pure word of God, keeps it and does not allow himself to be falsified. Remember, my dear reader, that the whole of Holy Scripture is written for no other end than that men may attain life and salvation. Christ says it clearly: "Search the Scriptures, for you think" (that is, you yourselves are convinced of it), "that you have eternal life in them, and they bear witness of me. (Jn. 5:39.) John also says toward the end of his Gospel of what he had written therein, "These are written, that ye might believe that JEsus is Christ, the Son of God, and that believing ye might have life in his name." (Joh. 20, 31.) And finally Paul writes to Timothy: "Because you have known the holy Scriptures from childhood, the same is able to instruct you unto salvation through faith in Christ JEsu." (2 Tim. 3, 15.)

There is no doubt, then, that the holy Scriptures have our blessedness for their sole purpose. But is not the whole holy scripture at the same time full of urgent admonitions to stay with God's pure word and full of emphatic warnings not to falsify the word of God or to let oneself be falsified? For example, is it not demanded in the first as well as in the last biblical scripture, and finally with the most terrifying threats, that no one do anything either "from it" or "to it," and neither "to the right" nor "to the left" deviate from it? (Deut. 4:2, 28:15 and Revelation 22:18, 19) But does this not clearly show that since the Scriptures are given to us for the sole purpose of becoming blessed, we must fight with the utmost diligence for the pure Word of God and against all distortions of it, precisely for the sake of becoming blessed?

Why did the highly praised Son of God come into the world and become a man? - He says it himself: "The Son of Man came to save that which was lost" (Matth. 18, 11.), and St. Paul writes: "This is certainly true and a precious word, that Christ Jesus came into the world to save sinners. (1 Tim. 1, 15.) But what did Christ do? Did he not fight for the pure doctrine and against the false doctrine, because he only wanted to save us sinners? - Let that be far away! Rather, we read that Christ, after he had hardly appeared in public, immediately in his so-called Sermon on the Mount (Matth. 5-7.) both insisted on the pure teaching of the law with great zeal and punished the perversion of this teaching with great seriousness. Already in the introduction to his sermon he exclaims: "Verily, until heaven and earth pass away, not the smallest letter, nor one tittle of the law, will pass away until all is done. Whosoever therefore shall destroy one of the least of these commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matth. 5, 18. 19.) Doesn't this mean to insist on pure teaching and to condemn false teaching? - But even more: after Christ had said towards the end of his Sermon on the Mount: "Enter through the narrow gate. For the gate is wide and the way is broad.

that leads to damnation; and they are many that walk therein. And the gate is narrow, and the way is strait, that leadeth unto life; and few there be which find it." Thus Christ, after warning against the way to perdition and pointing to the way to salvation, immediately adds: "Beware of false prophets, which come unto you in sheep's clothing, but inwardly they are ravening wolves. (Match. 7, 13-15.) From this you see, dear reader: precisely because Christ came to save sinners, and precisely because the question, "What shall I do to be saved?" is the most important question for us, Christ not only preached the doctrine of the only true way to salvation and warned against the false way, but also immediately added a warning against false teachers, in such terribly serious words that it must shake everyone who reads or hears it to the depths of his heart, if even a grain of faith lives in his heart. Or can there be anything more frightening than a man who, according to Christ, is like a "raging cloud" with regard to our salvation? But if we accompany Christ on his journeys to and fro in the Jewish land, as they are reported to us in the Gospels, we see at the same time that everywhere Christ went and stood, he not only proclaimed the doctrine of the way to salvation, but at the same time he also fought against all the false teachings and false teachers that were going on at that time. Soon we find him in conflict with the self-righteous hypocritical Pharisees, soon with the frivolous Sadducees who wanted to be enlightened, soon with the Herodians who ridiculed and mocked all religion, and we hear him warn against the leaven of their false teachings. (Matth. 16, 11. 12. Mark. 8, 15.)

Just as Christ came into the world to save us through his life, suffering and death, the holy prophets and apostles were also called by God to save people, namely through their preaching of Christ. But did they think that they simply had to preach the way to salvation and therefore were not allowed to argue against the false teachings that appeared in their time? - Look up, my dear reader, only the writings of the holy prophets and apostles, and you will find that there is not one prophetic and apostolic writing in which false teachings are not rejected and refuted and false teachers are not punished and fought against. When false teachers arose among the Galatians, the apostle Paul - to give only one example - immediately in the beginning of his epistle to the Galatians wrote twice in a row: "If we or an angel from heaven preach any other gospel to you than that which we have preached to you, let him be accursed!" (Gal. 1:8.)

Behold, dear reader, he who says that because beatification is the great main thing, it is wrong for an ecclesiastical periodical to fight for pure doctrine and against false doctrine, must first of all also blame the Holy Spirit who inspired the holy Scriptures, and secondly Christ, the Son of God, himself, together with all his holy prophets and apostles. Will you do this? Certainly not.

If you think about it, you will soon realize that it cannot be any other way. The pure doctrine or the pure Word of God is the "little fountain" which the "City of God" or the Church of Christ builds on. (Ps. 46, 5.), in which the water of eternal life and blessedness wells up; but false teaching or all falsifications of the word of God are the poison of eternal death. Would you now calmly watch if you had even one well of earthly fresh healthy water at or in your house, and a malicious enemy or an incomprehensible person wanted to pour some poison into your well? - Certainly not! Rather, you would quickly try to keep your well safe and, if necessary to stop the poisoner from his outrageous deed, you would also engage in a serious fight with him. How? You would do that in order not to have a well poisoned for your bodily life; but if someone wanted to poison your well for eternal life, for your bliss, you would calmly put up with that in order to avoid all conflict? - Impossible! - —

Just imagine if all the teachers and listeners in Christendom had thought that only the truth should be proclaimed, and that they should not argue against false doctrines and false teachers: what would have happened then? What would have happened, for example, if St. Athanasius and other pure teachers had not argued against the arch-heretic Arius, who rejected Christ's divinity? The doctrine of Christ's divinity would have been lost, and with it the whole of Christianity, which rests on this doctrine as its unshakable rock. Furthermore, what would have happened if St. Augustine and other pure teachers had not argued against the abominable heretic Pelagius, who denied the sinful corruption of the human race? The doctrine of the need of redemption of all men would have been lost, and with it the whole Christian religion; for what would be the Christian doctrine of Christ's redemption if man believed he had no need of redemption? Furthermore, what would have happened if Luther and his faithful assistants had not fought against the pope, the antichrist prophesied in God's Word, who, as much as there is in him, pushed Christ from his chair in the church and placed himself on it? The pope would have finally taken all the world's goods to himself, raised himself to be the king of all kings, made all who call themselves Christians his slaves and thus pulled them with him into the abyss of hell. We are not the only ones to say this; the Pope

himself said it. For it literally says in the pope's canon law: "If the pope is found neglecting his and his brothers' blessedness, useless and sluggish in his works, and moreover drags innumerable people away from the good (which indeed is more harmful to himself, but nothing less to all) to whole heaps with him, as the first child of hell, who will suffer great torment with him for all eternity: In such a case, no one among mortals will undertake to punish "those" (the pope's) "sins, because he who himself is to judge all may be judged by no one, unless he is found to have strayed from the faith." Do not be afraid,

*) „*Si papa, suae et fraternae salutis negligens deprehenditur, inutilis et remissus in operibus suis, et insuper a bono taciturnus, quod magis officit sibi, et omnibus, nihilominus enumerabiles populos catervatim secum ducit primo mancipio gehennae, cum ipso plagis multis in aeternum vapulaturus. Hujus culpas istic redarguere praesumit mortalium nullus: quia cunctos ipse judicaturus, a nemine est judicandus, nisi deprehendatur a fide devius.*” Thus we read in the so-called *Corpus juris cononici* according to the emendierten Cölner.

dear Lutheran reader, at the thought that Luther would have shied away from and refrained from the fight against the pope and his devilish teachings? But, praise and thanks be to God forever, our dear Luther, awakened and equipped by God for this purpose, did not shy away from this fight; but even if it seemed as if the then almost omnipotent pope would get hold of Luther and burn him, as once the holy martyr Huss, Luther nevertheless cheerfully put his life on the line and, like a David, stood up to the pope's Goliath with the courage of God and fought him to the last breath of his life. I knew that the thousand-year-old mighty edifice of Pabstism could not be overthrown with mild words and polite speeches, so he used such words in his pamphlets against Pabstism, which like thunder shook all the fortifications of Antichrist and his accomplices in their deepest foundations and thus revealed the Antichrist's nest of hell to all who wanted to see, exposed it and destroyed it forever. Luther did not rely on his prince, but only on the living God. In fact, his prince was often not at all pleased with the coarse way in which Luther took up arms against the pope, and sometimes even wanted to forbid him to do so. But when once in 1521 Spalatin wrote to Luther that the Elector of Saxony did not want to suffer that he wrote against the Cardinal and Elector Albrecht of Mainz, who wanted to use Luther's stay at the Wartburg to re-establish the indulgence fair, Luther answered Spalatin: "First of all, I do not want to suffer what you say: that the prince does not want to suffer that it is written against the Mainzer, or what could disturb the common peace. I would rather lose you and the prince himself and all creatures. For if I have withstood his creator, the pope, why should I yield to his creature? But it is good that you write: One must not disturb the common peace. But you want to let the eternal peace of God be disturbed by the ungodly and blasphemous effects of corruption! No, not so, my dear Spalatin, not so, my prince, but for the sheep one must with all one's might resist the abominable wolf, as an example to others. That is why I am sending the writing already finished on him, since your letter had come, which I will not be moved to change anything about." (See Luther's Works, XV. Appendix, p. 171. f.)

A sad proof of how necessary it is that the pure doctrine is not only preached, but also defended, and that the false doctrine and the preachers of it are attacked and fought, is also our poor fatherland, once the land of the Reformation. For whence is it that the church in Germany has now sunk so low and been so devastated, so that the poor ignorant people have not only allowed themselves to be drawn into the shameful union, but have also allowed the most obvious false teachers, yes, the most godless rationalists, to be imposed upon their preachers and pastors? - This is because, when there was still time to keep out the false prophets, the orthodox teachers did not seriously testify and fight against the false teachers, and even now, when the church is almost completely taken over by false teachers and blasphemers. Those who are orthodox teachers

Edition of 1717, which our seminary library is so fortunate to possess. See p. 130. - Strange that at the end of this neat piece the infallibility of the pope is denied, and it is admitted that the pope can also be "invented to stray from the faith"!

The people, who want to be teachers, still do not expose the false teachings of their pastors and professors and do not make a noise against them. O the faithless shepherds! O the blind watchmen! O the dumb dogs! There they write ecclesiastical journals, full of all kinds of cloyingly pious articles, by which no man is thoroughly converted, let alone thoroughly instructed, defend instead of the pure doctrine their national church, which has become a pit of murderers, and meanwhile they let the innumerable wolves tear undisturbed the souls that have been dearly bought by Chnsti blood. Woe to them if they do not give in themselves, always and forever!

Here, however, some readers will perhaps say: I do not mean that one should not argue against the rationalists, against the unbelievers and against the gross false teachers, e.g. against those who deny the divine inspiration of the Holy Scriptures, the divinity of Christ, the eternity of the punishments of hell and the like; but I mean that one should not immediately publicly attack a pious preacher who does not err in one main point, but only in one secondary point.

This is how the Unrighteous think. Their whole church is built on this principle. They thought that it was not right that the so-called Protestant churches were opposed to each other. So they first attempted a union between Lutherans, who are not Lutherans at heart, and Reformed, who are not Reformed at heart. But what did they accomplish? Did they reduce the different churches by even one? On the contrary, they increased them by one and thus only increased the disunity they wanted to heal. It has happened to the Uniate, as it once happened to the sect of the Donatists, in relation to which the old church teacher Optatus wrote: "How do you like the tailor, who, wanting to mend the tear in the garment, makes a new one and enlarges the old one? *) That in the religious union it does not remain that the doctrines of distinction of the Lutherans and Reformed are thrown overboard, but that the union becomes only a mother, which the church leaves to the unbelievers as its inheritance, is proven by the condition of all unchurched regional churches of Germany. In them, as is well known, the unbelievers not only have the great say, but also the power.

mostly rule the roost. Instead of the believers being able to drive the unbelievers out of the unchurched church, the unbelievers are already in the process of driving the believers out of it. And the same course will always take place with a religious-mengerial union, also here in America: the rationalistic guests who are fraternally received in it will at last seize the house and throw out their friendly host, and tell him in addition that they, the unbelievers, alone are the perfect unirrets; for they act only according to the principles which they first learned from the "believers" in the union; for if one can throw two, three, four or more articles of faith overboard, one can logically do this also with all of them. **)

De schismate Donatistarum lib. 3. cap o. As is well known, Luther compares the Unirte with perverse cobblers. He writes: "There are now some cobblers who are embroidering, who want to advise on matters and settle disputes; they say that one should give way and give in on both sides.... But I think that such patchwork is, as Jesus says in Sirach 22:7, like patching up broken pieces. And though there have been many cobblers who have undertaken it, yet they have labored in vain, and both wire and stitch have been lost. (Interpretation of the 110th Psalm. V, 1420.)

**) Did the uninitiated, in order to talk themselves out of it, want to pretend that

It is certain that one should not quarrel about mere secondary points or even about words, if the right thing is meant by them. As for the latter, the holy apostle writes expressly to his Timothy: "Remind them of this, and testify before the Lord, that they do not quarrel about words, which is of no use but to make those who are listening to disagree. (2 Tim. 2, 14.) When the books of the Bohemian brethren came into Luther's hands, he says that the words they used in matters of faith "sounded much different in his ears" than he needed; but, he adds, "I know well that one should not quarrel about words and speech, where otherwise sense and opinion do not quarrel against each other. Every bird sings as its beak is grown, and every language has its own way of speaking of the thing." *) It is not different also with bare secondary points,

vas means with such theological opinions that do not belong to the Christian articles of faith, cannot be clearly proven from Scripture, but also do not contradict the Christian faith. To start a dispute about such points is, of course, quite unchristian. However, one should let everyone believe what he considers to be true and not impose his opinion on anyone as if it were an article of faith.

But what do many now consider to be such mere side issues? By these are usually understood all those doctrines without the knowledge of which a man can be a Christian, truly believe in Christ and be saved, e.g. not that the holy Scriptures are the Word of God, that God is triune, that Christ is the Son of God, that all men are by nature damned sinners, that faith in Christ makes one righteous before God, that there is a resurrection, an eternal life, a hell and a heaven. Everything else, however, they consider to be side issues, about which one should not argue, but let everyone believe what he considers to be true. Therefore they think that the doctrines of baptism and the Lord's Supper, of the church, of the ministry, of ordination, of the power of the keys, of the Sabbath, of Christ's kingdom, of waiting for the last day, and so on, are only side issues, because a person knows nothing about all this, and yet, if he believes in Christ from the heart, he can be saved.

However, this is a highly dangerous delusion for the soul. Even if these articles are not the very highest, they are still extremely necessary, and whoever errs in these articles has either never had the reason of the saving faith, or he has lost it again, or he is in great danger of his soul.

There is no joking with error against God's Word. "A little leaven," says St. Paul, "leaveneth the whole lump." (Gal. 5:9) And this is what the holy apostle writes to the Galatians, who did not deny that one becomes blessed through faith in Christ, only that they thought that one must also keep the law of Moses at the same time, namely the law of circumcision, of the Sabbaths and other holy days, of the forbidden foods. If they have not thrown the doctrine overboard in the points in which the Lutherans and Reformed do not agree, but have adopted a third mediating doctrine, they must, if they want to be honest, admit themselves that they are a new church, that is, a new sect, that they have invented a new doctrine, that is, that they have by no means united Lutherans and Reformed in themselves. But then they are also not a unirt-evangelical, much less an evangelical-unirt church, and thus their previous name would have been a lie.

*) Luther's Works. XIV, 306.

Paul therefore cries out to them with deep sadness: "I fear for you that I may not have worked on you in vain. (Gal. 4, 11.) Yes, he testifies to them: "You have lost Christ, who wanted to be justified by the law, and have fallen from grace. (Gal. 5, 4.)

The same applies to other false doctrines, even if they do not directly affect the very highest articles. Whoever, for example, does not believe that he must seek and grasp grace and forgiveness of sins through faith in the means of grace of the Word, Holy Baptism and Holy Communion, but seeks grace in his heart and, when he thinks he has found it there, builds his state of grace on it, takes a path that leads not to salvation but to damnation. Whoever believes that the true church, apart from which no man can be saved, is the visible Lutheran church, places the church next to Christ and makes it his Savior, for he no longer believes that man can be justified and saved before God by faith alone. Whoever believes that only preachers have the ministry and the keys of the kingdom of heaven, and that only those who are properly and correctly called, ordained and consecrated have the poisonous and powerful ministry, can never be quite sure whether he receives the right baptism, the right Lord's Supper and the right absolution, since according to his doctrine he can never be completely sure whether his preacher is properly called and ordained and thus has the right valid and powerful ministry; But if his preacher, either out of tyrannical malice or out of ignorance, puts him under ban, although he is innocent, he will always be in fear whether he is not under ban with God, and think whether he should not rather do a hypocritical penance in order only to get out of the ban. Whoever finally believes that the last day cannot come for a long time yet,

because he thinks that a glorious millennial kingdom must first come on earth, becomes certain and speaks in his heart with that "wicked servant": "My Lord will not come for a long time yet" (Match. 24, 48.); instead of directing his thoughts and hopes to eternal life in heaven, such a chiliast will direct them to earth, to the future in this temporal life, and thus become an earthly-minded Christian out of a heavenly-minded one.

To carry this out further, the space does not suffer. But hopefully the dear reader already recognizes from these few hints that whoever wants to take care of his blessedness must also take care that he has the pure doctrine, the unadulterated word of God, and that he remains protected from false doctrine.

But is this so, may you, dear reader, be annoyed when the "Lutheran" seeks to defend pure doctrine, but faithfully warns against false doctrine and fights against it with all zeal? Certainly not. For in doing so, the "Lutheran" is doing nothing other than keeping you on the right path and protecting you from the wrong path that false teachers are praising to you as the right one.

Of course, such controversial articles should not be the main food of your poor hungry and thirsty soul. It needs above all the precious gospel as its daily bread and water of life. But you should seek it first of all in the Holy Scriptures themselves, as well as in good sermons or other books of edification. If you do this, you will be glad to read a book that is primarily intended to fight the wars of the Lord.

If this were not the case, it would be better if there were no religious or ecclesiastical periodicals at all.

So farewell, my dear reader, and pray diligently to the Lord that those who do not work on any church bulletin may remain with the truth for godliness, not deviate from it a finger, not even a hair's breadth, courageously confess the truth, fight bravely against the falsifiers of it, receive one victory after another, and finally die blessed in the right confession, through Jesus Christ, their and your Savior. To whom be praise, glory and honor now and forever. Amen. W. [Walther]

(Submitted.)

Our Negro Mission.

As was reported at the time, the missionary authority appointed by the venerable Synodal Conference has appointed Pastor J. F. Döscher as missionary among the Negroes in the southern states, and has already solemnly inducted him into his office on October 16 of last year. All friends of this mission will wish to know what our missionary has accomplished during this time and how far the work, which we have undertaken in reliance on God's blessing for His glory, has progressed. Since our missionary, Pastor Döscher, has sent in his diary to the missionary authority in these days, which gives a very precise report about his work so far, the missionary authority believes that it cannot do more justice to the matter than by giving excerpts from the missionary's diary.

On the Sunday after the close of the meetings of the Western District Synod of Missouri, Ohio and others at Altenburg, Mo., where the introduction of the missionary had taken place, i.e. on October 21 of last year, there was a mission festival at New Wells, Mo. which Missionary Doescher attended in response to an invitation he had received, and where he began his actual work as a Negro missionary. He reports about it among other things as follows.

"I preached a sermon in English on Luc. 11:28. The surrounding Negroes and white Americans had been invited to this service the day before. The weather was rainy and cold. Of the Negroes, only two rather elderly men and two boys were present. Nevertheless, this service was of extraordinary importance to me, because with it I actually started my missionary work among the Negroes. The Lord gave me grace to be able to present His precious Word in a simple manner and at the same time with a fervent heart. After the service I talked with the black men for a while. They were very pleased with the sermon and very much wanted to hear me more often. I promised them that I would return after a few months and then continue to serve them. One of these men, a mulatto, an outstanding man among his people, and already acquainted with our fellow believers in this region from childhood, asked me whether it was not also my intention to win the Negroes for the Lutheran Church, which I naturally answered in the affirmative. He said that since he was already quite old, he would first like to make sure that he was taking the right step when he joined a church. I explained to him that we were firmly convinced of the scriptural conformity and purity of our Lutheran doctrine, and whoever wanted to join us, I would first try to convince. Indicative of the acknowledged willingness of the Negroes to make sacrifices and to follow us

was that these two representatives of their race immediately contributed something for me, one 50, the other 25 cents, and that after the first conversation they later visited me again to discuss further. In order to strengthen the relationship of trust that I have begun here, I will shortly write a friendly letter to these Negroes. On my return from the south, however, I intend, God willing, to stay among them for a whole week."

After our missionary had received much love from the dear brothers in faith in New Wells, Altenburg and Wittenberg, he set out by Mississippi steamer on his journey to Memphis. He wrote about it himself, among other things, the following:

"I used the trip on the Mississippi, which lasted several days, partly to gather information and advice about my new field of work. There I found, for example, a pastor of the English Episcopal Church, who himself had worked among the Negroes for a year immediately after the war. He said that for a Lutheran it was *rather an uphill business to work among the negroes*. *) Only the Baptists and Methodists seem to be successful in attracting the masses of Negroes. But they let the Negroes pretty much go along in their old sins and abominations, fornication, theft and hypocrisy. Their religion was only a religion of excitement and therefore not really a religion at all. Whoever wants to achieve something true and lasting among the Negroes must treat them more or less in the same way as one usually does with complete heathens. They must be thoroughly instructed and thus gradually educated to become Christians. He told me not to put myself on the same level with the Negroes and to be careful not to say anything against the whites in the South in their presence. If I were to put myself on a par with the Negroes, they would therefore no

longer respect and love me, while I would provoke the whites against me; and if I were to agree with the Negroes in their complaints against the whites and say something against them, the Negroes would in any case betray and suspect me among the whites. In steerage I found an old, very poorly dressed Negro pastor

The old man complained a lot about the new, young preachers who could read well, but were very pompous and taught all kinds of false doctrine. .. In order to offer the old man something, I read him my English sermon from last Sunday. Repeatedly he indicated his approval, and finally he thanked me heartily for the attention shown him."

In Memphis, Missionary Doescher stayed with Pastor Siek. In his attempts to find a place to worship, he came in the company of Pastor Siek to the venerable Negro pastor of the Baptist church. The same was lying lengthwise on a bench in his church, resting from his work (he is also a venerable house carpenter). When he learned that Pastor Döscher was not a Baptist, he began to discuss baptism with him, jumping from one Bible passage to another. He gave his consent to the use of his church with the reservation that he would publicly contradict the missionary if he said anything against Baptist doctrine. He also demanded that Missionary Döscher bring some money for his church. After that, our fellow believers came to a black Congregationalist preacher. Missionary Döscher reported about him thus:

*) I.e. it is a rather difficult thing to work among the Negroes.

"This Congregationalist preacher was a very friendly, educated and understanding man. We met him just as we were blackening the stove, so double black, but he immediately took the necessary time to converse with us. His hints and advice were the best I have heard so far in the South. He warned me not to put school before church, but to let the two go hand in hand. I should also beware of a neutral position towards other churches. This would not help, as he knew from his own experience. The best thing is to show one's colors and to tell the people clearly: I am this and that and this and that is my goal. He described the condition of the Negroes as downright horrible. It was particularly bad for the black pastors. Recently, for example, a chief preacher of the Negroes in Memphis was found completely drunk on the public street. Nevertheless, he entered the pulpit again on the following Sunday. There was hardly any talk of church discipline. The vice of drunkenness went unchecked among the church members. Because of fornication and adultery, only the women in question were taken into church discipline in certain cases, namely if they gave birth to illegitimate children. With the men, however, it is said: how can one prove that? In general, the existing churches of the South were so terribly eaten through by the evil consequences of slavery that a reformation within these communities was out of the question. Even if individual young faithful preachers were thrown into this desolate mass, the influence of the old black preachers was so great that they could not penetrate at all, but were rather drawn into the whirlpool of ruin. He himself had seriously tried to build up a good community, but had to suffer much hatred and persecution from all sides. In his opinion, the Negroes could only be helped by a church community that came in from the outside and did not grow up with the evil consequences of slavery. He was very happy about our enterprise, and wished and hoped that we would have good success. I could use his church for services on certain evenings."

When Missionary Döschner visited Negroes in Memphis, he found a very old man who knew a lot to tell about his former wives, whom he had lost partly because of their infidelity and partly because they had been sold to other regions. He listened to God's word and agreed with everything Missionary Döschner said. But when he asked whether he was sure of forgiveness of sins, he had much to tell about supernatural phenomena that he wanted to have had. First, the devil appeared to him with fiery eyes and riding on a gray horse and invited him to sit up with him, but he refused. Another time the Lord Christ appeared to him as a slim man with blue hair, the New Testament in his hand. He showed him the way he should go. Christ said that his enemy, who had seduced his wife, would be in a bad way. And this came true. Two young Negroes who worked in a blacksmith shop talked for a long time with the missionary about the sad condition of the Negroes. There was no lack of preachers, but there was a lack of religion. For them, preaching was a money-making business. Some Negro preachers, who received a salary of fifteen or sixteen hundred dollars, did not have enough. They

lived in fornication, adultery and all kinds of debauchery. He wanted thorough instruction from God's word about the way of salvation. During a serious illness, he called a famous man and told him that he would like to know from him how he could go to heaven. The man who was asked said: "The devil will get you" and went away. Later, he still had many temptations about this. Through their life of sin, the Negroes would gradually become slaves again by being put into all kinds of penal institutions. There was no prejudice against white preachers among them, they rather liked to hear them because they were usually more learned and better people. These people also promised to come to the service. Almost all Negroes complained about the black preachers who were completely immersed in fornication and avarice. Many promised to attend the missionary's sermon. On October 28, Mr. Missionary Döscher held a German mission sermon in Mr. Pastor Siek's church and in the afternoon an English sermon for Negroes in an old Negro church. However, since a Negro funeral was taking place at the same time, there were only a few listeners. From various quarters the Memphis missionary was assured that he would not make much difference among the Negroes there. A Mr. Steel, who presides over a school attended by about a hundred Negro children, in which good order, beautiful singing, and excellent conduct of the pupils delight the visitor, thought that the Negroes would be best served by raising up colored preachers. This gentleman gave Missionary Doescher some missionary leaflets from his community, which contained the following interesting information: "The Catholics claim that within 50 years they will be able to count nine-tenths of the African race among their own. They have between two and three hundred white priests, missionaries and teachers among the Negroes, and besides them over 500 black assistants. Half a million dollars are annually expended for missions among the Negroes. The number of their converts, according to their figures, is 800,000 up to the year 1876. The Protestant denominations sink about \$450,000 annually to the South for the Negroes. The number of missionaries is not far from 150, and the number of church members of these missionaries is less than 150,000. The number of all Protestant church members, with the inclusion of the mission churches, is now perhaps not over 200,000, in that a great many Negroes are going over to the Catholics."

So, under November 5, the missionary writes:

„ .. I have become even more convinced of the great need of the poor Negroes. Yesterday afternoon, for example, I attended a service of the Negroes, the Holy Communion was to be celebrated. But oh! what I had to experience there. In terrible gibberish, the preacher rattled on without any coherence of thought. The audience moaned, shouted, sang (the so-called singing was more like an untidy squealing and roaring), stomped their feet and made all kinds of grimaces, until finally one woman went completely mad. Like a woman possessed by the devil in the flesh, she jumped up from her seat with a scream that pierced marrow and bone, and began to beat and rage, so that she had to be caught and held down like a raging animal by several people. The whole sight was so demonic and terrible beyond all measure that one became quite frightened. Deeply moved by

With pity and mercy for the poor deceived people, I immediately left the local. In spite of the many discouragements that have come my way from various quarters, I am certain that the Lord has sent me to the Negroes and that my work in the Lord will not be in vain. The faithful God has not lacked individual encouragements. Six times I have been able to preach to the Negroes here in Memphis in four different places, and those who heard me were mostly eager to hear me further. Admittedly, these listeners were almost only those who already belonged to certain congregations."

In Memphis, Missionary Doescher also found a young Negro who said he had been toying with the idea of becoming a preacher for three years, but realized that he would have to learn something before he could start preaching. The missionary gave him hope that we might be able to help him, and directed him to Pastor Siek. The latter volunteered to continue the work of the Negro Mission in Memphis. On the evening of November 6, Missionary Doescher left Memphis for Little Rock, Arkansas.

On behalf of the Mission Authority C. F. W. S..

(To be continued.)

The honorable editors of the church magazines within the Synodal Conference are kindly requested to copy.

How a Roman Newspaper Writer Chats from School.

The editor of the "Echo of the Present and Zeitgeist" writes in the number of January 1 as follows:

"On a weak side of the Catholic press, Mr. John Gmeiner, a priest in the Diocese of Milwaukee, has spoken in a special article in a pamphlet published by him in 1875, from which we extract the following.

The sentence rich in content: -He who tells the truth will be hanged', hovers like a Damocles sword over those newspaper writers who are open and honest about the truth and the right. In the past, kings did not learn the truth, and now the people do not learn it. Only those newspapers flourish best that know best how to hang the mantle to the wind. The world wants to be deceived, so let it be deceived,' think speculative editors of magazines, and one should not think that the Catholic public makes an exception in this point. The Catholic press, if it wants to do its duty for truth and justice, must swim against the current on all sides. The honest and sincere efforts of a Catholic newspaper writer are sometimes counteracted for the most petty, selfish, or simple-minded reasons, even by those from whom, by virtue of their profession, one might rightly expect zealous cooperation. Papers that are founded only for the sake of profit and newspaper editors who have no further purpose than to make money are supported. They must, however, easily explainably hang their mantle to the wind, and publish just such things, which, and indeed in such a way, as -the public' loves. Many Catholics prefer to read the papers that know how to flatter them. The catholic sheets are limited by it. But even so

limited, the Catholic papers also have to move upward" (against the bishops) "and downward quite cautiously, with the hat in the hand greeting friendly in all directions, if they do not want to run properly. Name me a Catholic newspaper writer who always openly and fearlessly expresses his honest opinion and writes the truth, - and I name someone who runs to the right and to the left, up and down. Let's just take a close and impartial look at our Catholic papers. How do they discuss ecclesiastical matters, for example? - Well, quite simply: they praise to the right and praise to the left, they praise up and praise down, forward and backward. But where are the Catholic papers that dare to expose evils in church life and reprove them in due time?! - Where are the Catholic papers that are not afraid to tell **the truth**, even if it is unpopular with those who are used to everything going their way and to being flattered and flattered by everyone? - We live 'in free America'; - but let us not forget that this is to be approached only in the political sense; in ecclesiastical-

In this respect, we are at least as little free in America as in any other country of the civilized or uncivilized world. - And this is especially true of the Catholic newspaper writers! - —

Thus writes the Rev. I. Gmeiner, who was editor of the Milwaukee -Columbia' as a priest in 1875, and who is at present pastor at the Catholic parish in Cassville, Grant Co. of Wisc. In the same article, the said reverend gentleman writes the following concerning the restricted position and cramped effectiveness of Catholic newspaper editors:

In the discussion of ecclesiastical matters, the Catholic newspaper writers would have nothing more to do than to praise and compliment to the right and to the left, up and down, forward and backward, to stick nicely to general remarks, and not to dab rudely at particular cases, to "whitewash" unpleasant things that are sometimes brought to light, - - and then - to keep a profound silence about everything that the whole world knows and tells itself, - but which in the end might unpleasantly touch some over-sensitive "honored

reader". - A Catholic newspaper writer must understand the "deathly silence" and the "smearing" if he wants to survive. - Many a Catholic newspaper writer, to whom God has given a little sense, well understands this, - and if, moreover, he possesses some zeal for the good and the true and for the welfare of the church, as well as a straight open soul, he may often have looked over with longing from afar to the promised land of justified freedom of press in ecclesiastical matters; - but he hesitates to enter. --VesUZiu terront!" - "The traces of the animals killed by you frighten me," thought that fox, when he came close to the whereabouts of the lion!!! - For this, one could be duly rewarded with rude letters or even threatened with dozens of cancellations (the most common revenge of certain people) - if not with something even worse, if one is obliged to "odeăieutinru ei reveroutium" on the side.

And yet; "Something is rotten in the state of Dă-.

nemark!" it says in Shakespeare's Hamlet. - There are things that should be discussed openly instead of being glossed over! - The fresh breeze of publicity often saves from gradual suffocation and swampiness!

- —

We know well that the St. Louis "Pastoralblatt", for example, in view of the class of its readers, would be a very suitable organ to discuss many things in our ecclesiastical circumstances that are just not as they should be. But those good gentlemen lack the time - and perhaps something else as well - to discuss some of our ecclesiastical circumstances openly and frankly.... / —

Thus far, the Most Rev. I. Gmeiner. For the time being, we will pass over some other matters that the aforementioned gentleman also touches upon. Father Gmeiner knows the matter and is fully capable of giving a competent judgment on the so-called freedom of the Catholic press in our country. He is especially right in what he expresses in the short sentence: "In former times the kings did not learn the truth, and now the people do not learn it anymore/ But this is not only a weak, but a most sad side of the Catholic press, of which Past. Gmeiner says: The old princes kept court jesters, flatterers and court henchmen, and they were harshly resented for it; but it should not be said at all that our Catholic newspapers are now doing the same business with the Catholic public/ But if the Catholic press continues to be only a piece of modern pimping for the people, then it is no longer worthy of the latter's support. The people want truth, and they have a right to know the truth. Will the people help those who tell them the truth? We will make an attempt to clarify this without seeking favor and without fearing disfavor."

To the ecclesiastical chronicle.

I. America.

Pastor Severinghaus, the editor of the "Kirchenfreund", whose lies the "Lutheran" has already repeatedly exposed, writes in number 24 of his paper: "We thought we had thrown the Missourian 'Lutheran' a few pasquillas, which should suffice him for a longer time, but we see that it has helped nothing." Pastor Severinghaus is therefore, by his own admission, a pasquillant. We would like to advise him to get a foreign dictionary so that he can look up what "Pasquillen" mean. The Sectenblätter, which have reprinted the above statement of the "church friend" with delight, do not seem to have understood the word either. G.

In the New Parker Ministry, the members who defend the rights of the congregations and fight against the rule of the priests are often accused of having no reason for their attacks. But when recently a president of a district conference has given the decision that without his permission the congregations of his district may not even meet for consultation, we think that even a blind man must see. G.

A neat way of swindling money for church purposes. The increasingly secularized sectarian congregations must always seek new means to meet the costs of maintaining their church. A correspondent of the "Christian Messenger" reports of a new method of raising money which an American congregation in Pittsburg has raised. It is nothing less than a ladies' auction. It a "church society" is given. "There," says the aforementioned newspaper, "the ladies are completely wrapped in linen to make them unrecognizable. Afterwards the auctioneer comes and offers her to the highest bidder as a companion during the evening. One such wrapped damsel is said to have fetched the nice sum of two dollars. . . . Of course, since the whole colossal swindle is done for the good of the church, such a story must also be opened with prayer."

II. abroad.

The **socialists** or communists, who are called social democrats in Germany, are not only raging and raging with all their might against all divine and human order, but are also spreading over there in a frightening manner and exerting an ever more perceptible destructive influence. Thus, among other things, a German ecclesiastical newspaper writes: "In the Evangelical Association in Berlin, Preacher Hoffman gave a detailed report on the city mission. According to the "Ev. kirchlicher Anzeiger," it emerged from this report that, on the part of the Social Democrats, with regard to the omission of the baptism of their children, a terrorism (a reign of terror) is being practiced which is unheard of, and which the women often know how to evade by bringing their children to baptism secretly, with the silent consent of the husband, who, however, feigns ignorance before his comrades. My husband is not allowed to have his children baptized,' is an excuse often heard. At the beginning of this year, a city missionary found a house, albeit a tenement, in a district where social democracy is developing its power, in which he encountered no less than 21 unbaptized children and 9 married couples who had not been married in church. Most of the women said: "Our husbands would like to be baptized, but then they go to the association, and there it is made a condition for them: if you want to be members, you must not have the children baptized. It has happened not infrequently that husbands say to their wives: Pastor Schwarz of St. Simeon addressed a word of warning to those gathered, first of all to those who do not yet recognize the seriousness of the present and see everything in the rosiest light. He demonstrated by means of facts what coercion the atheistic Social Democracy exercises over the members of its party in religious matters, although it occasionally gives the appearance in popular assemblies of leaving the position on religion to the free discretion of the individual, it nevertheless demands a complete break with the church in the midst of its party. A woman whose husband belonged to this party had registered her child for baptism and, when asked whether her husband agreed, explained that this was indeed the case, but that he had to hide it from his comrades. Therefore, he told her that when the baptism would be performed, he would invite some comrades to his house and then confront them. She shouldn't be surprised if he gets very angry and even beats her for appearances, so that his party comrades won't notice that he has given his consent to the baptism."

The **Pope** has an open wound on his left leg from which a lot of blood and pus flows. This increases the weakness of the old man, but his doctors do not dare to heal this wound, for fear that the burn would set in. The wound is cleaned and re-banded twice a day, which requires a lot of canvas, which of course then becomes stained with blood. These rags are carefully collected daily by Signor Zangolina, the chief chamberlain, who receives the Pope's discarded slippers and clothes as sportells. Signor Zangolina has a whole sack full of these stained rags and

every day he is supposed to receive letters he

from England, France and other countries for pieces of this canvas or any garment that may have come into contact with the sacred body of the pope! The slipper worn by the pope on the day he received the pilgrims of Carcassone, and stained with blood, is considered particularly valuable, and a considerable sum of money has been offered for it. As it seems, the chamberlain obtains no small revenue from this duel. "What habits!" exclaims a writer in an Italian paper; "let us return to paganism, that at least is purer!" (Apol.)

"And stcur des Pabsts und Türken Mord." Under this heading, the "Evangelisch-Lutherische Friedensbote aus Elsaß-Lothringen" of December 16 of last year writes the following: The union between Pabstthum and Türkenthum is not an empty delusion. On September 23rd, on the occasion of the consecration of six Armenian Catholic bishops in Constantinople (in the suburb of Pera), Archbishop Haffnn, a Jesuit pupil, held a long prayer of intercession for Sultan Abdul Hamid II, invoking God for the victory of the Turkish arms and the destruction of the Russians, thus a servant of the Pabst invoked the victory of the Crescent or Mohamed! - The Austrian-Hungarian ambassador, the French and Spanish chargés d'affaires, and even the minister of the United States of North America and his wife were invited to this ceremony, which was made grand with diligence, and they all appeared in official dress. The English ambassador excused himself for health reasons. "The German Embassy," says the "Neue Evangelische Kirchen-Zeitung," from which we take these facts, "was of course not represented at this celebration of the alliance between the Great Sultan and the Jesuits." The "God" invoked by Archbishop Haffun does not seem to be favorable to the Turks!!!

Introduction and request.

The undersigned members of the committee elected by the general synod "for the support of pastors and teachers who are weak in age or sick", which up to now have been put into action only a little, because in the individual district synods special collections have been made for the sick pastors and teachers, now appear as intercessors for these needy and ask the dear congregations and especially those who, through God's great goodness, still enjoy good health and blessed effectiveness, to give a mite for these sick and retired people with cheerful hearts even in this difficult time.

It will suffice to present the need and the state of the treasury to make all hearts willing for active support. In the Western District Synod, two emeritus pastors with their families are now to be supported in part, and a young pastor suffering from neck and chest problems is to be maintained entirely with his family, since he has not only spent everything he had to obtain his health, but has also finally had to give up his ministry. He alone, on the advice of the doctors, has now traveled to Texas to a milder climate. In addition to extraordinary expenses, such as those for a health trip, we now have 40 dollars to spend each month. The state of the treasury is as follows:

Debt incurred January 1, 1877 H218.63

Expenditures to the end of December 1877 . 480.00

K698.63

Debt as of January 1, 1878 K155.96

We therefore have to pay the debts incurred and, if no help comes, we would be forced to deny support to those in need.

Therefore, let us remember the word of our God: "Do good and do not forget to share, for such sacrifices are pleasing to God."

St. Louis, Mo, Jan. 15, 1878.

E. F. W. Meier, Th. Brohm, I. F. Bünge.

Inauguration.

On behalf of the high". Presidium, Rev. A. H. Weyel was installed in his new congregation at Owa- touna, Minn. on the Feast of the Epiphany, assisted by the Rev.

S. Hertrich.

Address: Rsv. II.

Orvutonnk, Oo., Linn.

On behalf of the High". Presidium, Mr. Prstor Tb. MertrnS was introduced by me to his new congregation in Hensley Township, Ehampaign Co, Ill, on January 7.

Ms. Lindemann.

Address: liov. Tll. Dlsrtsns,

Lox 806, Cd "mp "iAN, Ills.

Mr. Rev. O. Kolbe, formerly of Martinsville, N. A., was introduced to his new congregation by me on the 4th Sunday of Advent with the assistance of Rev. Niemann, was installed by me in his new congregation on the 4th Sunday of Advent. H. E. Schwan.

Address: Rev. O. Lolbe,

6o., o.

Church consecration.

The branch congregation of the undersigned at Lincoln Creek-Seward Lo., Nebr., consecrated its new house of God to the service of the Holy Trinity on January 6. The sermon was preached by Rev. C. H. Lentzsch, the consecration by the undersigned.

T r. Häßler.

Conference - Display^

The one-day St. Louis Pastoral ConferenceMllt out for month of February.

Revenue into the Western District's coffers:

To the synodical treasury: from Rev. Dornseif's congregation in Olive Branch, Rebr, O10.00. Collecte at H. Urban's wedding by Rev. Birkmann in Texas 5.65. Collecte at E. Winkler'S wedding there 2.35. Collecte on I. Drosche'S baptism of a child there 1.00. By Rev. Birkmann 2.00. Rev. Grafelmann in West Davto", Iowa, 2.00. Rev. Lenks Gem. in St. Louis 10.00. L. W. by Rev. Brandt in R. St. Louis 2.50. Pastor NützrlS Gem. in West Ely, Mo., 5.00. Pastor LiikerS Gem. in Aroma, Kan., 6.20. Pastor Vetter in Cole County, Mo., 2.00. Pastor Biedermann's Gem. in Thayer County, Nebr., 5.11. WrihnachtS-collecte of Pastor Hömann's Gem. in Darmstadt, Ill., 5.40. Past. Brsrl in Guttenberg, Iowa, 2.00. Coll. of the Gem. of the Rev. Meyer in Appleton City, Mo., 3.00. Past. Estel in Pierce, Nebr., 3.00. ChristmasScoll. of whose gem. 10.25. Rev. Wesr oh in Jefferson County, Mo., 2.00. Rev. Schumacher's gem. in Ealoma, Iowa, 3 00. Rosine Huber in Rochestrr, N. I., 4.40. H. Tött in Fairburg, Nebr., 1.65. Rev. Schieferdeckers Gem. in N. Gehienbeck, Ill., 11.10. ChristmasScoll. of Rev. FacklerS Gem. in Columbia Boltom, Mo., 8.28. Rev. BergtS FiUalgrm. in Perry Co, Mo, 4.85. Past. Gräbner's Gem. in St. Charles, Mo., 45.15. From the Gem. at Lake Creek, Mo., 2.55. Two Collects of the Zion Gem. of the Past. Häßler in Seward Co, Nebr, 11.52. Of its Jmmanuelegem. there 5.15. Bon N. N. by same 5.00. Of Past. Häßler 3 33. past. Holls' Gem. in Centrevrllle, Ill, 10.00. Pastor Holtermann in Frankenberg, Mo, 4.00. Past. Kleist's Gem. in Washington, Mo., 3.85. Collecte of the Gem. of the Past. Wille in Brownsville, Mo., 4.25. Past. Geyer in Serbin, Texas, 2.00. Rev. >sandvoß' congregation at St. Charles, Mon., 10.00. By Rev. Sandvoß 2.00. Past. E. A. Fresr, Columbus, Nebr. 4.00. From TrinityS Distr. at St. Louis 23.45. WcihnachtSeollecte of the congreg. of the Past. Mrrß- Irr in St. Louis Co, Mon, 2.35. Bon Past. Stiegemeyers Gem. in Dubuque, Iowa, 5.50. Bon of the Mamnigem. of the Past. Stubt, Luzerne, Iowa, 2.35. of Hochreiter by same 1.00. of Past. Krämer, Nemaha County, Kans. of the same, 2.00. Of Past. Deer-when, Colfar, Col. of, 2.00. By Past. A. W. Frese, West Point, Nebr. of, 2.00. By the comm. of Past. Heinemann, New Bielefeld, Mo., 14.62. From the Rev. Brohm's Kreuzgemeinbe in St. Louis, 34.50. From Rev. Holls' Kreuz-Gcmeinde in St. Clair County, Ill, 6.50. From Ung. in Worden, Ill, 10.00.

On the repayment of ^synodal debts: From Past. Lenks Gem. in "t. Louis 5.00. From the virginal berrin of the Gem. of the Past. Hochstetter, Frohna, Mo., 3.00. Collecte of the congregation of the Rev. Jungck at Jackion, Mo., 8.90. Of Past. Wiegner's Gem. at Ansgar, Iowa, Sept. 12. Whose Gem. at Rock Creek 6 45. By the same from a Prediqt place at Ellington, Iowa, 3.46. ReformationS Festival Collecte of the Gem. of the Past. Estel, Pierce, Nebr. 4.10. By Joh. Schmidt through Past. Holls, Ceiureville, Ill, 1.00. Collecte of the Gem. of the Past. Holtermann, Frankenberg, Mo., 12.75. Reform. Fest. Collecte of the Gem. of the Past. Crämer, Fort Doege, Iowa, 50.00. Of Past. L>sandvoß at St. Charles, Mo., 1.00. By Past. KrämrrS Gem. in Pottawatvmir County, Kans. by the same, 3.00. By the same of L. Westphal in Nemaha County, Kans. by the same, 50 CtS. From Past. Krämer ibid,eldst 1.00. From Past. HiischmannS Gem. of, Colfar, Col., 4.00. Collecte of the Gem. of the Past. Frese, BiSmarck, Nebr., 18.00. From its Gem. in Lyons, Nebr. 2.00.

To Collea^ maintenance fund: thank offering from L. Sommerer by Past. Better, Eole County, Mo., 2.00. Don Mrs. N. from Past. Brandt's Gem. in Lowell, Mo., 2.50. From Past. Köstering- Gem. in Altenburg, Mo., 54.00. By Rev. Brohm's Gem. in St. Louis Oct. 26.

For inner mission: Collecte on I. G. Goodman's baptism of children by Past. Streets, Omaha, Nebr., 4.15. From Mrs. Mielßner in Jndpenbrnce, Kans., 3.00. Collecte of the Gem. of the Past. Kanning, Mayfield, Iowa, 8.90. From H. B. in Paitzdorf, Mo., 1.25. Collecte of the Gcm. of the Past. Gräbner in St. Charles, Mo., 11.90. Epiphany Collecte of Jmmanuels District in St. Louis 20.00. Collecte of TrinityS DstictS there 20.00. Epiph. Collecte of Cross Cong. there 22.53.

To the Synodal Mission Fund: Collecte of the Trinity District in St. Louis 18.00. From the congreg. of the Past. Sweet in High Hill, Ter., 4.45. From the Congregation of the Cross in St. Louis 18.40.

For Negro mission: by Past. Ansoerge, Paducah, Ky., 4.50. Don Past. Lenks Gem. in St. Louis 5.00. By Rev. Wesloh, Jefferson County, Mo., 1.00. Don Past. Fackler, Lyons, Iowa 1.00. By H. B. in Paitzdorf, Mo., 1.25. By Mr. Horsch in Guttenberg, Iowa, 1.00. By Mr. Kregel same 25 Cts. Cathedral Virgins Association of the Jmmanuels DistrictS in St. Louis for building the first schoolhouse 8.90. Collecte of the Gem. of the Past. Michels, Boeuf Creek, Franklin Co., Mo., 2.50. Epiph. Coll. of the Gem. of the Past. Gruve, Eisleben, Mo., 5.50. Coll. of the Gem. of the Past. Scholz, Holt Co., Mo., 2.95. Epiph.-Collecte of the Jmmanuels DistrictS in St. Louis 21.58. Of Rev. AeverS Gem. in Serbin, Ter., 3.10. Of Wiederänders same. 1.00. Epiph.-Collecte of the congregation of the Rev. Hochstetter, Frohna, Mon., 12.50. Epiph. Collecte of the congregation of Past. Sandvoß' at Saint Charles, Mon., 4.25.

For poor sick pastors: Don a member of the Ebenezer congregation of the Rev. Brandt in Lowell, Mo., 3.00. Christmas Collecte of the congregation of the Rev. Matthias, Paola, Kans., 8.00. From Chr. Fritz through Past. Brohm, St. Louis, 2.00. Collecte of the congreg. of the Past. Wille, Brownsville, Mo., 6.85. From the Women's Association of the Gem. of the Past. Baumann, New Orleans, 10.00.

For the construction fund: Weihn..Eollecte of the Gem. Past. Sievers', Calif. Mo., 6.00. From the Gem. of the Rev. Frinke, Baltimore, 43.25.

For emigrant mission in New-York: Christmas coll. of congreg. dcs Past. Grupe, Scott County, Mo., 6 00. don some members of the Gem. Past. Fresr's in Bismarck, Nebr., 1.35.

For poor students in Springfield: ChristmasFest-Collecte of the Gem. of the Past. Vetter, Cole County, Mon., 4.50. By Fr. Fricke, Washington, Mon., 1.00.

For poor students in St. Louis: From Mrs. Schwede through Rev. Wischmeyer, Fayette County, Ter., 3.00. Coll. at A. Thormahns wedding, through Rev. Wischmeyer ibid. 2.25

For the Deaf and Dumb Institution: By N. N. from some of his friends in BeardStown, Ill., 7.00. From the Communion Kaffr of the congregation of the Rev. Crämer, Fort Dodge, Iowa, 4.20.

For the orphanage in Addison: Collecte on A.
Boehm's infant baptism by Past. Crämer, Fort Dodge, Iowa, 2.50.
St. Louis, Mo., Jan. 20, 1878. E. Roschke.

Revenue to the Middle District's coffers:

For the building fund: from Past. Zschoch's congregation in Marion Township Q10 00.

For the community in Krimmitschau: Don Dr. Sinker's comm. in Fort Wayne 41.18.

For the Emigrant Mission in New Aork: Don Past. Kniefs Gem. in New Dettelsau 12.00. Past. Wichmann's parish in Farmers Retreat 10.64. Past. Dulitz's Gem. at Lunenburg 2.18. Dessen Paulus-Gem. at Hanovrr 1.95. Dessen Zions-Gem. das. 1.87. L. D. das. 1.35. Past. ZagelS Gem. at Fort Wayne 10.18.

For Lolle students in Fort Wayne: From weiland Past. FritzeS Gem. in Adams County 23.00 and 6.72. For Fritze and Frincke, one third each of wedding scollecte with Mr. Borger that. 4.64. For G. Weller wedding scoll. by Past. Zagel 13.32.

For the seminary building stop in Addison: from Past. Kniefs Gem. in New Dettelsau 15.00.

For the college budget in Fort Wayne: From Past. Kniefs Gem. in New Dettelsau 15.00.

For the seminary household in St. Louis: From Past. Kniefs Gcm. in Neu-Dettelsau 10.50.

For the seminary household in Springfielder From Past. Kniefs Gem. in New Dettelsau 15.00

For inner mission: From I. Fischer in Cleveland ^2.00.

For the synod treasury: Don Past. Querl's Gem. in Toledo 11.30. By Past. Fleischmann of I. K. in Sheboygan 2.59. By Rev. Zagel's Gem. 26.23. Past. Hiebers Gem. in Dcfiance County 9.00. Past. Runkels Gcm. in Aurora 20.00. Past. Seemeyers Gem. in Rechtster 2.60. Past. Zschoche's Gem. in Marion Township 8.00. Past. Mohr's Gem. in Jnglcsteid 6.50.

M. Wolf's in Neu-Dettelsau 3.00. Past. Saupcris Gem. in Evansville 21.15. Past. BodeS Gem. at Fort Wayne 21.41 and 14.10. Past. Wichmann's Gem. at Farmers Retreat 22.76. Past. Runkels Gcm. at Cold "prings 7.25. Past. Hassold's in Columbia City 2.00. Past. Evers' Gcm. in Bingen 12.52. Past. Crämers Gem. at Zancsville 32.00. teacher Nolting at Dudletown 2.00. Past. Mertzs Gem. at Brownstown II 15. Von Dr. Sidler's Gem. at Fort Wayne 54.75. Past. Hiller's gcm. at Pomeroy 6.00. Past. Hassold's Gem. in Columbia City 3.75. Past. Stubnatzy- Gem. in Fort Wayne 66.00. hm. Zimmerly das. 2.50. teacher Slucbch in Dan Wert 2.00. past. >seitz Gcm. at Columbia City 5.40. Past. Schöneberg's Gem. in Lafayette 30.00. Past. Jor' Gem. in Loganeport 11.50. By Past. Dulitz of Wittwe B. 3.00. Jakob B. 2.00 and Hrn. Schütte 2 65. Don Past. Kniefs Gem. in Neu-Dettelsau 16.15. Past. Heitmüllers Gem. an der Clifty 6 65.

For dir seminarians in Addison: Past. Wcyels Dreieinigkeits-Gem. in Darmstadt 8 35. For Jabker a third drr HochzritSroll. at Mr. Borger in Adams County 4.64.

For students in Springfield: From Past. Mohrs Gem. in Jnglcfield 6.00.

For the Deaf and Dumb Institution: By Past. MohrGcm. in Jnglcfield 3.00.

For the Toledo congregation: From Past. Runkel's Gem. in Aurora 5.00. Weiland Past. FritzeS Gem. in Adams County 6.74. Past. Niethammer's branch in KingSbury 3.00.

For the orphanage at St. Louis: From Mrs. Hofmann in Lafayette and I. S. das. 1.00 each.

For the orphanage in Addison: Don Past. Jor' Gem. in LoganSport 7.00. Two members of his Gem. in Delphi 50 Cts. Past. Zschoche's Gem. in Marion Township 6.00. from the Woman's Club in La Porte 5.00. from A. Sch. das. 1.00. Mrs. Auer at Columbia City 2.00. teacher Selbr's Klaffe at Fort Wayne 2.00. Past. Dulitz's Gem. in Napoleon 8.00. Dessen's Gem. in Fiat Rock 2.00. Wittwe Schauß in Darmstadt 1.50. Frau SchwierS das. 2.00. Hrn. and Frau Past. Weyrl the. 1.50.

For the Widows and Orphans Fund: from Prof. Stellhorn in Fort Wayne 5.00. Weiland Past. FritzeS Gem. in Adams County 5.00. Past. Niethammer's Gem. in La Porte 18.10. A. Sch. das. 1.15. Past. RupprechtS Gem. in North Dover 8.22.

For die Wittwen- und Waisenkasse: Gratitude offering of Mrs. Past. Hiller in Pomeroy 3 M. From I. Schnaible in Lafayette 2.00. Past. Rosenwinkels Gem. in MiShawaka 5.50. G. C. Scheiderer Sr. in Neu - Dettelsau 1.00. Dr. Dümpling in Fort Wayne 10.00.

Fort Wayne, December 31, 1877.

C. Grahl, Cassirer.

For the orphanage in Addison

the following gifts of love have been received since June 20 b. 1877

From Addison, Ill: From D. Dammeyer 1 sack of potatoes, N. N. and H. Winkelmann, 2 p. potatoes each. By W. Buchhol, 4 p. potatoes and 4 bushels beans. By G. Rittmüller and Bro. Precht, 1 p. each of potatoes. Mrs. Weber 2 glass cans of preserved currants. L. Stünkcl 24 mead sausages and 80 lbs. of cheese. Mrs. Krage 1 Kiffenüberzug, several pieces of worn clothing and 3 hats for girls. Fr. Leeseberg 2 p. flour and 10 sausages. N. N. 4 gall. Butter, 1 roll of butter and 2 pairs of stockings. Wittwe Mönch 1 p. cabbage. D. Kornhaas 1 quart. W. Ulrich 2 gallons of lard. From Proviso, Ill: From A. Amling 1 quilt. From Chicago, Ill: From N. N. 10 boys' shirts, 2 boys' suits, 5 girls' shirts and 6 pairs of stockings. N. N. 2 pieces of calico and 50 yd of stuff to make bed sheets. N. N. 2 hats for girls and several worn garments. Hrn. Jörn 1 skirt, 1 vest and 3 p. Stockings. Through Past. Wagner by Mrs. Wendt 6 Brttücher, 12 Kissenüberzüge, 8 dresses, 12 p. stockings, 1 apron and 1 shirt. Dom Jungfr >ucn-Verein 20 lds. Trouser stuff along with lining and buttons. Mrs. Holste 1 quilt. Mrs. Bück 10 JardsS kaitun flannel and worn garments. Mrs. Borchhrding 1 quilt. Mrs. Nabe 1 piece gingham and 1 remnant calico. Mrs. Wittstadt 1 piece of calico flannel and 1 remnant of calico. By A. Gockel of N. N. 1 skirt and 1 cap. Through Past. Engelbrecht from Mrs. Ehrmann 5 pounds of wool yarn. Through Past. Barrling from Mrs. Marie Rischow 41 ldsS Kaitunflannel and 1 barrel of apples. Mrs. Lünig 2 p. stockings. By Past. Wunder from N. N. 24 cut shirts. Caroline Otto 1 piece of trouser stuff, 11 lds. Calico and 2 lds. of woollen stuff. Mrs. Schwartz several dyed dresses. Heinr. Meier 1 barrel of flour and F. Gehrke 1 p. shoes, 1 p. boots and 1 cap. From W. Bartels I Bush. Apples. From Milwaukee, Wis.: From the Fraum-Verein der JmmanuelsGem. 10 shirts and 3 p. Stockings. From ElkGrove, Ill: Don Heinr. Busse 5 ldsS Muslin, 11

AdS. Calico, 1 cap and 1 shawl. Au- Lrete, Ill: From Mrs. I. O.. Meier 2 bed sheets,
 2 K'ssen coatings and 2 gall. Butter. W. B. 2 p. stockings, 1 cap and 1 handkerchief. F. Sennholz 10 sausages. S. B. 1 s>.
 Hazelnuts. AuS Harlem, Ill: From F. White 1 quilt. From Fort Dodge, Iowa: From L. White 1 quilt and 4 pairs of stockings.
 About Christmas: From Schaumburg, Ill: Don N. N. 1 p. of apples. From Arlington Heights: From D. Heinemann 2 p.
 potatoes, 32 cabbages & 4 sl. hogs. H. Kolberg 5 p. Shoes, 2 p. gloves, 2 caps, 2 hats, 1 cap, 1 neck shawl and spics. By
 Scherf 8 dolls and an iron bedstead. AuS Ch)rag o. IU.: From TrinityS comm. by Jul. Knoop 7 aprons, 1 quilt, 6 shirts and 2
 remnant calicoes. Wilhelmine Rimmler 4 aprons, 2 pairs of stockings, 3 undergarments, 4 obcr dresses, 1 p. of shoes, 1
 shirt and 4 p. of underpants. Underpants, Mrs. F. Holtz 1^ dress, 1 petticoat, 1 shirt, 1 p. stockings, 1 p. shoes and 1
 "churze. Don I. N. Raithel 1 barrel of apples, 1 barrel of nuts and 1 box of oranges. Through Past. Wagner from Mrs. Holste
 several articles of clothing. D. Sack 3 vests and 1 skirt. Mrs. Knickelbein 6 p. Strümpfe und 4 Halssbawls. Frau Runge
 several articles of clothing. Frau Suhr for Louise Matz 2 dresses, 2 aprons, 1 uter skirt, 2 trousers^ 1 bodice, 3 shirts, 1 cap
 u. 1 doll. Frau Wendt 30 P. Stockings and 12 p. gloves, and from N. N. 1 box of Zuckerbäckcreich. Through Past. Wunder v.
 Frau schöllkopf 1 K. with Zuckerbäckercich. Don N. N. 1 box of candy. Through Past. Egelbrecht 2 pairs of stockings, 2
 aprons, 2 undershirts, 1 jacket and 6 Jes. gingbam. From Aork Centre, Ill: By H. Bade 2 dresses, 2 hoich with bodice, 1
 shirt, 3 p. Strümpfe, 1 roll of butter and 1 S- of oats. Fr. Goltcrmann 2 aprons. N. N. 1 p. stockings. H. Hacke the same, 1
 jacket and 1 pair of trousers. Past. Golsch 2 aprons and 1 pair of trousers. N. N. 1 skirt. H. Meier 2 nuthatches. H.
 Holtermann 1 skirt, 1 hoie, 1 bodice, 4 pillowcases and 1 pair of stockings. Fr. Meier 2 pants. From Effringham, Ill: By C. G.
 Hartmann 30 AdS. Calico, 7 dresses, 5 aprons, 3 bodkins, 6 handkerchiefs, 2 pairs of shoes, 4 p. Pulse warmers, 7 shirts, 5
 p. Pants, 2 woolen petticoats, 1 coat, 2 caps, 3 hoods, 16 p. stockings, 3 hats, 1 box of collars and locks, and 1 paquet of
 dresses. Of the women in Past. BohlenS Gem. iu Summit, Ill, 6 p. Strümpfe, 1 Unier skirt, 2 underpants, and 2 AdS. Muslin.
 AuS Quincy, Ill: By Past. Hallcrberg of the Missions-Nahvercin of St. Jacobi-Gcm. 12 dresses, 9 jackets, 2 aprons, 4 night
 pants, 7 girls' pants, 2 lcrbchcn and 26 shirts. From Genoa, Ill: Through Past. Dörmann 9 nuthatches. 6 Mädchenhoseu
 with bodices, 4 shirts and 14 p. stockings. From Genoa. Ill.: Don Mrs. Wilh. Tcyler 7 rest Drlaincs, 3 reg calico, 44 lbS.
 Flannel, 2 Mützrn,

1 jacket, 1 sbawl, 12 handkerchiefs, 10 p. Stockings, 6 pieces of wool- g rn, 4 p. Shoes, 3 p. Gloves, 3 veils, 3 Ads. Band, 3 AtS. Muslin, 6 docks of ribbon, twine and buttons. From Sheboygan, WiS.: From F. Koehn, Sr. 1 box of smoked fish. From Addison, Ill: From Mrs. Weber 1 case of foam confect, B. Wilken pasture night cakes and bakeries, L. St nkrl 1 barrel of apples and W. Buchholz 2 fat geese.

Many thanks to all dear donors!

Addison, Ill, December 31, 1877.

John H rmen kng, orphan father.

Revenue to the Eastern District's coffers:

For the synod treasury: from Rev. Wiegel 46.00. from the congregation in Accident 5.18. congregation in Cove 2.57. Rev. Gross 3.00. congreg. in Paterson 11. 43. congreg. in Aorkville 4.00. lleberschu  in travel funds from Baltimore Distr. Conf. 4.10. congreg. in Williamsburg 15.50.

For the widow's fund: From Pastor Wiege! 49 00. Jacob Hebel 1.00. Past. Gro  4.00. Wedding collection at Wm. Dornfeld   n. 5.57. I. Herther 2.00. W. Krebs 50 CtS. Agricola 25 cts. Maid. Kaister 20 Cts. Mrs. El. M ll 5.00.

For repayment of synodal debts: Don from the parish in Lockport 43.00. Parish in Wolcottsburg 12.95.

For the college maintenance fund: From the municipality in New Zjvrk 410.20. Gem. in Boston 19.50J

For the orphanage near Boston: Christmas collection of the congregation in WellSville 45.42. From N. N. through Past. Zollmann 41.00. Collecte at the funeral of the wife of Mart. Wilke 1.90. From the Women's Association of Trinity Parish in Buffalo 15.00. From Mrs. Eckart 1.00. Mrs. Carol. Siegel 1 00. Mrs. J ger 2.00. By Past. Walker by S. Westerhold 1.00. By W. Werner 1.00. A. Pliit 1.00. L. M ller, L. Grothe, L. Oltem   ler 50 cts each. E. Schr der, C. Bilden, A. Grotheg, M. Biermann, M. Kleffmann, A. Schlichen- maier 25 CtS each. I. Ottem  ler 15 CtS. Marie Walker 1.00.

For the orphanage at Mount Vernon: AcknowledgementStaq-Collecte of the community in New Aork 425.00.

For the Deaf and Dumb Institution near Detroit: Christmas collection from the congregation in WellSville 45.42. From N.N. through Past. Zollmann 1.00. Bon of the congregation in Elma 4.00. From Mrs. El. M ll 50 Cts.

For the orphanage at Addison: From Mrs. N. N. by Past. Br mcr 43.00. Mrs. El. garbage 50 CtS.

For the orphanage near St. Louis: From Mrs. El. M ll 50 CtS.

For poor students in St. Louts: From the Women's Association of the TrinityS congreg. in Buffalo 45.00. From the Virgins' Association of St. Paul's congreg. in Baltimore 8.00. From the Port Richmond congreg. for Pcchthold 25.00.

For poor students in Springfield: From the Virgins' Association of Trinity Parish in Buffalo 45.00. From Mrs. Past. N. N. for Carl Kellermann 5.00.

For poor students in Fort Wayne: From the Virgin Society of St. PaulS Parish in Baltimore 48.00.

For new professorship: from Wolcottsburg Township 410.85.

For the congregation in Lock Haven: From TrinityS Gem. in Buffalo (belated) 41.00.

For Pastor Oestermeier: From Joh. Eckart sen. and wife 4100.

For the Emigrant Mission in Baltimore: Thank offering of Mrs. Past. Fleckenstein 41.00.

New York, January 2, 1878. I. Btrkner, Kassirer.

Received for the Cakle Garden - Mission :

By Kassirer Simon 433 95. Kas. Bartling 3.90. Pastor Ph. Schmidt, Misstonsfestcollecte, 12.00. Past. L. Vogelfang, collected in Christian teachings, 5.15. Dankopfr by A. F. 2.00. By Past. Schmogrow, part of missionary festival rollcte, 5.00. Past. B. Dubill 2.81. Past. Butz, part of the mission and harvest festival rolls, 19.00. By Mr. Schwab 1.00. By Mrs. Past. Lembke, part of Concordiafeier-Jestcollecte, 4.22. F. Schulz 50 CtS. Past. Hahn 1.00. Past. Schulze, harvest festivalcollecte, 5.16. Kassirer Bartling 46.00. weddingcollecte at Aug. Rother 3.00. Mrs. Streicher 1.00. Past. Franke, part of a missionScollecte, 8.12. Past. Huebner, collected in missionary hours, 7.00. Louise Luhn 5.00. Jacob Kopp 1.00. Joh. Rocke 50 CtS. Will). Behrend 50 CtS. N. Zimmermann 1.00. G. Fauler 50 CtS. I. Tollen 50 CtS. By Past. Dowidat, harvest festival coll. 3.00. by Glaha 5.00. comm. in Allegany 3.45. by Past. Sieker 5.00. By Kassirer Simon 17.07. Past. Querl, from the missionary treasury sr. Congregation 5.00. Congregation in Cohocton 3.50. Thank offering by Mrs. Past. Fleckrstein 1.25. congregation in Pomeroy, O., 7.50. congregation in Concordia, Mo., 7.00. congregation in Lonaconing, Md., 7.50. from I. Hebel 1.00. Past. F. Pr hl 1.25. Past. B tticher 10.00. Past. TrautmannS Frauenverein 10.00. By Rev. Neumann, from Hanno verschen Gotteskasten, 11.96. Rev. Niemanns Gem. part of Reformation Festival Collecte, 25.00. Rev. F. Wolf 3.00. I. C. Otto 65 CtS. Past. Dammann 50 Cts. By Cassirer Bartling 22.50, 40.41, 25.00. By Cassirer Meier 13.30. Of the congregation at Bayonne City, N. I., 8.07. Congregation at WellSville 5.42. Bon N. N. by Pastor Zollmann 1.00. Mrs. M. E. Todrank 1.00. Mrs. M. Warne 1.00. Bethlehem's congregation at St. Louis 5.00.

New Aork, Jan. 2, 1878. I. Birkner, Kassirer.

For poor students: Through Mr. Past. Hallerberg from the mission fund of his congregation. Parish 415.00, and by Mr. Past. Feiertag from the Jungfrauenverein sr. Parish 4.00 for Mertner. By Mr. Past. Br ggemann from Mrs. Past. Weyel 2 men's shirts and 2 pairs of stockings, Mrs. Henr. Schl nskr 2 feather pillows and 4 covers, Mrs. Kahle sen. 2 sheets and 1 feather pillow with cover^ By Mr. Past. Herzer 10.00 for Rohlfs. By Mr. Past. Sch neberg from the Women's Association 20.00 for Father M ller. By Mr. Past. Link from Mr. Sch perk  ter 35.00 M, of which 15.00 for M hr. By Mr. Past. Sch fer DanktagScoll. sr. Gem. 4.65. By Mr. Past. H ge from sr. Gem. in Bremen 3.00, and from that in Plymouth 3.00 for W- Koch. By Mr. Past. M. Hahn from Albert Hampe, Christmas gift, 5.00. By Mr. Past. Seidel from Joh. Flesner's wife 1 quilt, 6 Kiss n  brz ge, 2 Busenhemden, desgl. von W. FleSnerS Ehefrau 1 Bettvecke, 6 Kiss n  brz ge. By Mr. Past. Liese JUinoiS- synode) from the Women's and Virgins' Association sr. 2 quilts, 4 pairs of underpants, 6 pairs of stockings. Through Mr. Past. Niethammer from the Frauenverein sr. Gem. 10 bus shirts, 4 bed sheets, 5 weed covers, 3 pairs of stockings. Through Mr. Past. Sch neberg from the Frauenverein sr. Gem. 20.00, of which 10.00 for Schliep- siek. Through Mr. Past. Beck Coll. sr. Gem. 8.10. By Mr. Past. W nsch by sr. By Mr. President Biltz from his congregation 7.00. Gem. 7.50 and from the local women's association 7.50 for Hink. By Past. G. Hoyer from sr. Filialgem. 5.45 for Hoyer. By Mr. Past Sch neberg from the women's association of sr. Gem. 20.00, of which 10.00 for Skliepsiek. By Mr. Past. Daib from the support fund for Wisconsin pupils 11.00, of which 5.00 for Dubberstein and 6 00 for Kaiser. By Mr. Teacher Kilian from the community in Serbin 25.00 for Urban. By Mr. Past. Hertrich WeihnachtScoll. sr. Gem. 6.00, from himself 50 CtS. By Mr. Niemann from the church of Mr. President Beyer 10.80 for A. Schwankovsky. A. Cr mer.

Received for Lollege-HauShalt: From Joh' Mueller of Past. Hieber's parish in D'fiance County, Ohio which was overlooked in one of the earlier receipts, 50 lbs. of butter. From the same Gem. of B. Kimpcl 2 pots of apple butter, From Past. Zschoche'S Gem: from Louis Scheerer 1 bag wheat, 1 p. oats, 1 p. potatoes; from Scharbenberg 1 bag grain, 1 bush. Wheat. By Caspar Gick : from H. Biermann, Ernst Norwald, H. Lepper, August Kr ckenberg, John Gicks, Fr. Sim- ramm 1 S. potatoes each; and from himself 1 S. grain. Further by Louis Scheerer: From Hermann M  l-r 1 p. wheat, 1 p. potatoes; Fr. S  st 2 p. oats, Heinr. Brakhage 1 p. wheat, 1 p. oats; Diedricb Wiche 2 p. potatoes; Heinr. Salfrank 2 p. oats; F. Ben  nger 2

p. grain; Louis Söst 1 p. potatoes ; Louis Scheerer 1 p. oats. From the same parish: by Georg Doctor 1 p. grain, 1 p. potatoes; Valentin Meyer sr. and Carl Meyer jr. 2 p. oats, 1 p. wheat, 2 p. potatoes; Ludwig Schladruff 1 p. wheat, 1 p. potatoes, 1 p. oats, 1 p. grain. By W. Böse from several members of the community: 14 Bush. Potatoes, 1 L. Oats, 4 bush. Grain. Further, from Christoph Lcpver 1 s. Potatoes, 1 s. grain. From H. Nord 30 heads of cabbage, from H. Doctor 9 S>. Oats. From G. Gothe auS Past. LehnerS parish: 2 p. flour. Mrs. Brudi 1 quilt, 1 bed sheet, and 2 headdress covers. From Past. MeyerS parish: from Conrad Sioppcnbagen 2 p. oats, 3 gall. Apple butter; Edlert Reese 1 quart beef, 2 bush. Wheat. From Past. Bode's parish: from Moritz BrückS 9j bush. Potatoes, 36 heads of cabbage. From Past. Eber's parish: from Diedrich Schopp- mann 1 ". Flour. From the women's club of the local St. Paul's parish 6 pairs of stockings.
Fort Wayne, December 1877.

Andreas Schufft, property manager.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (of the Illinois District).
have been received

1. contributions:

From the pastors: W. Bartling, I. Feiertag, R. Lange, H. Wunder, W. Kolb, G. Nrisinger 44.00 each; E. Döring, F. W. Schlechte, G. W. Brüggemann 42.00 each; W. Achenbach 43.00; H. Kollmorgen 5.00. From Prof. I. C. W. Lindemann 2.00. From teachers A. G. Gruhl 4.00; L. H. Zoll, W. C. Malte 2.00 each.

2. gifts:

By D. Redemann d. Past. Succop 2.50. Past. Streckfuß Gem. 12.20. gray W. Jrickentchmidt by Past. Streckfuß 2.00. Past. LoßnerS Gem. 4.56. Past. BaumgartS G "m. 2.00. By I. Jürgens in Ehester at his daughter's wedding collectirt 10.30. By Rev. L. Lochners Gem. 11.25. Rev. Dorns Gem. 5.00. Bon Chr. Gerling by Pastor Dorn 5.00. Pastor Achenbachs Gem. 12.00. By F. Hinze by Past. Brüggemann 5.00. From Past. Müller's Gem. in Ehester 7.20. Past. LergcnS Gem. 25.00. From I. L. Tb. by Past. L. Lochner 1.00. From N. N. by Past. Kollmorgen 5.00. By Past. DunsingS Gem. 2.00. by Past. Traubs Gem. 16.20. Past. Nachtigalls Kreuz-Gem. 4.60. From its Immanueis-Gem. 3.60. From the Gesang Verein der Gem. des Pastor Kühn 7.40. From the Frauenverein der Gem. des Pastor Liebe 8.00.

Chicago, Ill, Dec. 27, 1877. h. Wund er, Cassirer.

or the preachers' and teachers' widows' and orphans' fund (middle districts)
have been received:

1. contributions.

From the pastors: A. Weyel and F. W. Brüggemann each 44.00. Don d. Herren Lehrern: T. Glaser u. I. Beyer each 4.00.

2. gifts.

By Mr. Past. F. W. Brüggemann, Christmas Collects from the heil. DreierigkeitS- und der St. Petrus-Gemeinde bet Darmstadt, Jnd., 44.35. Christmas Collecten von Hrn. Past. C. C. Schmidt's congregations and himself 28.15. By Hrn. Past. H. Kühn and his congregation 4.45. By Mr. Past. I. G. Kunz's congregation 5.10. M. Conzelmann.

For poor students received by Pastor Nachtigall on the Hochzri" Hrn. F. Böhne's collected 43.00. By Past. Hahn in Staunton, Ill, from the worthy women's association of his parish 2 bus shirts, Mrs. Louise Sievers 41.00. From the worthy sewing association in Bremen (St. Louis) 19 pairs of under-leg envy, 6 pieces of quiltS and 3 pairs of stockings. From the worthy women's club of the Gem. Past. KleistS in Washington, Mo., 415.00. By Past. Gräbner of the Gem. in St. Charles. Mo., a Collecte on the 2nd day of Christmas, in the amount of 48.12.

Further: By Pastor Hügli in Detroit from the worthy women's association of his congregation 45.00, and from Mr. C. Bieth 41.00.

Further: By Mr. I. Birkner a Collecte ven 450.00 raised on the silver wedding of Mr. Jacob Morch in Williamsburg, N. I..

C. F. W. Walther.

For the seminar - budget received in St. Louis:

Don Mr. C. Doggemüller in Bielefeld 3 sack potatoes, 1 p. turnips and 4 Galt. Apfelbuttr. From the congregation of Mr. Past. Grupe at Eisleben, Mo. a box of cabbage and dried fruit, 17 p. potatoes, 3 s. white turnips, 1 p. sweet potatoes, and later a barrel and 1 p. potatoes, and P3.50 cash. By Mr. Kassirer Noschke H14.85. From Mr. Past. Schaller's Gem. in Red Bud, Ill: From werthen Frauenverein 3 quilts, 6 pairs of underpants; from Mrs. Appuhn 2 sheets, 3 towels, 1 pair of stockings; from Hrn. g. Kromer 50 cts. - From Mr. HaaS Schenkel in St. Louis 2 barrels of soap, from Barthmann and Göhner 1 barrel each and from Mr. Walike 2 sacks of soap. By Mr. Kuhlcnbeck of the Collinsville congregation H21.70. By Mr. Pritzlaff of the valuable sewing society of the Lutheran Dreieinigkits congregation in Milwaukee: 10 sheets, 12 towels, 9 pillowcases, 24 bust shirts, 6 undershirts, 9 underpants, 6 pairs of stockings and 6 handkerchiefs. From Messrs. Weinhold Estel, of Perry County, Mo. 4 barrels of flour. Bon Hrn. Paul Gast for Christmas present 5 gall. Wine. From Mr. Past. Gräbner's parish in St. Charles, Mo., P3.50. From the valuable women's association of the parish of Mr. Past. Wille 2 ouilts, 12 busthemven, 4 undershirts, 38 pillowcases, 13 towels.

St. Louis, January 21, 1878.

H. Jungkuntz.

With heartfelt gratitude, I certify to have received the following gifts:

By Rev. Kolbe --35 00 and 6.00. From the Buffalo Conference 17.25. By Kassirer Birkner 10.38. By Mr. Backhaus in Laporte 10.00. By Mr. Scär in Van Wert 2.00. By Past. Grüber: from the >Lt. Thomas parish 29.00, from the northern parish 3.00, from the Van Wert parish 4.50. By Past. Leemhuis 9.00. By Past. Niemann, Wedding Collecte at Hangmeier 11.60. Pastor E. Oestermeyer's widow.

Received for Lock Haven are:

By the Revs: Niethammer, La Porte, Jnd, K16.87. Muller, Amelith, Mich, 4.50. Pieces, Baltimore, Md, 33.00. Kuegele, Cumbrrland, Md, 15.00. Love, Mine Hill, Ill, 12.00. Käselitz, Town W "ls u, Wis, 3.10. Kolbe, Martinsville, N. A., 9 00. Lebner, New Haven, Jnd., 4 32. Richmann, Jryburg, O-, .50.00. Gross, Buffalo, N. I., 18.50. Bernthal, Richville, Mich., 5.75. Baumann, New Orleans, La., 7.00. Rupprecht, Norfolk, Nebr., 2.00. Pohl, Palatine, Ill, 3.50. Lauterbach, JohnS- burgh, Pa., 4.00. Beyer, Pittsburgh, Pa., 48.54. Bushes, Watertown, Minn., 3.00. Markworth, Wyandotte, Mich, 1.85. From ZicnS parish dr in Boston, Mass, 16.50. From Past. Leyer, 5.00. Further, by Messrs. Kassirer Bartlmg, Birkner, Eißfeldt, Simon, Noschke, the sums already receipted in the "Lutheraner".

December 1877.

W. T. S.

The following gifts were received in the fund for needy sophomores Michigan-:

zFrom the women's club of the parish Past. ListS ->9.70. Wedding collection at Mich. Winklrr 4.89. Harvest collection of the community of Frankenlust 26.30. Children's collection in Hadley Hill 1.60. From the women's association of the community of Past. HattstädtS 11.05. Surplus of an econ- rollckte 50 CtS. From Joh. Walther <"nck. r. rn. 50 CtS. From the comm. in Amelith 3.40. From Past. Müller 60 CtS. Past. Hhnn 1.00. From the Gem. Frankenhiß 8.71. Kindtaufcoll. at A. Arnold (Bay City) 5.75.

While the undersigned sincerely thanks the dear donors in the name of the recipients, he must at the same time ask for further kind consideration of this fund, since six students receive support from it, the current academic year is only halfway through, but the supply is as good as exhausted.

Jos. Schmidt.

Correction.

In my receipt ("Luth." No. 2.) "for Pastor Vettters Gemeinde" read: Hochzeiiscollekte bei A. Benter statt "A. Reiner"...

E. Eißfeldt.

Book Display.

Passion book by Fr. Contains prayers, devotions and songs for all days of the holy season. Passion time. (See "Lutheran" of January 1, I.) Price hardback, with postage, - "1.35. Bound in gilt. H2.10. To be obtained fromM . C. Barthel, agent,

Oor. ok Llisini 8tr. and Inckinna

Hosts

are available from the widow of the be. Teacher Wolf, Mrs. M Wolf. Price postage free 500 pieces H1.20, 1000 pieces - >2.20.

Address: 24 rs. 21. 2People,
27o. 1624 OurroII 8tr., 8t. Douis, 21c.

Changed addresses:

Rev. 3. ^ron. Lox 34- Oroeu llill, d arren 6o., Inä.

Onrl Tsttv, Teacher,
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232 2V. Tollorson 8tr., There FVs)'ns, Inck.

The "Lutheran" is published every month twice for the annual sudserip. ti""""pret""on a dollar and five and twenty lent" for you out-of-town signers, who have to prepay the same and send in the" poftgeld, which" amounts to 10 <Lt".- In St. Loui" each "single" number is sold for ten leni".

Only letters containing information for the paper should be sent to the editor, but all other letters containing business, orders, cancellations, etc. should be sent to the addressee. Unrtdivl, Oor. ot ällamt Stree-t L Inäiunu8t . tt>ouis, lUo., anherzusrnden. - In Dkutsch. country >0 dirs"" Sheet to be obtained from Heinrich I. Naumann, 36 Pirnaische Strasse, Dre "den.

Only the true Lutherans are also the true Protestants.

A sermon preached at the Reformation Feast, October 31, 1877, in St. Louis, Mo., and communicated at the urgent request of the Lutheran congregation there by W. [Walther].

I. N. J.

God, how gloriously you once visited your church today! After a thousand years of night of error, You let the sun of Your truth shine again at noon. You gave her again great crowds of evangelists equipped with holy faith and confession. Then You again gave birth to children without number from the bosom of Your Word, like the dew from the dawn. You led her again from victory to victory. God, who once again kindled the light that dawned on our fathers today, even in this midnight time of ours, O give to Your church again crowds of witnesses, who do not turn away either to the right or to the left, faithful even unto death. Open the hearts of your deceived people again. Accept Your word with thanksgiving and joy, and now again give the thunder of Your word power to destroy all the erected bulwarks of Satan. Finally, however, we ask You: in this festive hour, let our hearts also be inflamed by the fiery zeal of our fathers, either to conquer with Your truth, - or to die. Yes, help us, Lord God the Father, for the sake of Jesus Christ, Your Son, by the power of Your Holy Spirit. Amen.

Text: Ap. Hist. 5, 27-32.

In the Lord, beloved companions of faith and celebration!

One of the most important and memorable events in the history of the Reformation, which we commemorate today, is without doubt the world-famous solemn protestation, which six Lutheran princes and fourteen Lutheran imperial cities raised on behalf of their communities at the Diet of Speier in Rhenish Bavaria on April 19, 1529.

It is true that the papists even then had the blood

|

St. Louis, Mon., Feb. 15, 1878.

No. 4.

However, it was at the Diet of Speier that the representatives of both churches, i.e. the papal and Lutheran estates of the German Empire, clashed publicly for the first time. Both parts, which had to discuss the welfare of the empire together, stood sharply opposite each other like two hostile armies. Now it was to come to a decision whether the Lutheran church should be tolerated in the empire or not. The great majority, however, were the papists, who had the most powerful princes of the empire, including the emperor and the pope, on their side; the weak minority, on the other hand, were the Lutherans, who consisted only of a few less powerful princes and a number of city representatives. Insisting on their majority, the papists, against all law, therefore imposed the imperial diet alone, in which, among other things, the following was stipulated: the bloody Worms "edict issued against Luther and the Lutherans should and should be adhered to until the future concilium and its subjects held to it"; all innovation should be prevented for the time being and the sacrifice of the Mass should not be abandoned; the Gospel should finally be preached and taught "only according to the interpretation approved by the church" (i.e. by the papal). *)

Thus raped by a majority of votes, the loyal Lutheran estates of the empire had no choice but to protest against this outrageous rape. They then declared in writing that they could not, by accepting the imperial decree, also decide on the execution of the Worms Edict, because, they added: "What would that be but to publicly deny our Lord and Savior Christ and His holy word, which we have without any doubt pure, clean, pure and right, and to give the Lord Christ cause to deny us also before His heavenly Father and not to confess that He has redeemed us from sins, death, the devil and hell; the right confession is not only in mere words, but in deed." They further declared the Pontifical Mass

*) The entire Reichsabschied is found in Walch's edition of Luther's writings. See Tom. XVI, p. 328. ff.

The church is not able to tolerate this, since the preachers have already "challenged and put down the holy divine unconquerable, constant scriptures, and the noble, delicious supper of our dear Lord and Savior Jesus Christ has been set up according to his, our one and only Master's, institution. But that, it says further, "the preachers should preach and teach the holy gospel according to the interpretation of the scriptures approved by the holy Christian churches, would be fine if we were all agreed on what the right holy Christian church is. But since there is no certain doctrine but to abide by God's Word alone, and to explain and interpret one text of holy divine Scripture with another, we intend, with the grace and help of God, to abide finally by that, that God's Word alone may be preached purely and unadulteratedly." But in case all this should fail, they conclude with the following words: "We hereby publicly **protest** and testify before God, our only Creator, Sustainer, Redeemer, and Savior (who alone searches and knows the hearts of all of us, and will therefore judge us rightly), and before all men and creatures, that for ourselves, ours, and all men*) we do not consent to any action that has been decided against God, His Holy Word, the salvation of all our souls, and our good consciences, but consider it null and void." This public, solemn, written protestation they later sent to the Emperor, and they remained with it, although the Emperor, who had just allied himself with the Pope against the Lutherans, received the protestation most ungraciously, demanded of them to submit to the majority of votes without fail, and, when the envoys of the Lutheran princes then filed an appeal, had them imprisoned immediately.

From this world-famous Protestation, the Lutherans received the name Protestants from that time on.

*) In the document sent to the emperor, they add: "For present and future followers."

**) Also this protestation can be found at the attracted place, page 387. ff.

In our days, all those Protestants who somehow protest against the papacy call themselves Protestants, not only the so-called Reformed and all branches of their community together with the Unreformed, but even the rationalists or believers in reason, yes, just the latter have now adopted the name Protestant as the one that is due to them above all others. *)

But, my dear brothers, the true Lutherans are and remain the only true Protestants, both according to the historical origin of this name and on the basis of their creed. This is therefore what I will try to prove to you today, on the anniversary of the Lutheran Church Reformation.

Only the true Lutherans are also the true Protestants,

This, then, shall be the subject of my sermon today. However, I base this assertion on the following three reasons:

1. In matters of faith, accepting God's Word alone, true Lutherans protest against all the word of men.
2. trusting in Christ's merit alone in matters of salvation, protesting against all human merit, and finally
3. In matters of conscience, submitting to God alone, they protest against all human rule.

I.

According to our text, "One must obey God more than men" was the protest that the holy apostles once raised when they were forbidden to preach God's word by the high council in Jerusalem. The first Christian Protestants were therefore the holy apostles. And how did they protest? They not only objected to what the high council demanded of them against God's word, but added: "The God of our fathers raised up Jesus, whom you slew and hanged on the wood. By his right hand God has raised him up to be a prince and a savior, to give repentance and forgiveness of sins to Israel. And we are his witnesses concerning these words." So the holy apostles not only protest against the word of the high council, but at the same time appeal to God, from whose word they could not depart.

Behold, beloved, who alone are the true Protestants according to the Holy Scriptures! First of all, these are only those who in matters of faith not only protest against the word of men, but also accept God's word alone, and vice versa, who not only accept God's word, but also protest against all the word of men in matters of faith.

So say yourselves: can the rationalists of our time or those who believe in reason be counted among the Protestants? Perhaps because they also protest against some of the teachings of men in the papacy, while at the same time they completely reject God's Word, the writings of the holy apostles and prophets, and the teachings of the prophets.

As is well known, an association of unbelievers has formed in Germany, which has not shirked from calling itself the "Protestant Association", just as here in America the unbelieving preachers are in the habit of calling the church to which they want to belong the "Protestant Church".

How can they blasphemously declare the words of men and make their own blind reason in matters of faith their bible, their pope, and even their god? - Nevermore! - Or can we recognize the so-called Reformed Church and its various offshoots as truly Protestant churches? - No, not even them! And why? Because all these churches, in various important articles of faith, protest not against the word of men, but against the word of God. God's Word says, for example, that baptism is a "bath of rebirth and renewal of the Holy Spirit"; the Reformed, on the other hand, declare (whatever fine words they may use) that baptism is basically only a sign of this. Christ, the Son of God, says of the blessed bread and wine in Holy Communion: "This is my body, this is my blood"; the Reformed, on the other hand, declare (however they may twist and turn to conceal their unbelief) that basically those blessed elements mean only Christ's body and blood. The Holy Scripture says that the Son of Man, when He walked on earth, was also in heaven (John 3:13); the Reformed, on the other hand, declare that not the whole Christ, God and man, but only His divinity is omnipresent. Other errors of the same are not to be considered now. But does all this not mean, instead of protesting against man's word, rather against God's word? - But how? Should not at least the so-called Unit Evangelicals rightly bear the name Protestants? - Alas, not even they! For although they profess with us in general the word of God, and also protest with us against this and that papal doctrine of men, yet for the sake of temporal, earthly peace they do not want to protest at the same time against all doctrines of men; they have rather founded a church union in which human error is to be tolerated alongside divine truth, false teachers alongside pure teachers, and true believers and false believers are to be united with one another in one church. - So there is no doubt that all of them, even if they call themselves Protestants, are not; the latter two are half Protestants, the former after-Protestants.

But the true Lutherans are also the true Protestants; for in matters of faith, acknowledging God's word alone, they protest at the same time against all human words. A bright testimony to this, shining until the last day, is, as we have already seen, that protestation which the Lutheran estates of the empire raised in the name of all Lutherans of all times once in 1529 at the imperial Diet of Speier. There they not only protested publicly and solemnly before God, their Creator, Sustainer, Redeemer and Savior, and before all men and creatures against all human doctrine of the Pabstacy, but they also confessed at the same time to God's Word, with which they intended to remain alone, which is why, when it was demanded of them to teach the Gospel according to the sense of the Roman Church, they also testified at the same time that they wanted and were able to interpret Scripture only through Scripture. - And did Luther or any other true Lutheran ever act differently? I ask you: What was it when Luther in 1517, 360 years ago today, posted his 95 theses against papal indulgences and concluded them with the words: "I am not so unintelligent that I would subordinate the divine word to the fables that human reasoning has created?"

invented, could be replaced"? *) What was it furthermore, when Luther in 1521 at Worms answered for his faith before emperor and empire and declared not to be able to recant: "unless he is overcome and convicted with testimonies of the holy scripture (for he does not believe neither the pope nor the conciliar alone) and thus his conscience is caught in God's word"? **) What was it further, when Luther colloquized with Zwingli in Marburg in the fall of the year 1529 about the Holy Communion, and stood on the words of Christ: "This is my body, this is my blood", as if on a rock without wavering and, as Jonas reports, "neither by force nor by cunning let these words of God be turned out of his hands"? †) What was furthermore in the year 1530 the handing over of the Augsburg Confession with its 28 doctrinal and military sentences? Finally, what was the Concordia Formula with its 12 articles of acceptance and rejection, which was accepted or at least recognized by all faithful Lutherans 300 years ago?- All these were nothing but public and solemn protestations of our church against all words of men and against all doctrines of men in matters of faith and at the same time just as decisive confessions of the same only to the written word of the living God.

II.

But, my brethren, there is more to a true Protestant. The holy apostles, as the first true Protestants in Christendom, as our text tells us, not only acknowledged God's word alone in matters of faith, protesting against all men's word, but also at the same time against all man's merit, trusting in Christ's merit alone in matters of salvation. And this is the second reason why I maintain that only the true Lutherans are also the true Protestants.

That first of all the rationalists or the so-called believers in reason, who now adorn themselves and boast before others with the name Protestants, protest indeed against the papist merits of saints, but not at all against all their own human merit, needs no proof. Instead of protesting against human merit, they protest against Christ's merit. As enemies of Christ's creed, they reject Christ's sacrificial death for the reconciliation of the world of sinners, they blaspheme the basic doctrine of all Christianity of the justification of the sinner before God through faith in Christ alone as a false, dangerous doctrine, and in its place, as the Pharisees of the nineteenth century, they preach a wretched human righteousness of works, yes, lax pagan morality or virtue doctrine. Hence these reasoners bear the name Protestants, as the thief and robber bears the name of a man of honor.

Not only does the so-called Reformed Church and all its branches, together with the non-evangelical, protest against the abominable doctrine of works of the papacy, but these churches have also written with us the golden words: "Faith alone makes one righteous and blessed before God" on their confessional banner. But that man is given God's grace, forgiveness of sins, life and salvation through the Word, through absolution, through Holy Baptism and through Holy Communion, without any action on his part, they also protest against. Instead of teaching man to accept the grace of God, they also protest against it.

*) S. Luther's works by Walch, Tom. XVIII, 266.

**) Ibidem, Tom. XV, 2308.

†) Ibidem, Tom. XVIII, 2371.

They teach him to seek the means of salvation in his heart rather than in the means of grace alone. Luther therefore rightly wrote of the Zwinglians, the reformers of his time: "They confess that Christ died, hung on the cross and made us blessed, that is true; but they deny that by which we receive him; that is, the means, the way, the bridge and the path, they break down. Now God has arranged it so that this treasure is given and presented to us through the tariffs, the sacrament of the Lord's Supper and the external Word. For these are the means and instruments by which we come to God's grace. This they deny." *)

Therefore, the so-called reformists and all those who are in fellowship with them may call themselves Protestants, but they are not true Protestants. As they only half protest against the word of man, so also against the merit of man, in that in the last analysis they attribute man's blessedness to his own decision, his praying and struggling for grace, his "willing and running," and thereby argue against Christ's merit and honor instead of for it. The true Protestants are therefore the only true Lutherans also because they, trusting in Christ's merit alone in truth, also protest alone against all human merit in matters of blessedness in truth. **)

If a true Lutheran is asked, "Do you also hope to be saved?" he will confidently answer, "Yes, I hope so," if he is not in a state of great distress. But if one asks him further, "What have you done that you can hope for this? Nothing! If one asks him further, "Why then do you hope for it?" he answers, "Because Jesus Christ, true God and man in one person, has already completely purchased blessedness and everything that belongs to it for the whole world, and thus also for me, who belong to the world. But if you ask him, "How do you know that you really have this blessedness that you have acquired?" he answers, "Because God has placed it in his precious means of grace, has come to me through the Word, and through it has offered and given me blessedness, has kindled faith in it in me, and has sealed all this through the holy sacraments. If he is asked, "Do you not sin daily?" he answers, "Oh, yes,

The same, III, 2501. f. In another place, Luther warns against the false order of grace of the Zwinglians and all the enthusiasts with the following words: "Do not be deceived by Dapharisaic talk (Mark 2:5-7), so that some may deceive themselves as to how a man can forgive sin, when he cannot give grace, nor the Holy Spirit. Stay with the words of Christ, and be sure that God has no other way to forgive sin than by the verbal word, which He has commanded us men to do. Where thou seekest not forgiveness in the word, thou shalt in vain gape heavenward for grace, or, as they say, inward forgiveness." (XIX, 1175.) Finally Luther writes: "I know well, and confess it, that God alone forgives sin; but I must also know this, whereby I may know that my sins are forgiven, or what the means is by which my sins are forgiven. The Scriptures teach me and all Christians that if I want to have my sins forgiven, I must not sit down in the corner and say, "My God, forgive me my sin," and then wait for an angel to come from heaven and tell me, "Your sins are forgiven. For God promises that he will come down to me and himself promise me forgiveness of sins. This happens first in holy baptism" 2c. (XIII, 2079.)

However, we deliberately say: "The true Lutherans. Unfortunately, there are many who call themselves Lutherans, but are nothing less than Lutherans, but rather teach the reformed order of grace and even consider it to be the real jewel of a truly Christian preacher.

But in the Word, in my baptism, in the comforting absolution and in the Sacrament of the Body and Blood of my Savior, I always receive anew, "daily and abundantly," grace and forgiveness of all my sins. If one asks him further: "But does not your own heart often condemn you," he answers: "Oh, yes, of course! But even if my heart condemns me, I know that it is not my judge, but Jesus, my faithful Savior, who does not condemn me. Therefore it is said of me, "I believe what JEsu's word promises, I feel it or feel it not." "His word shall be more sure unto me, and though my flesh speak aloud no, I will not be afraid." It is not in my changing heart and feelings that I seek God's grace, no:

Your word, your baptism, and your supper comfort me in this valley of tears;

That's where my treasure is buried.

If you finally ask a Lutheran: "But where are your good works?" he answers: "It is lost with our deeds, but we deserve vain wrath. Kyrieleis."

On me and my life

Is nothing on this earth;

What Christ has given me is worthy of love. If something good in life is mine, then it is truly his.*)

Behold, beloved, this is how it looks in the heart of a true Lutheran, and this is how he confesses with his mouth; this is how he protests, trusting in Christ's merit alone in matters of his salvation and giving all glory to God alone, even against all human merit, and thus proves himself to be a Protestant in fact and in truth.

III.

But, my listeners, only the true Lutherans are finally also the true Protestants because, thirdly, submitting to God alone in matters of conscience, they also protest against all human rule.

According to our text, this is what the holy apostles did. As obedient subjects as they otherwise were, their obedience had its insurmountable limit in their conscience. When the High Council of Jerusalem, the highest ecclesiastical as well as civil Jewish authority at that time, wanted to forbid them to preach Christ, they immediately appealed from their earthly authority to their highest heavenly Lord, at the same time publicly and solemnly protesting with the words: "One must obey God more than men." In this respect our Lutheran forefathers also followed in the footsteps of the holy apostles at the Diet of Speier in 1529. As willing as they had otherwise been to submit to the majority vote of the Imperial Assembly and to the Emperor's command in all matters that did not concern conscience, they immediately raised a public and solemn protest when they were demanded to submit to the majority in a matter of conscience and thus to do something against their conscience.

And so the true Lutherans have acted at all times. There are no more loyal citizens and subjects than the true Lutherans, no more obedient sons, daughters, servants and maids, no more submissive wives, no more faithful friends, no more peaceful church members. For love and peace

*) For the songs listed here, see our St. Louis Hymnal No. 234, VerS 10. No. 237, v. 12. No. 197, v. 6. No. 180, v. 12. No. 366, v. 3. No. 315, v. 8.

For the sake of this, true Lutherans renounce even their most indisputable right. But if a true Lutheran is asked to act against his conscience, - then he asks neither for emperor, nor for state law, neither for father, nor for mother, neither for householder, nor for housewife, neither for friend, nor for enemy, neither for pastor, nor for congregation, synod, concilium, or what is called church; then he rather immediately raises his protest and says with the holy apostles: "One must obey God rather than men." A true Lutheran is indeed a humble and yielding Christian, but not a hypocrite and flatterer; he submits to every authority that has power over him, but he does not grovel before it: If he should speak or do anything against his conscience, which is caught in God's word, he shows that he himself is a king, who stands with his conscience only under the king of all kings, refuses to obey, and asks nothing whether he is considered a rebel, proud or ungrateful or not.

The most shining example of such a true Lutheran is again our Luther. When already towards the end of the year 1520 there was a rumor that Emperor Carl the Fifth would cite Luther before the announced imperial assembly at Worms, and Spalatin, on behalf of the Elector, asked him whether he would appear in such a case, Luther answered him: "If I am called, then I will, as much as I can, gladly let myself be led there sick, if I could not come healthy. For there would be no doubt that God would call me if the emperor called me. But if they attack it by force, as is probable (for they will not let me be called so that they will be instructed), then the matter is to be ordered to God. For he is still alive and reigning who preserved the

three boys in the Babylonian king's furnace. But if he will not preserve them, it is a small thing for my head." *) But when the citation really took place, he confidently started his journey, and his friends might still warn him by letter on the way not to come; the verdict of condemnation had already been passed on him; it would happen to him as it once did to Huss, he would not come out of Worms alive again; his answer was: "And if there were as many devils in Worms as there are tiles on the roofs, I would still want to go in. So Luther, obedient to his emperor, went into Worms in the name of the Lord, like Daniel into the lions' den. But when the emperor and the entire imperial assembly demanded that he recant his teachings, his obedience even to the emperor and the entire high assembly suddenly came to an end. Then he protested and concluded his protestation with those well-known bold words: "I cannot and will not recant anything, because it is neither safe nor advisable to do anything against conscience. Here I stand, I cannot do otherwise, God help me. Amen!" †) Luther behaved in this way not only against papal authorities, but also against his own pious prince. When the latter wanted to hide Luther in Wartburg Castle in loving concern for the life of his witness, after the Pope had banned him from the church and the Emperor had put him under imperial ban, Luther complied, however little this corresponded to his inclination.

*) Luthers Werke von Walch, Tom. XXI, 735.

**) Ibidem, XV, 2174.

†) There, XV, 2308.

Although Luther's conscience was now urging him to return to his community in Wittenberg, which was beset by false spirits, Luther did not obey his pious Elector either, left his mountain retreat against his will, and when the Elector told him that he would not be able to protect him in the future, he wrote to him on the way, among other things, as follows: "Your Electoral Grace know that I am coming to Wittenberg in much higher protection than that of the Elector." ... The Wittenbergers "are my children in Christ. I am guilty of suffering death for them." Behold, that means to be a true Lutheran and at the same time a true Protestant!

Therefore, in conclusion, let me put three important questions of conscience to you. Do you acknowledge God's word as the sole judge in matters of faith, and at the same time do you protest against all the word of men? Or do you want the former, but is it repugnant to you, perhaps because of fear of man or human pleasing, that your preachers protest so earnestly against all the word of men with mouth and pen? - Do you, on the other hand, trust in Christ's merit alone in matters of salvation and at the same time protest against all human merit? - Or do you want the former, but do you consider it wrong when your preachers firmly protest against the workmanship and false holiness of the seemingly pious sects? - Thirdly, do you submit yourselves to God alone in matters of conscience and at the same time protest against all human rule? - Or do you speak and act against your conscience where earthly advantage demands it? - Then know that in such a case you are neither true Lutherans nor true Protestants; for just as he only is a true Protestant who is a true Lutheran, so also only he is a true Lutheran who is a true Protestant.

O give then God the grace to us all today that we may finally learn to speak from the heart with Luther, the true Lutheran and true Protestant:

The word they shall let stand

And have no thanks to it;

He is well on the plan with us With his spirit and gifts.

Take their body, goods, honor, child and wife, let them go, they have no profit, the kingdom must remain with us. Amen.

*) Ibid, 2381. 2390.

(Submitted.)

Our Negro Mission.

(Continued.)

We left our missionary on the journey from Memphis to Little Rock, Ark. where we must seek him out again. We find him sitting quite comfortably in a car of the railroad train, somewhat impatiently to be sure, because the train is about twelve hours "*behind time*" as a result of the accident of a freight train on the same track. But this inconvenience is easily forgiven when one is so kindly and graciously taken out of the way, as was the case for our missionary by Pastor Obermeyer and Teacher Markworth after he arrived safely in Little Rock on November 7, 3 o'clock in the afternoon. The town, with its beautiful location and many gardens, made a lovely impression on him, also the prospects for the mission seemed better here from the start than in Memphis. He began

The first day of his work in Little Rock he visited the Negroes in their homes, accompanied by Pastor Obermeyer. Thus they came to a Negro named Alexander, who is a teacher in a free school for Negro children and a fairly educated man. As a slave he belonged to German people and therefore speaks German quite fluently and correctly. He has also often attended services at our church in Little Rock, and is quite well known among the Germans. He said that he did not yet belong to any particular church community, nor was he prepared to join the Lutheran Church, but wanted to help make our services known to the Negroes. In a later conversation with this young man, it turned out that he not only speaks English but also German, but also has some knowledge of the Greek language and is very eager to learn and strive, and has made it his life's goal, so to speak, to obtain a scholarly education and to devote himself entirely to the school subject. He is quite rationalistic in his approach, considers conscience to be the basis of all religion and believes that if only all people would act according to it, things would be much better in the world. A woman, with whom Missionary Doescher initiated a conversation, answered the question whether she belonged to a church: "Yes, I belong to the church of the devil, to the big church. She had once been a Methodist convert and had fallen away. Therefore, she thought, "*God never does his work over again*", i.e. God never *does* his work again. Although the infinite love of God was described

to her with eloquent words, she remained quite indifferent and received the invitation to the church service very coldly. The missionary was more pleased when he had a conversation with some Negro women in another house. He wrote the following about it himself:

"In this house, about four weeks ago, the 16-year-old daughter of the older Negro woman had died.... . She had fallen asleep in joyful faith in her Savior. She read God's word diligently and especially prayed the dear Our Father with pleasure. She also exhorted her mother and brothers and sisters to do the same. On her sickbed, she very earnestly told her mother to turn to God and to stop her nasty speeches; it would be impossible for her to go to heaven. She did not want to know anything about the loud, stormy prayer meetings of the Negroes, and therefore did not suffer that such mischief was done at her sickbed. When her mother once expressed the fear that she would hardly be blessed because she only prayed the Our Father, she answered: Mother, I am sorry that you think so. You do not have to believe that the many loud cries are the true religion. This testimony of the dying daughter made a deep impression on her mother and cured her of the Methodist evil, as she thought. The younger woman also spoke out very decisively against this evil. She thought it was too bad when the Negroes sometimes held services in the evening and then needed a whole pile of nails the next morning to repair the broken pews. She had once been in such a service, and had the misfortune to sit next to a woman who got into a great excitement, beat around with her fists, and hit her straight in the face, so that

blood gushed out and some of her upper teeth were knocked loose. At first she became very angry about this, but then she had to laugh again about such stupidity. The Negroes were "the most stupid and perverse people in the world, they were as stupid and stubborn as mules. Both women praised with many moving words the gentle, blessed death of the young girl mentioned. I asked the young woman directly: "Wouldn't you like to die so happily, gently and blissfully? Oh yes, certainly, she answered, but I am too wild, much too wild to convert. I can't stop dancing. If one joins the Methodists, one must stop dancing. I am therefore inclined to join the Roman Catholic Church, where dancing is allowed. I answered that if she knew what joy, delight and bliss the true living faith in Jesus Christ brings, she would not give so much to the world for such vain pleasures. The Lord Jesus says: Blessed are those who hear and keep the word of God. We all know that the world passes away with all riches and glory. But what the Lord Jesus has acquired for us and gives us in faith is and remains eternal and imperishable. And whoever believes in the Lord Jesus with all his heart is already the happiest person on God's earth, because he knows: Jesus died for me, he forgave all my sins and made me a child of God and heir of eternal life. Such a one is confident even in the gate. I asked her: "Have you never been touched by the word of God? She answered: "My mother died as a Christian, and from her deathbed she had some very serious words of admonition said to me. And when I sometimes hear in a sermon that there are perhaps young people here whose father or mother said such and such on their deathbed, it always makes a deep impression on me. But I have not yet come to a decision. Finally, both women invited me to visit them again and promised to come to the service on Sunday."

As in Memphis, so also in Little Rock the members of our congregations took up the missionary cause quite seriously and eagerly, and were helpful to the missionary wherever they could. Through the intercession of a member of the congregation, a certain Mr. Fletcher gave his spacious hall free of charge for the service. Mr. Penzel, a member of the congregation, had 500 notices printed at his expense, which were distributed; in addition, the service was advertised in a newspaper. Nevertheless, the services, one of which was held on Sunday mornings at 10 a.m. and a second in the evening at 7 p.m., were attended by only a few listeners. Some of these few encouraged the missionary to continue confidently with his work.

In further conversations with Negroes, Missionary Döscher found that they are very interested in school, but that the secret society is also rampant among them, about which, of course, one will not be very surprised; for if the whites let themselves be fooled by the secrecy and the many boastful high titles, then it is truly not to be surprised if this is much more the case among the childish Negroes. The devil is a cunning enemy; if God did not ward him off, no man would be blessed. Our missionary also struck up a conversation on the road with several Negro boys who attended the free school and the Sunday school. They reported that their

Teachers had told them to be good children and to do right. They also knew that God had made them from "dust," but they did not know a word about a Savior, about Jesus, who had died for their sins and through whom they were to be saved, in spite of Sunday school. During more distant house visits, Missionary Döscher found a Negro who did not yet belong to any church community and who was very ill. Since some women were with him, this was a good opportunity to preach God's word. The missionary explained the way of salvation in detail on the basis of the saying: "So God loved the world," etc. One woman said that this was a very good way of preaching. One woman said that this was a good teaching, and she wished that the missionary would also become acquainted with her husband and talk to him. Finally, Missionary Döscher prayed with the sick man, who, on leaving, expressed his heartfelt wish to visit him again soon. When the missionary repeated his visit the following day, he found the patient much more trusting. He began of his own accord to confess his sins and to accuse himself of having been so ungrateful to God, and of having brought on the illness himself by his wild way of life and his drinking. He also answered questions put to him in such a way that the missionary gained confidence that the man was in righteous repentance and living faith in Christ.

Wednesday evening, November 14, Missionary Döscher preached in a Negro church, invited by the preacher of the same, before about 40 listeners, who all seemed to be very attentive and often indicated their approval by words and gestures. Sunday, November 18, he preached again twice in Fletcher's Hall, each time before an audience of 15 to 20. Since this hall is also used for balls and the like, the Negroes here do not like to come to church services. The few present listened with eagerness. One elderly man said he had never heard such a sermon in his life. Another said he was so full of joy at the sermon that he could not express it; he hoped to become more closely acquainted with the missionary. This Negro belongs to a congregation in which the women are in charge and whose pastor is a complete monster with regard to the sixth commandment. Also, this man complained very much about the Methodist mischief of the Negroes at church services. In reference to this, the missionary was told that recently a Negro woman had become so excited at the service, and had raved and whooped so much that she had to be carried home, where, as a result of the excitement, she gave up the ghost in a few hours. At her corpse, the people present shouted and raved all night long. Many Negroes, however, seem to realize the impropriety of this mischief. Many also feel quite vividly the lack of education and therefore particularly desire schools. In general, Little Rock made more and more the impression on our missionary, as if we could accomplish something here with our mission. To this end, he was urgently requested by members of the local Lutheran congregation, as well as by insightful Negroes, to stay there for a longer period of time.

(Conclusion follows.)

We should not fear violence, but happiness and good days we should fear, which would harm us more than fear and persecution; we should also not fear the wisdom and prudence of the world, for it cannot harm us. Luther.

(Submitted.)

Mr. Heinrich J. Naumann's bookstore,

No. 36 Pirnaische Straße in Dresden.

In the previous volume of our dear "Lutheraner" we were informed on p. 109 that Mr. Heinrich J. Naumann had founded in Dresden "a new bookstore dedicated to the distribution of genuine Lutheran writings". The dear man himself writes about it in the "Ev.luth. Freikirche": "In the future, I will seriously and with a desire for external advantage avoid indiscriminately distributing modern theological literature, which unfortunately so often violates the confession of our dear Evangelical Lutheran Church and thus the holy Word of God, and instead seek with all diligence and zeal to distribute the unadulterated books, among them especially the excellent journals and books of the revered Missouri Synod.

The undersigned must confess that he was astonished and delighted when he read the above announcement. The spreading of good books is in our time a very noble means of spreading the Kingdom of God, of building the Church; and the resolution to spread only good books is not only a truly noble and splendid resolution, but also one that is truly to the glory of God! Every true Lutheran must rejoice when he hears that a fellow believer is willing to gladly give temporal advantage to it, to gladly suffer losses in business, only in order not to sin by spreading false doctrine! Truly, such a decision is something rare in a time when almost everyone - with the exception of the few true Christians - seeks only his own advantage, and when only a few ask how his conscience will stand before God and how his honor will be promoted. The rarer such a phenomenon is, the more it is to be acknowledged and praised as an effect of grace.

The sustainable execution of such a resolution, however, stands in the way of many and great difficulties, of which most of those who rejoice in such an undertaking have no idea at all. Many, and not only papists and enthusiasts, Protestant-unionists and social-democrats, but also so-called Lutherans laugh at the fact that a businessman (!) wants to distribute only good books, especially those of the Missouri Synod. They do not understand how an otherwise reasonable man can act so obviously against his own advantage, because he does not want to sell the articles that bring in the most money. Others do not laugh, but they pity the fool who leaves the broad bookseller's street - on which many run to hell - to act and walk according to God's word. Because he does not want to do it as all do it, one does not help him, one rather works against him. To put it briefly: from a man who is serious about conducting his business according to the guidelines of the divine law, everything that wants to be learned and wise, that only wants to be honored and paid for, turns away. A bookseller of this kind cannot count on any support from the entire learned world!

Well, then the Lutheran Christians will be all the more willing to use his business to obtain the books they wish to possess? One should expect that; but - it happens on the whole only rarely, - at any rate not for a long time to the extent as it should be and also could be!

Our Synodal Bookstore, which is indeed the

The same purpose as that of Mr. Naumann can do good business because it has, quite apart from other synods and from abroad, more than 600 pastors, more than 300 teachers and more than 800 congregations behind it. Such a community is missing in Germany! Of the decided Lutherans there are few, and among these again only a very small number reach for the books which we call "good" books; the "Books of the Missouri Synod" are by no means a much sought-after article in Germany! Therefore, whoever sets himself the task of selling only good Lutheran books cannot count on great profit.

Added to this is the thoughtlessness, indifference and convenience of many people, who would rather buy their books from an enemy of the church than from a fellow believer, even if the latter had set himself the daring task of distributing only good books. They do not think that such an enterprise needs serious encouragement and strong support! Thus it happens that the conscientious brother in faith does bad business and cannot survive, while the conscienceless man of the world does very good business - also through the support of the Lutheran Christians.

It was to be expected that Mr. Naumann would soon have similar experiences. He made an honest effort to spread good Lutheran writings, especially those of our synod, and among them again those of Prof. Doctor Walther, in Germany, in Russia and in Scandinavia. His efforts were not without success, but it was not what one could reasonably expect. We want to hope that the desire for good books in Germany 2c. will become greater and greater, more and more general; - we also want to hope that Mr. Naumann

will still experience the joy of selling quite a lot of Missourian books in Europe; but for the time being this time has not yet come!

Now it must be very important to us Missourians that many of our books (Walther's Postille, the Book of Church and Ministry, the "Lutheran", "Lehre u. Wehre", the Synodal Reports 2c.) are distributed in as large a number as possible over there in Germany! This is a work of inner mission, the use of which cannot be recommended enough, - the importance of which is generally still much too little recognized, and the effectiveness of which must be of incalculable blessing. Now we have in Mr. Naumann a fellow believer (he belongs to the Saxon Free Church) who, out of love for the pure Lutheran doctrine, - out of fervent desire to serve the Savior and His Church, - without hope of temporal gain, has set himself "primarily to distribute the excellent journals and books of the Missouri Synod": should we not give this man every possible encouragement, every feasible business support? I think it would be our sacred duty to do so, because we thereby promote our Lord's cause!

But if I am now asked how this is to be carried out, I can only venture a few questions as an answer. They are the following:

1. is there not a frequent opportunity to draw attention to Naumann's bookstore in letters intended for friends in Germany 2c.

2. could we not, if we want to send our books, magazines 2c. Want to send to friends in Germany,

always have this done by Mr. Barthel in St. Louis and by Mr. Naumann in Dresden?

Couldn't we obtain the books, new or old, which we often have imposed by booksellers hostile to the church, through the above-mentioned? - I know for certain that Mr. Naumann would be pleased if he received quite a few orders from the Missouri Synod! With heartfelt joy he would render us every service that his Lutheran bookstore enables him to do. - —

In our time, the devil builds his kingdom primarily through books and magazines, which, unfortunately, is far too little recognized even by Lutherans. Christ, too, builds his church in many cases through books and magazines, but only through those in which his pure gospel is testified to in some way. To spread these is a truly Christian work, a holy missionary work, and always accompanied by blessings. If we can help in this, then let us be cheerful and courageous. J. C. W. L.

To the ecclesiastical chronicle.

I. America.

Through harm one becomes wise. Years ago, a member of St. Matthew's congregation in the city of New Aork, which belongs to the New Aork Synod, gave K5000 to the pastor of the congregation, so that he would ensure that it would be used forever for the benefit of the poor widows and orphans of the congregation. Now there was a women's and virgins' association in the community, which pursued just this purpose, to serve poor sick people, widows and orphans through love gifts. The money was to be given to this association for use. The pastor at that time, Dr. Stohlmann, was very concerned about the proper administration of this entrusted property. Among other things, he said: "If you do not see to it that this money remains with the poor of our community, their children will still be cursing you in their graves; for how soon can it happen that half a dozen Jews get the control in the association and use it for other purposes. Even at that time, the unchristian foolishness had been committed of including women in the association who were not only not members of the congregation, but were also distinctly hostile to the church, even Jews. The church council at that time believed to have taken sufficient precautions when it took the money into its custody and issued a written contract according to which the income of the capital was to benefit only members of the St. Matthew's congregation "and their friends" and the association had to hold its meetings only in the church of the congregation and also have them announced from the pulpit 2c. What Dr. Stohlmann had foreseen happened. More and more unchristian elements joined. Many members of the congregation left the unchristianized association, others believed they had to persevere in the hope that things would get better again. However, this was a vain hope. It came to the point that the majority of the association could actually prove their disgust at a Christian church and decide to move into an elegant public hall, i.e. to have a meeting among themselves. The women of the congregation stayed behind and continued the original work of love. But the majority who had left and broken the contract demanded the money, and the trustees could not take any other course than to seek a judicial decision as to which part they had to pay out the money. Every fair-minded person who still had a little respect for the will of a dead Christian judged: The part of the association that fulfills the original purpose of the donor and keeps good faith is alone entitled to it.

But the judge decided otherwise - admittedly on the basis of an inaccurate account - namely that the part of the perpetrator who had broken all loyalty and faith was entitled to the money. The "Witness of Truth", to whom we recount this, draws two lessons from the story. He says: This is an important, but highly necessary lesson. For: 1. May a Christian, who knows in faith who his Savior is, join with Jews and unbelievers in doing Christ's works? How can he act according to Christ's mind who denies and blasphemes Christ? ... Oh that Christians would return to their holy calling in the world and no longer make common cause with the enemies of Christ! 2) Does a Christian also have to give an account of the use of his earthly goods, especially of whom and what he supports with his gifts? Indeed. The holy scripture leaves no doubt about it. The saying 'Give account of your household' also applies to him.... Although the Christian does 'good to everyone', yes, if it were in his power, he would gladly help the whole world, he does it mostly to the comrades of faith, Gal. 6, 10. . The congregation of St. Matthew, however, may rejoice that it is finally freed from the troubles of this world association. Other congregations and Christians, however, also want to take an example and act according to the proverb: 'Through harm one becomes wise.

Dr. Moldehnke's Doctrine and Love. In No. 24 of the "Lutheran Herald" our Doctor M. brings a strange little article about the question: "Is knitting and sewing on Sunday a sin?" Among other things, he puts forward the following leading points of view for the solution of this difficult issue: "In the New Testament, the exhortations take the place of the laws ... Thus in an inward way the law, from which a Christian was taken, is raised up again, Rom. 3, 31." Further: "The creation of God, and so also the Sabbath, is not destroyed by redemption, but transfigured and truly sanctified." And now from this a child of man shall learn whether knitting and sewing on Sunday is sin or not. O, the poor people who have such a teacher! They cannot become clear in mind and firm in heart and conscience, but only confuS, like the doctor himself. What one does not have, he cannot give! - Unfortunately, Moldehnke's love also seems to be deficient. He may love everything else, but his love is not universal, because he does not love Missouri. May the whole of God's creation and the Sabbath on top of it be transfigured and sanctified by redemption, Moldehnke's love for Missouri still lacks the splendor of this transfiguration. A participation of his love in the same has unfortunately not yet taken place. Missouri lies like a night ghost, like a nightmare on this unhappy doctor's beating heart. The unfortunate man cannot even write an article about knitting and sewing, he must also think of Missouri. Thus Missouri always disturbs him in his most sublime reflections, deepest investigations, most successful researches. It is not surprising, then, if he occasionally backfires against Missouri. Would a well-known, otherwise so patient Thler, under similar misunderstandings and tribulations, also show his displeasure with his hind feet. The hack Moldehnke gives Missouri in this knitting article reads thus: "A strange challenge contrary to Scripture was when in early years the Missouri

students in Fort Wayne carried their dirty laundry through the streets to the laundress on Sunday noon to mock the Puritan, legal Sunday celebration." Yes, that was really strange, even terrible, appalling, that the Missourian students not only showed their dirty laundry to everyone and held it under their noses, but also even (which Moldehnke only does not tell publicly out of a sense of propriety) as flags on

The students had carried the Sabbaths through the streets in parade marches, with cannon thunder and janissary music, with the intention of teaching the Puritans the correct doctrine of the Sabbath. No, we must admit to Dr. M., this was certainly done wrongly by the Missouri students; for in this way, it is obvious, it could not possibly become clear to the Puritans that "the Sabbath was transfigured by the redemption. (It is only a pity that the story is not true.) -Ah, Missouri, Missouri, beware and be careful, consider that there is a Doctor who knows everything, knows everything, also the dirty laundry of the students, who philosophizes and theologizes about everything, also about the way of wearing this dirty laundry, and who, if the same is done "contrary to the Scriptures", lets his, if not melodious, nevertheless loud cry be heard!

Cz.

Empty churches. A New York English political paper recently reported that the Protestant preachers of Cincinnati were discussing how to stop the decline in church attendance, which is increasing from year to year. In asking about the cause of this phenomenon, the paper recalls that the churches are mostly expensive buildings, equipped with all comforts, even luxury; the sermons are elaborated according to the rules of art and eloquence; the preachers themselves are mostly learned and eloquent people, at home in languages and sciences and hold a high rank in society: and despite all this, the audience is becoming fewer and fewer. The paper continues: "The preachers of Cincinnati act wisely, that they deliberate about it, as long as they still have listeners. They may thoroughly inquire among themselves whether they themselves are not somehow to blame. Can each of them say that he sincerely and firmly believes the teachings of his creed with all his heart and soul, and proves this faith with his daily life in the world? Does he appear, as the Jewish prophets did, among the stiff-necked and hardened sinners of their day? Does he proclaim his faith like the apostles in early Christianity? Does he believe that there is a hell, and is he consumed with zeal to save men from it? Does he accept the Scriptures in their original sense, and does he inculcate the duties of life taught therein with sole earnestness - even those grave duties which are stones of offence to the heathen? In short, does he make people understand by word and deed that the religion he preaches in the pulpit is, as it were, the marrow of his bones, the essence of his existence, the consuming fire of his life? Or, on the other hand, is his soul filled with doubts concerning the doctrines he preaches; is his daily life a mockery of the words of Scripture; does he seek to please his fashionable hearers by prettifying at the expense of "strict" truth; and does he remain in the preaching ministry for love of money and rank?" The man seems to know his people. The secular newspaper writer gives hints which the gentlemen "*Rev- erends*" might well take to heart. y.

To what Golteslästcrlichkeit the hypocritical temperance fanaticism may lead is shown by the following sample, taken from the same paper: "Rev. Dr. Fowler, the editor of the Methodist *Christian Advocate*, makes the surprising statement: If Christ had made alcoholic wine, he 'ought to be put in indictment stupor, not as a dull-witted drunkard (*sot*), but as a moderate drunkard, who, according to the law of human nature in so many millions of examples, was perhaps prevented from becoming an example of dull-witted drunkards by dying on the cross in early manhood.'" Dear reader, do not be offended by the fact that we have allowed this blasphemy to be printed here, but realize from it that

Even now, as in the apostles' times, the devil in the flesh disguises himself as an angel of light, but at times conceals who he is. y.

A Methodist church in New Jersey had successive suppers, concerts and theatrical performances to raise the necessary yellow "to keep the service going. But since all this did not "draw" enough, the board had slips of paper printed on which was indicated: Supper jeten Abend. Voting on the following questions: 1. who is the best lantern lighter in the town? 2. who is the best policeman? 3. who is the most popular lady? Each ballot 25 cents. The chosen ones will receive as a prize: No. 1. a rubber coat. No. 2. a fine revolver. No. 3. a splendid silk suit. Shooting gallery and bonuses for the best shooters. The famous artists "Punch and Judy" will be present and will give a new unprecedented performance every evening. So reports the "Messenger". - It is indeed frightening to want to achieve religious ends through such shameful means. What might be the religion of such people? May God have mercy!

Among the United Brethren, a Methodist community, especially the American part of it, infant baptism does not count for much. Their English paper 1^6800x6 recently published an article in favor of infant baptism. The German paper of the same, the "Fröhliche Botschafter", regards this as a sign of the times among them. So it is considered something extraordinary by these enthusiasts, when they recommend infant baptism, while they do not want to be rebaptizers.

At the funeral of a Jewish rabbi in Pottsville, Pa., a Presbyterian preacher also delivered a funeral eulogy, praising the character of the deceased and the services he had rendered. Isn't it frightening that a preacher who wants to be Christian can eulogize a blasphemer of the eternal Son of God and Savior of the world, and emphasize the services of an enemy of Jesus Christ!

Oyster Lecture. One who is at the head of the un-Lutheran General Synod, who is the creator of the recently passed "Church Day," and who, of course, bears the doc- tort title, Rev. I. G. Morris in Baltimore, has given a lecture on Oysters "even in his church." Of course, unbelieving newspapers have taken notice of it, although "what he said of oysters at all is better given in any proper natural history." Whether this gentleman pays homage to the progressive sentence: "What a man eats, that is he"? His "own experience and a constant desire for it" suggest something. Such lectures - one will hardly have to fear it - will not arouse any enmity within the general fraternity, will not cause any fight and the calm digestion will remain undisturbed in progress. With them the taste and the stomach are well developed.

r.

II. foreign countries.

That Pius the Ninth, Roman pope since 1846, finally also died on the seventh of this month, all our readers will probably have already learned. This is a very important event, at least for the Papal Church. For since the pope is the head of it, this church must now walk along for a time like a monster without a head, which must certainly be frightening. W. [Walther]

The "Pilgrim from Saxony" presents the **non-religious state schools in Holland** as a deterrent to his readers in Germany with the following words: "What liberalism is striving for in our country, the non-denominational or simultaneous school, has been a fact in Holland for a long time. There, all religious instruction has even been banned from the school and veusel

The religious education is left to the church communities. In addition to the teaching hours*, the school locales are made available for religious instruction. What is the result of this institution, which has existed since 1857? The name "Christ" may no longer be used in Dutch schools; only "Jesus of Nazareth" is permissible, because Christ designates the Savior as the Messiah, and the Jews have successfully complained about this. A teacher was sued for teaching the immortality of the soul. The matter came up in the chamber and the minister confirmed that this teaching was not allowed in the Dutch school! Accordingly, the Christians of Holland had no choice but to found confessional schools, of which there are now a total of 1118 (out of 3781 elementary schools in all). Of course, the confessionals, just like in Austria, have to pay not only for their own schools, but also for the public institutions.

Acknowledgements.

The undersigned hereby expresses his "most sincere and humble" thanks to all the many dear brothers who during the last weeks have assured him of their so undeserved participation, partly by letter, partly by telegraph, since it is hardly possible for him, as he would be obliged to do, to express his thanks in writing to each and every one of them. C. F. W. Walther.

Inauguration.

(Delayed.)

Since I was forced to resign temporarily because of a throat ailment, Pastor Th. Brauer was chosen as my successor and was installed by me on the third Sunday of Advent in the Lutheran Immanuel's congregation at Warfield, Iowa, by order of the Reverend President Biltz. I. A. F. W. Kan "ing.

Address: Rov. H Laaaur, Denver, IZremer 6c>., Iowa.

Conference - Displays.

The mixed pastoral conference in the central part of northwestern Wisconsin will, s. G. w., commence on March 12, d. l., at the home of Mr. Pastor O. Hoyer in Neenah, and will last, as usual, three days. - "Line work on the doctrine of Sunday (Rev. Schrödel) and about one more on the doctrine of sanctification are to be presented for discussion.

All friars who intend to attend this conference should notify the Pastor locri by March 1.

I. L. Darb, Bors. p. t.

The Grand RapidS Special conference gathers, s. G. w. February 26 and 27 in MuSkegon.

H. O. Schmidt.

Entered the caste of the northern district:

For the synodal and debt repayment fund: From the congregation in Waldenburg H18.50. Gem. at Sandy Creek 6.00. By Past. A. Ch. Bauer 3.00. By Past. Spindler 3.00. From the comm. at Tawas 9.50. Comm. at Alpena 9.20. Comm. of the Past. Hügli in Detroit 20.40. Gem. in Grand RapidS 30.59. By Past. Koch 4.41. By Past. Bundenthal of Mr. I. Maier 5.00. By comm. to Town Sherman 6.00. By comm. to St. Clair 5.22. By comm. to Wyandotte 5.50. By Past. Ernst 2 3.88. By Past. Kirmis 2.00. By d. Gem. of Frankentrost 8.10. Gem. at Manistee 13.24 and 5.14. Gem. at Bay City 13.30. Gem. at Sebewaing 9.93. By Past. Hahn 2.00. C. Bieth 1.00. Hrn. Karth 62 Cis. From the Gem. Franknmuth 29.27. St. Pauli Gem. at Detroit 10.00. Gem. of the Past. K. r. Moll 3.76. Gem. in Grand RapidS 18.00. Gem. to Port Hope 7.00. Gem. in Monroe 17.A>. By Past. Ernst 10.66 and: 12.75. By the Rev. Michael and Ernst 2.00 each.

For the Emigrant - Mission in New York From the Gem. drS Past. Hügli 5.00. Gem. in Bay City 13.25. By Mrs. A. B. Helmreich Sr. 5.00. I. M. Förster 5.00. By the Gem. Frankntrost 18.23. By Past. Ernst 3.50. From the comm. in Richmond 2.52. Comm. in Manistee 6.00. Comm. in L-ebewaing 6.07. Comm. in Saginaw 6.66. By Past. Ernst 1.50.

For the emigrant mission in Baltimore: From the Gem. dcs Past. Hügli 2.50. Gem. in Sebewaing 3.00.

For the Institution for the Deaf and Dumb: By Past. Bundenthal by Mr. I. Maier 1.00. By Past. Bohns Gem. in Rogers City 2.00. in Belknap Townsh. 3.25, in Moltke Townsh. 2.85, in Lektion XII 1.90. By Past. Ernst 3.67. By the comm. at Manistee 10.00. By Mr. Gottf. Matches at Monroes 2.00. By C. Stelzriede's baptism of children 5.00. On G. Spat baptism of children 4.25. By Past. Ernst 1.00.

For poor students in St. Louis: At the wedding of Mr. W. Kehr for student Dankworth ges. 3.50.

For poor students in Addison: From the church at Sandy Creek for Skuhler 4.55, for Wißbeck 3.45. Church in the Blue Bush for Wißbeck 82 Cts. From the Virgin Association in Monroe for Spuhler 25.00. From the Women's Association there for Spuhler and Wißbeck ic 12.00 and for Michigan sophomores 11.05.

To W i t t e n k a s s : From d" Gem. on Sandy Creek 3.18. From Past. A. Ch. Bauer 4.00. From the Gem. to Waldenburg 12.50. Don Past. Traub 2.00. By Past. Ernst 1.77. By Past. Kirmis 2.00. Past. Spindler 4.00. Teacher Denninger 2.00. By the congreg. in Manistee 6.26. By the school children in Bay City 9.20. By Past. Hahn 4.00. Past. Koch and teacher Simon 2.00 each. By Past. Ernst 14.50. By Past. Michael 5.00. By Past. Ernst 4.00.

To the building fund: From the comm. of the Past. K. L. Moll in Detroit 22.80.

For the orphanage in Addison: Don Mrs. Däubler in Monroe 2.00. By Past. Stiegemeier: by Mrs. WOB, Mrs. Wiegand, Mrs. D. Vogel 1.00 each. by F. Zill 1.00. by Past. Bundenthal by Mr. I. Maier 1.00. By the Gem. in Big RapidS 3.24.

For the orphanage in Boston: Through Past. Ernst 2.40 and 2.10.

For the orphanage near St. Louis By Past. Bundenthal by Mr. I. Maier 1.00.

For heathen mission: Coll. in mission lesson in teacher Simon's school 3.04. By the congregation in Monroe 5.40. By Past. Traub, in missionary hours, 5.57. By Rev. Ernst 9.00. From the community of Franknmuth 16.10. From the missionary fund of the community of Adrian 10.00.

For inner mission: Don of the parish in Manistee 6.00. From the women's café of the parish in Adrian 10.00.

For the sick brothers: By Kass. Eißfeldt: for Past. Ruff 19.41, Past. Jske 18.79. teacher Hopf 13.17. by teacher W. Beck 1.00. past. Lohrmann 1.50. By Kaff. Grahl 46.75. (The last three items were sent directly to Teacher Hofv by the donors). From the following members from the Gem. at GooseRiver: K. Mergenthal, K., H. and W. Hausmann, F. Kobleman and H. Krönke 25 Cts. each.

For the Negro Mission: From Cantor Himmler's school mission box 10.00. From the church in Sebewaing 9.00. Church in Saginaw 8.36. Church in Lake Ridge 5.15. On F. Müller's infant baptism in Teeumseh 2.86. From the church in Petersburg 1.08. Through Rev. Ernst 13.30.

For the congregation in Crimmitschau in Saxony: From the Gem. in Adrian 10.00. Gem. of the Past. Hügli 5.00. Gem. of Frankenlust 12.25.

For the Community in Freport, Ill: Don of the Gem. on Sandy Creek 1.50. Gem. Frankenlust 10.88.

For the community at Lock Haven, Pa: From the comm. on Sandy Creek 1.50.

For the college maintenance in St. Louis: By Past. Ernst 1.00.

For college maintenance in Fort Wayne: By Past. Earnest 1.00.

For college maintenance in Springfield: by Past. Ernst 1.00.

For the Seminary - Hausalt in Addison: By Past. Ernst 1.00.

For poor students in Springfield: by Past. Ernst 7.20.

Monroe, Jan. 27, 1878. I. S. Simon, Cassirer.

For the Lutheran orphanage "zum Kindlein Jesu" near St. Louis:

received since November 23:

By Carl Wehking in Trinity Distr. in St. Louis 5.00. By Teacher Diersen in North St. Louis from W. 3.00. Collected at wedding of Mr. G. Kirker in Central, St. Louis Co., Mo., 7.00. By Gottfried Merz in Des Peres, 5 Bush. Apples, 5 gall. Cider. N. N. at Central, Mo., 2 bush. Turnips and 12 cabbages. Georg Möller in DeS Peres, Mo., 26 cran heads and 1 keg. vinegar. Mr. Witte in St. Louis 2 dozen. Knives and forks. G. Götter in St. Louis 1 doz. Caps. Pensien L Schwarz in St. Louis 2 doz. Gloves along with a lot of Dry Goods valued at circa 30.00. Westermann & L Meier in St. Louis 4 doz. Knives and forks along with several other items. F. Neumeister in Trinity Distr. in St. Louis 3.00. Collected at W. Rampe's silver wedding in South St. Louis 9.25. Collected at the wedding of Mr. M. Rentschler in Mount Pleasant, Ill, 5.50. From the comm. of Mr. Past. Leut- bauer in Stanton, Nebr., 6.75. From the valuable women's association in the parish of Mr. Past. Willner in Palmyra, Mo., 10.35. From the widowed Mrs. Rector Gönner in Altenburg, Mo., 1.00. From the 4th school class in the Dreieinigkeits-Distr. in St. Louis by the teacher Wittwe Wyneken 5.10. From the congregation of the Rev. Barthel in Minertown (St. Louis) 2.90. From the Dreieinigkeits-Distr. in St. Louis by Kollektor F. W. Hetnig 3.25. From the Gem. in Bremen (St. Louis) by Mr. Lehrer Karau 1.50. From the Immanuel's Distr. in St. Louis by Kollektor Th. Günther 4.30. From the Kreuz-Distr. in St. Louis by Kollektor Lehrer R. Körner 2.60. By Kollektor H. Micßler 9.65. Harvest Festival Coll. of the Gem. of Hr. Past. Rupprecht in Battle Creek, Nebr. 6.20. From a widow in the "Immanuel's" Distr. in St. Louis 5.00. From Mrs. M. R. Christmas gift for the orphans 5.00. Mrs. Lassen 2 50. Wittwe Dieckmeier 1.00. From the congregation of Mr. Past. Besel in Guttenberg, Iowa, firstling giving of the Virgins' Association 5.00, from the Sunday Schoolers 3.00. From Mrs. Sdr. and B. 50 Cts. each. Mrs. K. 25 cts. N. N. 1.25. A. Junghaus at Carlinville, Ill, 1.00. Mrs. Kaiser at Immanuel's-Distr. in St. Louis a large package of clothing :c. P. C. Krämer there 30 pairs of stockings. From the laudable women's association of the ev.-luth. Bchthania-Gem. in St. Louis 4 Mädchenkleider, 4 schürzen, 4 P. Leg dresses, 7 girls' shirts, 1 boys' waist, 2 p. stockings, 5 pillowcases, 4 p. bust shirts for boys. From the valuable Frauen-Ver. of the Zion's-Gem. in St. Louis 9 woolen petticoats, 3 p. stockings, 1 dress and 8 boys' jackets, to which Mr. König donated the accessories. From the valuable Frauen-Perein of the Beldlehem-Distr. in St. Louis 20 p. stockings, 3 petticoats, 3 skirts, 1 dress, 2 aprons, 3 comforts. From Mr. Knolle in Zivns-Distr. 15 felt hats, 3 sammer hats, 9 stroy hats, 8 cloth caps, 1 fur collar, 4 fur caps, 9 p. Fur mantles. From Messrs. Haueisen & Laug in St. Louis, 2 barrels of apples and 3 L>ack of potatoes. Bon Pau- linc Pechmann in Trinity Distr. in St. Louis 2 aprons. Hr. H. Voge in Kiaunton, Ill, 650 Bush. Coal. From the comm. of Mr. Past. Wagner in Chicago for Mr. Rascher

10.00. From the schoolchildren of Mr. Almstrdk, teacher, in St. Louis 5.35. Mrs. Rosine Schmidt in Altenburg 2.00. From the schoolchildren of Mr. Gotsch, teacher, in St. Louis 6.00. By Rev. I. P. Bcyer in Pittsburgh 25.00. By the schoolchildren of Teacher Roschke in St. Louis 3.10. By Past. B. Sievers 3.10. Past. Hirschmann in Colfar, Col. 2.70. Past. Bremer in Benton County, Mo., 1.00. N. N. by Past. Brohm in St. Louis, 5.00. Coll. on Christmas Eve at the comm. of Mr. Past. Brandt in Lowel (St. Louis) 9.25. Ges. at Mr. H. Schmack's wedding in the parish at Clarkfort, Mo., 10.60. By M. S. in the Trinity Distr. in St. Louis 5.00. By Past. Vetter in Cole County, Mo., by T. Beck 1.00. Dankopfr by G. Gommerc 2.00, by school children and some friends of the orphans 2.40. By Past. Köstering in Altenbnrg, Coll. sr. Gem. on Christmas Eve 12.00. By Rev. Strobel in Wilton, Iowa, Christmas EveS- roll. sr. Gem. 8.50. From N. N. by orphan father I. Leub "ner 1.00. From the Gem. of Mr. Past. Judge in Ellisville, Mo.: From Mr. F. Niere 1.00; Mr. I. Wagner 2.00; Mr. T. Neinkr 1 p. potatoes, 1 p. turnips; G. Käfer potatoes, beans and apples; W. u. A. Arft potatoes, beans, dried fruit and 2 child carcasses; F. Wagner 1 bush, apples and 2 gall. Fat; L. Wagner 2 gall. Avfelbutter; H. Schupp 1 S. cabbage; Carl Jttig 1 Bush. Potatoes, 1 bush. Turnips, 12 cabbage heads; H. Bäumer 1 bag of flour; G-Laudvattcr 1 S. potatoes; H. Waschow 2 Bush. Potatoes and 2 gall. Apple butter; H. Schmidt 1 bush. Potatoes, 1 basket cabbage, dried peaches, turnips and 1 shoulder; Ch. Bockemeier 1 S. potatoes and 1 S. males; W. Oppermann 1 Bush. Potatoes, 1 bush. Turnips, 1 shoulder, 1 gall. Apfclbutter, 1 gall. Fat, and a partbie of sausages; H. Hobelmann 1 bush. Potatoes; H. Kidney 1 BrSb. potatoes, 1 Bush. Apples; Past. L. Richter 1 P. shoes; Th. Richter 2 Bush. Potatoes, 4 Bush. Turnips; Balthasar Schäfer 1 Bush. Potatoes and 1 Bush. Turnips; F. Hobelmann 4 Bush. Potatoes and 1 shoulder; H. Kleinsorge 4 Bnsh. Apples, 14 Bush. Potatoes, 1 peck of beans; H. Wollenstem 1 shoulder, 4 Bush, dried peaches; H. Weber 1 piece of MuSlin, 1 Lt. Domrsttc, 4 St. Calico, 5 boys hats, 5 P. Children's shoes, 1 woolen shirt, 3 bosom shirts, 1 partbie of noodles and zwetschen. From Mr. Past. MießlerS Gem. in Des PereS, Mo.: Bon Hrn. H. Rcnike 14 Bush. Potatoes, 1 Bush. Turnips; Br. Clamor 2 Bush. Potatoes, 1 BuSb. Apples and some cabbage heads; Mr. Nicbrüage 1 S. grain, 2 Bush. Potatoes; Mich. Merz 1 S. grain, '4 Bush. Apples, 4 bush. Turnips; H. Langwisch 1 bush. Apples, some sausages; Göttilch Lindemann 1 Bush. Potatoes; Gottfried Merz 1 BuSb. Apples. From Mrs. Past. C. Weycl in Darmstadt, Ind, 9 children's shirts, 9 wadded bonnets, 4 p. woolen stockings, 4 pillow cases, 1 sheet, 1 comfort. Collected by the same: from Mrs. Dorothea Umbach 6Krnderhcmdchen, 2 Nachthoscns; Mrs. Kahle Sr. 1 dress; Mrs. Fred. Alms in Evansville, 2quilts and 3 p. woolen stockings. From the worthy sewing club of the Kreuz- Gem. in St. Louis: 11 girls' shirts, 6 boys' shirts, 6 p. Stockings, 3 sheets, 1 apron, 12 p. stockings, 3 aprons, 11 boys' shirts, several worn dresses. From Perry County, Mo., 1 box of the following. Items: 3 p. Boys' pants, 6 petticoats, 6 girls' shirts, 6 boys' shirts, 7 waists, 6 white petticoats, 5 aprons, 6 dresses. From the JmmanuelS-Distr. in St. Louis by Mrs. Apoth. K. Büngr: 10 ounces of tandy, 14 p. boys' ribbon shoes, 34 p. stockings, 6 p. Socks, 2 boys' suits, 5 doz. Handkerchiefs, 4 bar. Syrup. From Mr. Quidhorst in St. Louis, Groceries worth 20.00. To Mr. F. Dette in St. Louis 7 doz. Writing books. Ch. Fink in Manchester 1 sheep. Ges. on the child baptism at Hrn. Past. SieverS 3.00. From T. Gr. Ruffel 3.00. Fred. Müller in Dreieinigk.-Distr. in St. Louis, thanksgiving offering for a blessed year, 5.00. Bon Hrn. H. Tött in Fairburg, Nebr., 85 CiS. By teacher Beyer in Altenburg, Mo., from school children, 2.65. From the congregation of Mr. Rev. Lenk in St. Louis 27.00. Eh. Heintz (Kreuz Distr. in St. Louis) gave at a bill 42 40th CoUects in the Dreieinigk.-Distr. in St. Louis on Christmas Eve 45.57. From the Virgins' Association of the Gem. in St. Charles, Mo., 8.00. From the Dreieinigk.-Distr. in St. Louis: By Coll. Ahner 5.50, Coll. Brockmeier 3.85, Coll. Schubert 1.50. From the Jmma- nuelS Distr. in St. Louis: By Coll. C. Wilhardt (?); from N. N. by dens. 1.00. From the Kreuz Distr. in St. Louis: By Coll. Körner 4.00, from the school children 10.75. From the Gem. of Hrn. Past. Stiemke in Ward, Texas, 5.00; from his school children 3.50. Collectirt in the crochet school of the Bethlchcms congregation in North St. Louis 13.00. Collectirt at the dedication of a dwelling house in the congregation of Rev. Kollmorgen at NaShville, Ill, 5.75. From little Anna Lindhorst in Jm- manuelS-Distr. in St. Louis from her savings box 2.00. From Mr. u. Th. Bügel there 25 Cts. each. From W. Schütz there 2.00. From the valuable Women's Association in the community of Mr. Past. Nunkel in Aurora, Ind. 13.00. Coll. in the class of Mr. Lehrer Große in St. Louis 1.55. Collectirt at the Christbeschecrullg in the community of Mr. Past. Freie at West Point, Nebr. 5.55. Uberschuss vom WeihnachtSbaum in der BethlehemS-Schule in Nord-St. Louis 3 95. Coll. in der Gem. des Hrn. Past. Büngr in St. Louis, at the Children's Goddess Service at Christmas 28 70. from Shaplcigh L Co. in St. Louis 2 bells. H. Veal Co. there 2 Bar. Mebl. Estel, Wcinhold <L Lo. in Wittenberg, Mo., 4 Bar. Flour. From the werth sewing club in the Dreieinigk.- Distr. in St. Louis 1 doz. Bust shirts only for student Ernst Holm in Fort Wayne, Ind, 3 shirts, 2 p. underpants, 1 p. stockings. For Rud. Lies, 2 p. underpants, 2 p. stockings. Coll. on A. Boehm's infant baptism at Fort Dodge, Iowa, by Past. Crämer 2.85. Christmas coll. at the parish of Mr. Past. Lohr in Drake, Mo, 3.50. Coll. in dcr parish of Mr. Past. Link in St. Louis on Christmas Eve 32.68. By Coll. Goehmann there 12.20. Christmas CoU. in Past. Nethings Filial Gem. at Cole Camp, Mo., 3.00. By the school children of Teachers Becker and Hamm at Concordia, Mo., 7.50. Cbristcnlchr-CoUecten at Fort Smith, Ark. 5.00. By Mr. G. Günther at St. Louis 5.00.

St. Louis, Jan. 26, 1878.

I. M. Estel, Cassirer.

The undersigned gratefully acknowledges that he has received \$3.00 from the communion fund of St. Paul's congregation for the church building of his congregation in Iowa City. Joh. Thür ner.

Acknowledgements.

Since I was forced to temporarily resign from my office 14 years ago due to my protracted throat disease, I have received the following support for the upkeep of my family and to pay for our trip here to Florida - in order to be able to seek healing in the local climate:

At various times by the respective Herr DistrctS- Kaisirer, on the whole \$659.52. From the lenient donors directly and by original conveyance of some Amtsbrüder \$94.50.

From the bottom of my heart, I thank the merciful God and the dear donors publicly for this support. I and my family are all the more grateful for this benefit, since my wife has also been suffering from a breast and lung disease for a long time. Thus, in this needy situation, we and the children are not abandoned to the bitterest need and misery.

May the merciful God, who will not let any cup of water served in his name go unrewarded, bless all our benefactors and reward them abundantly for their compassionate care of us in our sickness and affliction!

And if God gives grace that I will be healed again and can work in my profession again first, then with God's help I would like to pay back into the supportökassr as much as in my strength stcht.

Palatka, Fla. the 24th of January, 1878. Br. Iske.

Receipt for all the gifts of love "presented" to me since my illness:

By Kassirer Simon \$18.00, 16.90, 51.59, 175.54, 63.81, 199.59, 67.26, 34.75. By Kassirer Grahl \$14.61, 14.22, 63.95. By some brethren from Jrasr, Mich. \$18.50. By Pastors Wübben, Schöch, Witte and Linsenmann each \$1.00. By Teacher Pfeifer and Mrs. Past. Burkhardt each \$1.00. Pastor OetjenS congregation \$10.00. Pastor A. E. Winter \$5.00, by the same 50 CtS. By Pastor Engelbert \$2.00, by the same by Mrs. Mohn u. T. Moritz each \$1.00. Don G. Bittner \$10.00. By isam. Merz \$2.00. By Past. Fleischmann \$2.00. By Pastor Wolf in Jackson, Mich. \$5.00. By Teacher Ries \$1.20. By Past. Lehnrt

§5.00. By the congregation in Bloomington- Jlls, §22 75.

To this must be added what I received directly, but which has already been certified in the receipt lists of the casurers, namely by Kassirer Simon §18.00, by Kassirer Grahl §49.75, by Kassirer Eißfeldt §45.6l. (Siede Lutheraner Jahrg. 33, Nr. 1 u. 3.) In sum, §925.53.

May God be a rich retributor to the dear donors for the sake of Christ! This wishes with the warmest thanks
St. Clair, Mich., Jan. 25, 1878. I. F. Ruff.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following e-mails during the month of January.

1. contributions:

From Pastors Haar, C. H. Lentzsch and Teacher Barthel 2.00 each, Past. Ncting 2.50, Past. Th. Micßler 3.00, Pastors Weseloh, Besel, I. P. Fackler, E. A. Frese, A. D. Krämer and F. Kleist 4.00 each, Past. Strobel 5.00.

2. gifts:

Collecte of congregation at KimmSwick, Mo., §4.00. Desgl. at Lincoln, Mo., 10.25. Desgl. at Mobile, Ala., 10.00. DeSgl. at Holt County, Mo. (Past. L-cholz), 1.42. DeSgl. in Washington, Mo., 3.50. Wcihnachts Coll. of the congreg. at Frohna, Mo., 24.00. DeSgl. in Port Hudson, Mo., 8.00. Communion Coll. in the congreg. at Jackson, Mo., (Rev. Jungck) 7.70. From the communion fund of the congregation at Fort Dodge, Iowa, 4.20. Coll. of the congregation at Hebron, Nebr., 7.00. LeSgl. at Lake Creek, Mo., 3.35. From the women's club at Wilton, Iowa, 5.00. Wed. coll. at Mr. A. Wetengel's at Jackson, Mo., 2.00. From Mr. Mich. Friedrich auS Bellevirw, Ill, 2.30. Gottfr. Mertz in DeS PereS, Mo, 50 Cts. F. Sin Dewitt, Nebr., 6.00. AuS Adolph's Savings Bank at West Point, Nebr, 5.00. From N. N. there 1.00. Dankovfcr from Mr. W. Meyer for recovery of his wife at Augusta, Mo, 2.50.

St. Louis, 1 Fcbr. 1878. Oskar E. Gotsch.

Cash Registers - Report of the MissionS Comm'l'ttee of St. Paul's Parish at Fort Dodge, Iowa, from January 1, 1877 - 1878.

Intake. By Rev. Schürmann of sr. Parish at Homestead §9.00. By Rev. I. Horn from sr. St. Jotiannis- Gem. at Adair .3.25, from sr. Zions- Gem. at Derter 1.75, by ibm itself 1.00. By Rev. Oetjrn's St. John's parish at Monticello 9.25, by sr. Zion's Gem. 4.20, from him sclbst 55 EtS. From Rev. Haar's Gem. in Dennison 1.47, from himself 1.53. From Rev. Grafclmann's Gem. in Dayton 2.35, from sr. Gem. in Pilot Mound 3.00. By Past. RicdrIS Gem. in Clinton County 3.50. By Past. Endres from sr. town comm. in Boone 3.85, from sr. Landgem. 3.75, subsequent 25 CtS. By Past. Studt from sr. St. Pauls-Gem. in Luzerne 6.00. By Pastor Lohrmann from sr. Gem. in -sherrills Mount 9.00. By Rev. Wiegncr of sr. Gem. in St. Ansgar 1.50. By Past. StiegemeierS Gem. in Dubuquc 6.50. By Past. Seßler from S. Wieckmann 5.00. By Past. Herrmann from sr. Gem. in State Centre 17.0t). By Past. Schürmann's " emeinde in Homestead 15.00. A part of the Mtssionscollectr by Past. SticgemeterS Gem. in Dubuquc 11.45. By the same from D. Vogel 1.00. ChristmasScolliccte of local parish 16.00. By R. George 1t) Cts. Summa §137.56.

Issue. To Past. MertenS paid to supplement his salary for 1876 §9.44. For a minute book and paper 75 Cts. For oats and grain 7.58. For hay 3.75. For saddlery 3.50. For horse shoeing 4.90. To Past. Mertens paid as salary for 1877 106.05. Summa §135.97. Remains in treasury §1.68.

Mr. Past. Mertens' income from the whole MissionSfcl'd last year amounts to §97.42. Of this was spent on wagons, saddlery 2c. 21.5t). Remains in Jabres salary §75.92. Remains debt to Past. Mertens for 1877 §118.03.

F. L. Weiß, Kassirer.

Received with sincere thanks from the undersigned: Through Past. Evers, collected at the wedding Mr. Tr. BracksühlerS for Dannen- j seldt, P2.00, from himself 3.00. Through Past. Bensen: ! Collecte at infant baptism Mr. StahmcS 2.50, at mission feast 5.00, ChristmasScoliectr 4.00, for I. Harsch. By pastor ! Steinbach for Chr. Otto 3.00. WeihnachtScoliecte from Effingham for Langhoff 6.78. At Mr. Fr. H. Rogge's wedding for W. Hüsemann 7.31. At another wedding in Pastor Niemann's congregation for the same 8.00. Through Rev. Damm on Mr. G. Bahnmann's wedding for Hohenstein 6.05. By Rev. I. P. Beyer of the Women's Association for Holm 10.00, for express money 5.00, for Brand 5.00. By Rev. L. Pfeiffer for Chr. Germeroth, Wcih- nachtScoliecte, 18.00, on Mr. A. Rigert's wedding 2.70, from N. N. 1.00. For Langhoff from Concordia-Verem 5.00, from Kobold 1.t>0. On Mr. Chr. WegnerS wedding for Stephan 4.00. By Past. Schmidt in Saginaw from the SupportScasse for Drögemülter 15.00. By Rev. C. C. Schmidt from the congregation for H. Frincke 7.83, from the Women's Association for Th. Wyneken 12.00, for Brink 12.00, for H. Frincke 12.00. By Past. Eämme- rers Gem. 20.00, from the school children 3.40. From Past. Scble- mers Gem. 1.60. From Pastor Frey'S Frauenverein for Pflany 10.00. From Past. Rud. Lange'S Gem. for Bünger 253 0. From Past. H. A. Allwardt for H. u. A. Dbrmann 20.00. By Mr. L. Ecker" for F. Baumgart 2.00. By Rev. Th. Wichmann's Gem. for P. Wichmann 10.00. By Rev. I. H. Niemann for W. Lucas from the Jungfrauen Verein 17.00, from D. Koch's wedding 8.72, from H. Thumhorst 1.00. By Dr. Dümling from Mr. Duvenhofer 8.00. By Pastor Suceop's Frauenverein for Lewerenz 5.00, for Otte 14.00. By Past. M. Wyneken's Women's Association for Schriefer 10.00. By Past. Fr. Wamdsanß for I. Fresemann from an unnamed person 10.00, from Mr. Becker 5.00, from the congregation 7.00. By Past. Rösenrrs Gem. for Wunderlich 32.00.

Further, received from Messrs. Westermaun & Meier in St. Louis, Mo. a large barrel of valuable porcelain for the college household.

Correction. In my receipt of November 15 last year, instead of Past. Fresr it reads: Past. Frey'S Women's Club in Albany P10.00. C. I. Otto Hanser.

Books - Display.

Passionöbuch by Fr. Lochner. Contains prayers, devotions and songs for all days of the holy season. Passion time. (See "Lutherans" of January 1, d. I.) Price hardback, with postage, P1.35. Bound in gilt. H2.10. To be obtained fromM . C. Barthel, agent,

Oor. ok ^liumj 8tr. anck Incliuu ^vs.

Festgesang auf Ostern for mixed choir by F. W.

(ingesandt.)

Mösta, teacher and organist at Logansport, Ind.

The favorable reception, which the Christmas hymn composed by Mr. Lchrer F. W. Mösta and indicated in this sheet of his time by the sender of this, found, encouraged the composer to publish a similarly held Easter hymn under the above title. The same is melodious, dignified, not too short and not too long, easy to practice and can be performed with or without organ accompaniment. As far as the printing and the arrangement are concerned, however, this hymn has quite an advantage over the previous one in that this time the American Oleograph Comp. in Milwaukee has taken care of it. Only one thing would be desirable, that the staves would be a bit stronger. Accordingly, this festive song is also highly recommended.

It can be obtained by address: ^lr. ^V. Älovsta, Oo\$"ns- port, luck., and the single copy costs 15 EtS., the dozen 01.50. F. L.

Luther's Works.

(Eingesantk.)

In response to a request to a relative (bookseller) in Germany for Luther's works, published by Walch, I received the following offers.

1. Luther's works by Walch, 24 volumes, complete, (1739-50) 330Mark .
2. Desgl. 24 vols. 320 "
3. Desgl., complete in 22 Bvn 320 "
4. desgl., complete, (nice copy in leather)... 400 "
5. Desgl 340 "
6. Desgl 4tl) "

Prices are quoted without postage. Should brothers be inclined to use one of these offers, I will gladly obtain orders sent to me.

I am also inclined to sell Luther's complete works (Erlanger Ausgabe, 67 German, 31 Latin volumes, as new) cheaply. Mrddletown, Butler Co, O., 29 Decbr 1877.

E. Hübn er, Pastor.

Correction.

In Mr. Kassirer E. Eißfeldt's receipt ("Lutb." No. 2.) read under "Synovalschuldentilgung" H2.81 from Fr. Köhn in Sheboygan instead of "Jy Kocher". H. Nathjrn, Rev.

Changed addresses:

Rov. 6th D. Rok", Oor. Ournpuu 8t8th, Detroit, LLiolr.

Correction.

0. D. Deelc, teacher (not liev.), -zVoloott8vills, X.

The "Lutheran" is published twice a month for the annual subscription of one dollar and five and twenty lenrts for the outside subscribers, who must pay the same and send in the postage, which is 10 lenrts. - Zn St. Louit, each individual number is sold for ten lenr".

Printing Office of the Synod of Missouri, Ohio and Other States".

Our emigrant mission in 1877.

Inner mission is without doubt one of the main tasks of our Lutheran church in this country. If all the ministers of our church in particular had always been aware of this and had accordingly worked with ardent zeal to keep what we have, how very differently our church would stand today! Church after church, school after school, in English as well as in German, would line up all over our country, and the Lutherans would not be counted merely by the hundreds. But the watchmen on the walls of our Lutheran Zion have slept, and so it has happened that sectarianism and unbelief have held a terrible harvest among our Lutheran Christian people. Which sincere Lutheran does not mourn the slain among his people and grieve over the fact that his church, in comparison to other church communities in this country, still stands like a little house in the vineyard, like a night hut in the pumpkin patch, like a devastated city, despite the zeal and blessings bestowed in this regard in recent decades! To whom this seems exaggerated, come to the East and look at the relatively small number of Lutheran congregations in the cities and in the countryside, many of which, moreover, eke out a miserable existence. But what mass of German Lutherans have not settled in the east of this country for about 200 years! Where are their descendants? - But also in the far west of this country our church has missed much, lost much. Thousands of immigrants, especially from northern Germany, have turned for decades to California, for example, and there our church has only one Lutheran preacher. What is that among so many? Hopefully, some of this year's preaching candidates will be willing to seek the lost on the shores of the calm ocean and gather them into Christian congregations.

Our emigrant mission should also be a helper of the inner mission. It wants to serve our immigrant fellow believers in spiritual and physical matters and to preserve them in our church.

St. Louis, Mo., March 1, 1878.

No. 5.

In the end, I held services in the chapel of the German emigrant house and distributed tracts and church magazines during the past year. Those who moved on to the West received the address of the preacher employed at their destination, and those who first received their destination from me were, whenever possible, accommodated within Lutheran congregations. I know of about ? 50 souls who have been accommodated in this way here and there in our congregations. It is to be hoped that others have made good use of the addresses given to them along the way. However, I do not always refer people away from me to other pastors, but to many of them I am myself active in pastoral care for a longer period of time. Whoever considers that I am in constant contact with all kinds of people will be able to imagine that many a punishing, admonishing, warning and comforting word is addressed to the individual in private. In particular, the many young people who are sent to me year after year from Germany with the urgent request on the part of their relatives that I possibly become an assistant to their blessedness give cause for this. These are mostly degenerate children who are sent to America as a reformatory. Some of them really come to their senses here and improve, but many of them perish miserably in body and soul.

Here are some examples: An unguided son was introduced to me by his pastor by letter thus: "This much I say about him, that his parents are deeply grieved about him. . that he lived in quite good circumstances, but that carelessness, namely sins of the ... commandment, led him to resettle in America." And his pious brother wrote to me about him: "What you do with him, we trustfully leave to you, only I still allow myself the heartfelt request to address to you, take care of my poor brother for the sake of the Lord.

broken for the sake of all the sorrow and grief." With joy I can report that the person in question has repentantly confessed his grave sins to me with hot tears of repentance and shows seriousness in the improvement of his life. He is doing hard, unaccustomed manual labor, is faithful to God's Word, and has the firm intention of returning to his parents and brothers and sisters as a different person.

Concerning another man, whom I had succeeded in freeing from the sinful caves with which the devil had imprisoned him for a long time, his godly father wrote to me with great joy: "Praise the Lord, my soul, who forgives all your sins, which your letter evoked, still resounds in my soul. Yes, praise Him, the faithful Lord, that He has not ceased to search for the lost soul of my son and to enlighten his blinded heart about the true cause of his misery, as about the only helper who has stretched out his saving hand to him in vain for so long. May He then also complete the work He has begun in grace and heal all his infirmities daily in and on him..... I would also appreciate it if you would indicate to me how I could be grateful to you for your repeated efforts. In the meantime, a sincere 'Vergelt es Gott!'"

Another prodigal son was brought to my attention by letter through his pious friend in Germany and urgently asked to follow him. As a result, I had him come to me. In his outward appearance he resembled the Prodigal Son in the Gospel. Although he came from a good family and school, he walked around dressed in rags. At night he slept in the station houses or on the wagons in the street. He begged for his daily bread. He hardly thought seriously about work. He did not want to know anything more about his parents, because they had irrevocably told him at his check-in to America that they would not send him a penny of money until he became a different person. Many a serious word had to be spoken before his hard heart grew weary and he realized that sin and only sin was his undoing. Abre he repented and confessed to his father by letter: "I have sinned in heaven and before thee and am

not worthy to be called your son." I then received the following lines from the father: "Today I received the equally pleasing and comforting news that you have been kind enough to take care of my poor unfortunate son in the most loving and active way. My deeply troubled father's heart has thus regained access to the hope of rescue and preservation of my still dearly beloved son, which it had almost given up after being depressed by a series of the most severe strokes of misfortune. Receive for this the heartfelt thanks of an old father, of a mother who has been mentally ill for more than 20 years and who embraces her only son with all the stronger, almost convulsive love."

Often such prodigal sons, driven by necessity, run into my hands of their own accord. One day, for example, a young boy came to me and asked for something to eat. Such people first have to pass a small exam before their wish is granted, for there are many drifters and day thieves running around here, who should not be given even a morsel of bread without further ado. The person who entered seemed to me to belong to this class. When I asked him the usual questions, it turned out that he was an undocumented son of a preacher in Germany, and that he had not yet told his parents anything about his miserable condition. This gave me cause to discuss the fourth commandment with him. When I finally promised him that he should get something to eat if he would write to his parents immediately, he turned around and went out the door without further ado. Such defiance had never happened to me before. The next day, to my astonishment, he came to see me again, asked for forgiveness for his shameful behavior, and declared himself ready to write. Of course, I offered him the opportunity to do so, first read his letter, added a few lines to his father and sent the letter to the post office myself. Thereupon, after repeated serious admonitions, the lad received a hearty lunch, such as he had not had for a long time. From that time on, he remained in constant contact with me. I was soon able to provide him with employment to earn his own bread. In due course, an answer to the letter he had written in my parlor arrived. His father wrote to me: "I cannot thank you sincerely or warmly enough for having taken care of my son, for having accompanied his letter with a note to me, and for having been obliging enough to forward it. However, these letters have greatly distressed and depressed me and mine, since according to them my son must be in a very sad situation. I want to send him a little money soon, so that he can first redeem his things." Later, since the boy could not quite get away here, but had decidedly changed his mind, I succeeded in persuading his father to send me the money for his son's return. Now he is back in his father's house and recognizes with gratitude how he was saved from complete ruin by our mission.

Every now and then I have to take care of the mentally ill. We have a special insane asylum for immigrants here. Unfortunately, this institution is always full. My job took me there several times in the past year. Among others, I visited a man who had been brought to the HoSpual immediately after landing at Castle Garden, where he cut his wrist during the first night. The reason he gave for his suicide attempt was that he was being persecuted. For months he had to be guarded. Gradually he recovered so that I could talk to him reasonably and explore his state of mind. Grave sins had driven him to America and here he had the idea of making a duck of his life. On my last visit, I left him the small "Prayer Eschatz," which he promised to use diligently. When I visited this man for the first time, one of the other lunatics suddenly approached me and asked me if his suitcase was still in my custody. I immediately recognized in him one of my old protégés, whom I had sometimes helped and advised in his distress and had also allowed him to leave his suitcase in my room because he could not find any shelter. Bitter distress, from which he thought he could find no way out, had such a disturbing effect on his senses that he was finally put under lock and key.

As far as the physical services performed are concerned, which take up most of my time, the following figures may speak for themselves. I received and forwarded from and to Germany: 440 persons in 165 lots. Letters and postcards with all kinds of orders and inquiries I received 1166, 725 were written by me.

1,619.70 were sent to me, partly for transport and partly for the purpose of

The money was sent to me in part for the emigration of emigrants, and in part for procurement in Germany. Of these, H331.74 remained in my custody on December 31. I was able to provide evidence of work and earnings for about 40 persons. Almost without exception, they have been placed in Lutheran congregations. For the poor, H142.60 was spent partly in Baar, partly for meals and night shelters.

H1849.60 was paid out in advance to the completely or partially destitute, mostly to pay for their onward journey to the West. Unfortunately, the large sum of H894.32 is still outstanding. Thus, there are also many godless people among the emigrants who borrow but do not pay.

Although I have not been lacking in work so far, much more could be done if I were given more and more help by our congregations. It is true that the longer it goes on, the more the entire transportation of immigrants is placed in my hands by their relatives in our congregations, right from the start (and thus the travelers benefit from the institutions established by our church here and over there for the benefit of the emigrants); but there are still many who get involved with agents who do nothing more than collect the money for ship and railroad tickets, but otherwise leave the travelers to their own fate. Even those who travel from our communities to Germany should first come to me and take lodging in the German emigrants' house, No. 16 State Street. Many have not done so, although they were directed to me, and it has cost them dearly. However, it is no small matter for the
from the West that they do not let the gangs of crooks at the local train stations shift their destination. You have to stand firm, believe no one and bravely fight your way through, otherwise you are lost. The following case may illustrate how one can fare if one does not do this. A man who had traveled to Germany from one of our communities wrote to me from there that he had come to see me on his arrival in New York and had asked me to get him a ship's ticket and a bill of exchange.

but was intercepted by Nunners at the train station and taken to a pigsty. The bill of exchange that had been hung up for him there was worth nothing, he could not get any money for it, and I was to take action so that he would not suffer any loss. Without the presence of the deceived man, however, nothing could be done in the matter; I therefore requested him to return to New York immediately. In the meantime, I turned the matter over to a lawyer. When the man returned here later, the lawyer managed with difficulty to recover half of the paid sum (H200.00). Since a lean settlement is better than a fat trial, I urged the man to be satisfied. However, he has convinced himself that the safest way is to let the emigrant missionary take care of such external matters and not to get involved with people he does not know.

Finally, let me mention an example as a warning. A woman, referred to me by her pastor, arrives happily in New York on her journey to Germany. At the train station, she gets into the right-hand horse-drawn trolley that would have brought her to the door of the German emigrant house. She is barely five minutes away from the house when a decently dressed man enters the carriage, approaches the woman and asks her if she would like to see me. When she answers in the affirmative, he replies that he was sent by me to pick her up and bring her to me. Immediately he lets the car stop and asks the woman to get out. Strange as this may seem to her, she does not dare to resist and really gets out. The crook walks with her a short distance and leads her to an inn, which is one of the meanest in the city of New York. The woman, however, is under the impression that she is in the German emigrant house to which she was directed. It is true that the supposed emigrant's house immediately seems a little eerie to her, for among other suspicious figures, a man with a bull-biting face and a copper-red nose appears to her as the landlord of the house, who, although he tries to express his joy at the catch of the frightened woman, which has so far been a happy one, only arouses her suspicion by his occasional curses and crude speeches; but she does not dare to speak out openly. In the meantime, however, it becomes clear to her that she has not come to the house assigned to her, and she demands of the host to see me. He explains to her with unheard-of feline friendliness that I am so overloaded with official business that I can only arrive there in the evening; incidentally, I am a daily guest of his house, so she should just be patient, and so on. Of course, the woman did not believe that this was all a lie. In the meantime it was evening and I had not yet appeared. Now she acted a little more decisively and demanded of the innkeeper that he send for me immediately. What happened? The innkeeper apologized that he had not told her the whole truth before; she could not see and speak to me at all, since I was consumptive and had suddenly become so miserable that the doctor had given strict orders not to let anyone see me; besides, he had received orders from me to take care of everything for her. Now good advice was "Heuer. She did not dare to leave the house in the dark of night. So, with a worried heart, she asked for a room and lay down to rest. Sleep was out of the question. She could not sleep a wink for fear. The next morning

The time had now come to equip herself for the ocean voyage. She needed a ship's certificate, German money, a mattress, eating utensils, and so on. She had to get everything, willy-nilly, from the host. Only later did she discover how much she had been overcharged. She had already completely given up hope of meeting me before her departure, and she longed for the moment when she could turn her back on the house and board the steamer. What happened? A few hours before departure, damage to the propeller of the ocean steamer in question was discovered, and it took until Monday to repair it. Now the poor woman had to spend another 24 hours in that terrible hostel. In the meantime, two good men had been brought to that house, against her will, of course, because the innkeeper in question lives only from the robbery he steals from other inns. The woman gets into conversation with them. Among other things, she inquires whether they are known in New York, but receives a no answer. Fortunately, the innkeeper leaves. She used this moment to tell the men how she was doing and that she would like to see a certain Keyl before leaving for Germany, and gave my address. The men thought that could be done. Behind the back of the landlord, a joint outing was planned for the next day (it was a Sunday), the purpose of which was to find me, and - executed. They ask until they stand in front of the door above which my name is to be read. On Sunday, however, my room is of course closed. What do they do? They ask in the neighborhood until they are directed to the German emigrant house nearby. Now the woman sees the beautiful inviting house where she should have stopped. There she also gets the BZcheiv that she could speak to me on Monday morning. So she met with me, and her eyes widened when she saw the opposite of consumption in me. She now told me what I had just told the reader. Immediately I decided. I immediately decided to take steps against the landlord; therefore, I asked the woman to go with me to the city marshal and present the case to him. The marshal also issued a court summons to the innkeeper, which I brought to his house myself in the absence of a policeman. But the innkeeper had smelled a rat and left. The marshal took the case on record, allowed the woman to leave for Germany and promised to call the landlord to account and at least to take away his license. Several times later I approached the marshal to find out what had happened, but I always received the answer that the innkeeper could not be found. Nevertheless, I knew from a credible source that the man had mostly stayed in his house and had even had a fight with someone else in the street. These are New York conditions. So the matter finally came to nothing and the landlord in question continued his old trade. I brought the woman with her luggage onto the steamer. - Whoever reads this should make his friends and acquaintances who want to travel to Germany aware in good time of the dangers they will encounter on their arrival in New York, so that they can take care and bravely make their way until they arrive at the German emigrant house at No. 16 State Street. There they will be in good hands, and I will be able to give them all the advice and assistance they desire.

Mr. Sitzmann in Hamburg deserves our thanks for the services he rendered again last year. May he continue this year in his arduous but blessed profession of assisting the wanderers with advice and action. Mr. Hellmering in Bremen is not an emigrant's assistant, but only an innkeeper, although an honest one, as far as I am aware. Jrrthümlicherweise has come his name in our calendar of this year.

So I have not exactly to complain about lack of work. Despite the ever decreasing immigration (in 1877 only 63,850 emigrants landed in Castle Garden, among them 15,425 Germans), I have had my daily work and care. It will probably remain so in the future. Therefore, may our dear congregations carry our mission on their prayerful hearts and support it with their gifts, so that we can continue to search for what has been lost and to do good to everyone, but mostly to our comrades in faith. S. Keyl,

Xo. 3 Lroaävva^, Xe>v ^orlr.

(Submitted.)

ll their teaching is harmful and false." Psalm 36:4.

At present, the false doctrine, which is eagerly defended especially by the universalists, that either there is no damnation at all or that it will one day come to an end, is making the rounds in many political papers. In England, a pulpit speaker, to all appearances a Presbyterian preacher, recently unleashed the weapons of his blind reason with an eloquent tongue against the scriptural doctrine of eternal punishment in hell. No sooner was his speech delivered than it was handed over for printing and was then soon to be read here in America as well, like a wildfire. This was once again something for the American people, who, like the Athenians once, are focused on nothing else than .to say or hear something new. Unfortunately, the American press has contributed to the fact that the shameful and harmful doctrine of the universalists has been trumpeted far and wide, as several speeches held in local churches in favor of their false doctrine have found acceptance in the newspapers, to the delight of the devil in hell.

Christians can only view such unholy activity with great sadness. For once God's name is shamefully misused and then many souls are plunged into eternal ruin.

The false doctrine, as if the punishment in hell does not last for all eternity, these Satanic apostles do not only want to justify with the fact that God is love and therefore cannot be eternally angry, consequently also does not admit that the damned have to suffer eternal torment; but they also cheekily lie that the holy scriptures do not teach anything about an eternal damnation. All those passages of Holy Scripture which testify in such clear, distinct and earnest words that there is no salvation from hell, and that there the worm will not die and the fire will not be extinguished, are, according to their ungodly assertion, not supposed to have the meaning inherent in the words, but a quite different meaning: the very opposite is supposed to be said by the words in question! For example, when it is said of the unrighteous, Matt. 25:46, that they will go into eternal torment, it means that they will atone for their sins for a time.

But when the sins are expiated, their punishment time is also over and then God takes them to heaven! Yes, one of these speakers even thinks that after death the pious and the wicked are together; as a result of this togetherness the good exert such an influence on the wicked that the latter also become good and are enabled to enjoy the bliss of heaven. Another makes the blasphemous assertion that even if Christ spoke of punishment in hell, the apostles misunderstood Him and wrote out His words according to their own erroneous concepts, because they themselves were of the opinion that the damned must suffer eternally. Christ, he says, who spoke the parable of the prodigal son, could not have led such terrible teachings of an eternal torment in hell! Is not this horrible? "Ah God, the dear name of thine, must be the lid of their mischievousness, thou wilt wake up one day." - But just as God's name is profaned by this ungodly doctrine of the redemption of the damned from hell, and the Word of God is abominably misused, so also the merit of Jesus Christ is thereby profaned. In general, the Universalists and Unitarians do not want to know anything about Christ's substitutionary atonement for the sins of the world, and it is therefore not surprising if they do not recognize the great, infinite wrath of God over sin from Christ's suffering. Nor do they believe the gospel that the Lord Jesus is truly God from eternity and God's only begotten Son. But if preachers who still count themselves to the Christian church and confess the triune God, like the one in England, do not recognize from Christ's torture and death that the infinite justice and holiness of God must condemn all unbelievers to infinite punishment, and that whoever does not believe the Son will not see life, but the wrath of God remains over him for eternity, this is a sign of apostasy from faith in Christ's merit. Sin is an unspeakably great insult to the infinite justice and holiness of God; the

infinite God therefore also demands an infinite satisfaction. No human being can achieve this, neither on earth nor in hell by suffering the deserved punishment. Only the Son of God, who became man, could do it and offered perfect atonement, since He sacrificed Himself in His body on the wood. Whoever now claims that the damned, whose time of grace has expired and whose door to heaven is closed because they died without forgiveness of sins, will nevertheless be delivered from hell one day, for example because they have expiated the measure of their punishment or have improved themselves through the supposed influence of the good, considers Christ and His merit to be a mockery. He does not know Christ, the only redeemer of sins, as little as he knows what a terrible thing sin is, by which the sinner has earned God's wrath and disgrace, temporal death and eternal damnation.

And what pernicious consequences must the false teaching of the Universalists and their kindred spirits bring? Their teaching is shameful and harmful. "Their doctrine is vain sin," and strengthens the sinner in his sins. For how can the holy fear and awe of God's high majesty come into the heart with such teaching, or remain in the heart where it is, if such lies find entrance?

Truly, "it becomes full of the ungodly everywhere, where such loose people rule among men." Ps.

38

The seventh pair:

Christ himself has weighed his sheep - in lust this one lives and lasciviousness.

The eighth pair:

In poverty and peace Christ was born -

To war and court drr Pabst erkoren.

The ninth pair:

Meekly the Lord came riding -

The pope in court and proud customs.

The tenth pair:

Christ needed no own nor gold -

All land the pope subjected himself.

The eleventh pair:

Christ thought nothing of outward gestures - the pope has completely turned this around on earth.

The twelfth pair:

The usurers Christ expels from the temple his -

With cops, letters of excommunication, the pope forces them back in.

The thirteenth pair:

Christ ascends out of this world -

In abyss the pope falls.

Under the images of Christ there are always the relevant biblical passages, under the images of the pope there are the relevant passages from the pope's canon law.

In New York we have had these pictures cut into wood again in the most exact and cleanest manner and have had them provided with the old signatures and signatures, and we now intend to publish the whole thing in a few weeks as a hopefully worthy memorandum for the celebration of the accession of the new Pope, Leo the Thirteenth, to the throne.

Although we will not send this memorandum to the new pope himself, since he would hardly accept this glorification of his in the well-known papal modesty, we expect that all faithful Lutherans of America will buy this wonderful picture book for themselves and their children all the more gladly. It is as delightful as it is instructive. For in it, the difference between Christ and Pope, that is, between Christian and Antichrist, is so convincingly and vividly portrayed in picture and scripture, as it has probably never been done in any other such small booklet. Whoever desires the booklet, should hurriedly contact our general agent, Mr. M. C. Barthel, and he will send it to him, as soon as it is ready, free by mail for the small price of 25 cents for one copy. Luther closes the book with the words: "Take therefore before good; it will soon be better." And we promise the same.

W. [Walther]

(Submitted.)

Also a wonderful rescue.

Dear "Lutheran"!

Some time ago you brought an example of a miraculous rescue, which gave me a lot to think about. Now I myself have heard a miraculous rescue, and indeed a miraculous rescue of a very peculiar kind (for not a man, but a little bird is saved), from the mouth of an eyewitness, which I must share with you.

While I am working on a funeral sermon and have the story of Job before me, a parishioner from the countryside comes to me, who had previously lived in the city, but had moved to the country because of the "bad" times and unemployment. I inquire about his fate; he is satisfied, but cannot conceal from me that the dear misery had also moved out to the country with him: a field with onions and another one had failed because of "bad" weather, it would probably be hard for him. For his comfort, I cannot help but remind him of Job's story, how he is hit by one piece of bad luck "after another, and yet he finally says: "The

The LORD gave, the LORD has taken away, the name of the LORD be praised!"

Yes, said the man, and his face lit up with joy, how God takes care of everything, I have had a very strange experience, which I must tell you about. I still had the tree ripeners, which I cut off in the spring, lying on my land, all in a row. When they were dry, I thought of burning them. Well, when they seemed to me to be dry, I set fire to them. But the sticks did not burn. Maybe they are not dry enough, I think, you should leave them for another eight days. So done. After several dry days, I set fire to the shoots again. The wood is dry, it must burn, I think. But it does not burn. I don't know what that means, and neither does my wife. A pair of birds flies around me, screaming anxiously. Maybe they have their nest in the thicket, I think. I search, but find nothing. The branches do not burn. Well, I think, let it lie for some time, maybe it will burn later, you won't get it on fire now. After several days I see the dry piles lying there again and think: Et, it must burn, I go and get an armful of dry shavings and set them on fire next to the brushwood. The shavings burn merrily, but the brushwood does not want. Shaking my head, I stand there. Fearfully screaming, the pair of birds flies around me again. Again I search for the nest. And behold, there in the brushwood lies a beautiful, large, round nest with beautiful spotted eggs. I take the nest in both hands and place it firmly between the branches of an apple tree. But what do I

see now? The fire, which at first seemed to be dead, now begins to crackle merrily, and in a short time the flame has run down the whole row and consumed it. If I hadn't taken the nest away, I could have set fire to the shoots 20 more times and they still wouldn't have burned.

So the man told with a cheerful heart.

This, dear Lutheran, I would like to tell you, so that you could show all, all dear friends and brothers, that it is certainly true, even now, that God gives his food to the cattle, to the young ravens who call upon Him, and that no sparrow falls from the roof without our Father in heaven. "Fear not therefore, ye are better than many sparrows." Matth. 10, 31.

With sincere love, your friend H. W.

To the ecclesiastical chronicle.

I. America.

In Chicago, certain people are working to establish a "*Gerrnan Book and News Company*" "for the purpose" of "running a book and newspaper business". They are therefore seeking to raise \$25,000: but "in order to enable as large a number of members as possible to join the company, as well as to deprive the enterprise of any speculative character (??) and to make it an ecclesiastical common property (!!), the highest contribution to be subscribed shall not exceed \$1000 dollars." The newspaper to be published is to act "as a link between the isolated Christian communities." The printed "Circular Letter to the German Christians of the Great West" says: "How many great deeds in the service of the Kingdom of God could be accomplished by common efforts of strength, if such efforts were directed and organized by a common organ available to the cause!" - The foregoing is quite sufficient to show that the men at the head of the enterprise would like to have the money of "the German Christians" as their "corporate capital. Hopefully

It is more important to buy a Sour catechism and study it than to edit a church newspaper and publicly resign as a teacher.

If the second is the case, then it is even sadder for him! But this is what the great heroes have to do who want to become knights in Missouri: they have to lie boldly, then their mob will fall for them and not notice how they themselves are being deceived by their seducers in the worst way.

If Mr. Moldehnke, who calls himself Doctor, i.e. "teacher", does not want to stand before the whole world as an ignoramus or as a liar, then he should prove that Missouri really teaches what he has put forward as our teaching at the beginning of his article of lies. If he does not do this, he has only himself to blame if his name is henceforth called with contempt.

Addison, Ill, January 24, 1878.

J. C W. Lindemann.

This year's meeting of our Synod of Delegates.

Since certain circumstances have made it necessary to change the date set for the opening of this year's sessions of our Synod of Delegates to the first Wednesday in October of this year, and since the Wednesday before the Sunday of Cantate has been appointed for the same, we hereby issue to all tenants of our Synod of Delegates the invitation to attend on the said day, namely

on May 15 of this year in St. Louis,

in the state of Missouri, to gather.

In this regard, the following three decisions taken by the first Synod of Delegates assembled in 1874 are recalled:

1. "In the event that certain persons are elected from one or two congregations by the congregational delegates and voting pastors assembled at district synods, in respect of whom it later transpires that they are unable to represent the congregations concerned at the delegate synod, such congregation from among whom the delegate, or his substitute, or both, have been elected, shall be permitted to hold a new election, subject, however, to the proviso that all the congregations which elected the first persons shall also expressly confirm the new election held by such congregation." S. Report p. 60.

2) "Dismissal of delegates before the end of the Synod shall henceforth no longer be granted on the basis of official or other duties promised before departure. Whoever comes to the General (Delegate) Synod must know that he must stay as long as the meetings last and consequently arrange to stay for ten days (cf. Synodal Manual p. 17, § 8.)". S. Report, p. 81.

3. "Municipalities which have been appointed (by the representatives of a constituency) to elect delegates from among themselves shall not disregard the fact that the delegates elected by them must in all cases be accompanied by a credential." S. Report, p. 5.

It is further hereby memorialized as follows:

All officials and committees appointed by the General Synod (supervisory authorities, board of directors, etc.), which are obliged to report to it, should send their report to the General Presidium, if at all possible, at least two weeks before the meeting of the Synod of Delegates.

(2) Although the General Synod has not yet expressly made the provision that every preacher of its federation shall also send in his parochial report to the Delegate Synod, yet, as the District Synods do not meet in the year of the sessions of the Delegate Synod, each of our preachers is hereby urged to send in his parochial report for the year 1877 to the Secretary of the Delegate Synod, Rev. Aug. Rohrlack, Reedsburg, Sauk Co, Wis. as soon as possible, not later than Easter week, to send it in (if only by postcard), or yet, if the preacher is required to appear at the Synod of Delegates, to deliver it to the said Mr. Secretary without delay after his arrival at the place of meeting.

In addition to the regular matters to be discussed at the Synod of Delegates (reports, matters of external, internal and emigrant missions, election of officials, etc.), the Synod of Delegates soon to convene will have to discuss the following matters in particular:

- a. Replacement of the vacant English theology professorship at Concordia Seminary;
- b. Establishment of a second professorship for systematic and exegetical theology in the same institution;
- c. Proposals of the Synodal Conference concerning the relationship of the Synods forming this body to each other, namely concerning territorial delimitation (or merger) and common seminaries for the training of preachers and school teachers.

4. all those who are entitled to submit any matter to the Synod of Delegates and intend to do so, be they district synods, or congregations, or preachers of our Synodal Union, or individual members within the congregations of the same, are requested to send such submissions to the undersigned without delay wherever possible.

But let the Lord our God be kind to us and promote the work of our hands with us, yes, let him promote the work of our hands. Therefore, let every one who loves Zion call upon God fervently in the name of our Lord Jesus Christ. Amen.

C. F. W. Walther, currently President of the German Lutheran Synod of Missouri, Ohio and other states.

St. Louis, Mo, Feb. 23, 1878.

(Submitted.)

The Lord will not let him go unpunished who misuses His name.

The godly Johann Hermann, from whom we have many songs in our hymnal, has a sermon on the subject: "What could stimulate and move you and me, O Christian heart, to remain with the simple understanding of the words and to steadfastly believe in the presence of the body and blood of Christ in the Lord's Supper. In the end it says: "To the seventh and last, that we remain badly and rightly with the words of the institution, to this we are driven by the terrible punishment which has befallen many of them, who have contradicted this doctrine of ours and denied the presence of the body and blood of Christ. Did not Zwingli perish in war in 1531? Didn't the soldiers treat his body in such a way that they cut straps from his skin and greased their shoes and boots with his fat? - Carlstadt, who caused the sacrament dispute in Wittenberg and later came to Basel, is testified to by his colleagues: he was a destroyer of their churches and was strangled by Satan. - Berengarius had spread such error far and wide; now that he lay on his deathbed, he lamented this with

He sighed and said: Today Christ will appear to me either for my salvation, as I hope, or for my damnation, as I fear, for the sake of the poor souls whom I have deceived with my teaching. - What a terrible outcome did it take with Dr. Johann Stößel? (See: Der Concordienf. Kern und Stern p. 42. 55. 56.) He fell into great melancholy and violent confrontation, so that six weeks before his departure from this world he said: I am the devil's own, body and soul, a vessel of wrath, a child of hellish fire and eternal damnation. For I have willingly and knowingly perverted the word of God, blasphemed God, and profaned the most holy mysteries and sacraments of Christ: I have allowed myself to be seduced by evil company into rancor. It is impossible that I should hope and believe that God could and would be merciful to me now. And when the pastor of Senftenberg consoled him: he should enclose himself in the great divine mercy, and brought all kinds of excellent sayings to his mind, he said: "I can and know all these sayings as well as you can tell them, but give me so that I can believe that they also belong to me. When the preacher also admonished him to call upon God for the enlightenment of the Holy Spirit with earnestness, who would awaken the faith in him again, he answered: "What to pray? What to pray? Satan, whose serf I am, does not let me pray.

I will pass over such more examples with silence this time. Who does not want to be warned by this, who does not want to be frightened by this? Who will not beware of their error and remain all the more steadfast in the clear words of Christ? O Lord Jesus, keep us safe from false teaching. Convert the poor deceived people."

Princely Confessor Courage.

When in 1530 John, rightly called the Constant, Elector of Saxony, was about to leave Torgau for Augsburg, where the Lutheran confession of faith was to be presented to the Emperor, the theologians who were to accompany him explained to the Elector: "They did not want His Electoral Grace to be in danger because of them, and only asked, if the latter did not want to take their side, to graciously allow them to appear before the Emperor's Majesty and give an account of their faith." The pious prince, however, replied: "May God be merciful that I should be excluded from your means; I will confess my Lord Christ with you." He then had another sermon preached to him about the saying: "Whoever confesses me before men, I will confess him before my heavenly Father," (Matth. 10, 32.), and departed. But when in Augsburg the emperor had spoken more and more ungraciously about the Lutherans, and their situation had therefore become more and more threatening, the Elector nevertheless confidently took up the pen to sign the confession to be presented to the emperor the next day, Melanchthon, who was now in doubt again, suddenly held back the arm of the Elector with the remark that it would be less dangerous if the confession were signed only by the theologians. The Elector, however, not only stuck to his decision, but also declared: "I will do what is right, unconcerned about my princely hat; I will confess my Lord, whose creed is more important to me than all the power of the earth." All the other present Lutheran princes also showed the same splendid courage of confession, while the theologians in particular were by no means always courageous, but repeatedly showed and still show themselves to be extremely meek. Even the excellent Lutheran

Theologian Johannes Brenz wrote of the assembled Lutheran princes two days before the Augsburg Confession was handed over to his friend and colleague Joh. Eisenmann: "They are firm in the confession of the gospel, and truly, when I look at their courage, I am not a little red with shame that we, who are, as it were, only beggars next to them, are so afraid of the emperor's majesty, whom we have not even seen. - But so it is: if a man's faith, with all his great knowledge, is not right, he will easily shrink back from confession even if he fears by it to incur the contempt and scorn of a poor mortal man; if, on the other hand, his faith is right, he confesses what he believes, even if his knowledge be weak, even if it cost him a "prince's hat," even life and limb. As the faith of the heart, so the confession of the mouth. Where there is no confession, there is no faith; where there is weak faith, there is weak confession; where there is joyful courage of faith, there is joyful courage of confession.

W. [Walther]

"A new Pabst!"

This is what we have just read in the newspapers. While in earlier times the papal church had to go without a head for years after the death of a pope, this time the cardinals have hurried to reopen their church as soon as possible. On February 20, they elected one of their number, a gentleman named Pecci, as their pope. He then immediately took off his baptismal name and gave himself the name Leo the Thirteenth. While Pius the Ninth is known to have adhered to the serviles, namely to those who want to have a lot, the new pope is said to have decided to adhere to the liberals, namely to those who prefer to have everything. Since it is the custom to congratulate at least in writing those who have been appointed to a high dignity, we Lutherans here in St. Louis have also thought about how we could offer our Lutheran homage to the new pope on his ascent to the throne. It occurred to us that the famous Lutheran painter Lukas Kranach once painted 26 bitters, 13 of which depict Christ on one side and the Pope on the other, which Luther had carved in wood, signed and signed over, and thus collected into a very beautiful booklet. The title of the booklet is: "Passional Christi und Antichristi" (Passion of Christ and Antichrist). As

for the captions, the one above the first pair of images reads as follows:

Christ fled the earthly rich *) -

Now the pope takes it by force.

The second pair of images has the caption:

Christo a crown of thorns one ready -

Of gold the pope treyt (i.e. wears) three crowns.

The third pair:

The Lord washed their feet the disciples -

You have to kiss the pope's feet.

The fourth pair:

Even interest and customs the Lord has given - the pope wants to live quite freely now.

The fifth pair:

Christ in Demnth dwells with the poor -.

The pope is ashamed of that, it is to be pitied.

The sixth pair:

East Christ prints the creuz to earth -

Here the pope can be carried adorned.

*) Is so much as "rich".

12, 9. God the Lord declares Himself to be a strong, zealous God, because He wants us to fear His wrath and not to do against His commandments. But who will fear God's righteous wrath in righteous fear of God, who will be afraid to transgress His commandments if he lets the unwholesome seed sprout in his heart that God's holiness and righteousness is not eternally angry with all the impenitent? God wants us to learn to be afraid of our sins for His glory, and to learn to esteem them great, but also to learn to recognize them,

that no creature has been able to do enough for our sins, except Christ alone, true God and man. But who will be salutarily frightened by his sins; who can take refuge only in the grace of God in Christ, if he is under the delusion that sin has no more on it than that at most such a punishment in hell will follow impenitence, by which he will indeed have to suffer for a time, but at the same time can prepare himself for heaven? And must not the faith in the divinity and truthfulness of the holy Scriptures be shaken by the lying doctrine? If the chastisement of the damned will not last forever, although the holy Scriptures call it an eternal one, who will vouch for us that the blessedness will last forever? Or at all, that there is your blessedness, even a God in heaven? What Paul once said to the sorcerer Elymas, who wanted to turn the bailiff away from the faith, full of the Holy Spirit, we confidently call out to every such liar: "O child of the devil, full of all cunning and mischievousness, and enemy of all righteousness, you do not cease to turn aside the ways of the Lord. (Acts 13:10.)

The advocates of the harmful false doctrine also refer to the so-called enlightened nineteenth century in defending it. The doctrine of eternal damnation, they say, is not in harmony with the advanced common sense in this enlightened age. If this were not such an important matter, if this assertion were not an ungodly sacrilege, one would only laugh at such foolish talk. But do they not thereby say outright that their false doctrine is not the teaching of Scripture, but nothing more than a thought of their reason, which is blind in divine matters? - These fools, who want to be more merciful than God, while they know as little of His mercy as of His holiness, pretend, as if they had discovered it in this nineteenth century, that the chains of darkness will one day be loosed from the damned, that their worm will die and their fire go out; As if God had revealed such a doctrine through His prophets in the Old Testament, and through His evangelists and apostles in the New Testament, which only in this century has become repugnant to reason! As if the contradiction against God and His Word were not already as old as the devil is. "Yea, should God have said, Ye shall not eat of all manner of trees? ye shall surely die of death," said the devil in Paradise. "Should God have said that the unrighteous will go into eternal torment? By no means will the punishment be eternal," he says today, and he said it long ago to make people safe and to plunge them into hell.

Dear Christian, take your catechism at hand, and heed what Question 329 teaches and is founded in God's clear Word. Take also your hymnal and read with devotion the song: O Ewigkeit, du Donnerwort 2c. (No. 434.) and pray:

O sweet Jesus Christ, who was born in man! Protect us from hell! G. R-I.

(Submitted.)

Is that ignorance or malice?

"The Lutheran Herald of Jan. 24, 1878, contains an editorial which bears the headline: "A peculiar movement in the Swedish Lutheran Church," and which to all appearances was written by the editor, Dr. E. F. Moldehnke, himself.

Right at the beginning of the same there are the following sentences: "As is well known, the Missouri Synod teaches that actually and originally every Christian has received from God the right to teach and preach publicly in the church, to baptize, to absolve, to administer Holy Communion, in short the office of preaching. This was a Christian's divine right."

Later it is said that 25,000 people in Sweden addressed a petition to the king, asking that, just as the preaching of the Word of God, also the administration of Holy Communion be made free to all, so that it could be served everywhere even without pastors, - which request, however, was denied by the archbishop's council at Upsala. At the end it says literally:

"We ask, however, where is the true biblical, conservative character of the Lutheran Church, which has always been its honor and has kept it on the right track in the face of the wild excesses of the spirit of Charlemagne, in the face of such revolutionary action? Fanaticism seems to be breaking into our Lutheran Church, as it did here in Missouri, so also in Europe, and knows how to pull all kinds of strange things out of its sleeve, that is, out of the general priesthood of Christians, like a thousand artists. If the

practical consequences of their doctrine of church and ministry, however, pushed back by the Missourians with the greatest dexterity, will be drawn by a later generation according to the words: He who sows the wind will reap the whirlwind, then in Missouri call: ah the ghosts I called, I'll never get rid of!"

So far, Dr. Moldehnke. He would have been justified in writing the latter if Missouri really taught what he asserts right at the beginning. But as certainly as the first sentences of his article contain the grossest untruth, so certainly do the last ones contain only vile slander, the most shameful suspicion of our doctrine of the spiritual priesthood of all Christians and of the parish office.

Only a twofold is possible here:

Either Dr. M. does not know our doctrine at all and he only passes off his own bad dreams, his suspicious fears, his assumptions and distortions for our doctrine;

or he really knows our doctrine and then lies to the world outright that Missouri teaches that every Christian has the right "to teach publicly in the church" etc.

If the former is the case, then Mr. Moldehnst, despite his doctoral title, is an ignoramus, i.e., a knowing person who would do better to have a mis-

no Lutheran in the "great West" is so foolish as to participate in an enterprise which can never become "church common property", whose leaders also ask little or nothing about "the kingdom of God", if they even recognize such a kingdom on earth; but who **only** want to make money! If the gentlemen publish a political newspaper, which a Lutheran can and may support with a good conscience, then it is always time to subscribe to the same for a year. "Read and think!" J. C. W. L.

Secular and ecclesiastical papers. At a recent conference held in a western city, it was expressed that the secular papers should pay more attention to ecclesiastical matters. The *Standard*, on the other hand, rightly remarks that, judging from the tone and spirit in which these papers write about these matters, it is rather fortunate that they say so little about them. To be sure, these most important matters should be given more attention, but not by writers whose ignorance, meanness, and nefariousness can only injure Christians and damage the cause of Christianity. - It is certainly a great pity, however, that so many religious papers, especially those of the sects, the Methodists, etc., are engaged in politics.

G.

Bell ringing. As reported earlier, some time ago a congregation in Philadelphia was sued by neighbors living nearby because of their bell ringing. The court before which the suit was first brought enjoined the same. The Superior Court, however, has now ruled that the bells may be rung for five minutes on any day on which there is a church service, but not before 9 o'clock in the morning and not later than 8 o'clock in the evening. The request for permission to ring for Sunday school before 9 a.m. was denied. In addition, the bells may still be rung on Washington's birthday, the 4th of July, New Year's Day, Epiphany, Ash Wednesday, Char Friday, Ascension Day, All Saints Day, Thanksgiving Day, Christmas Day, and at weddings and funerals. Certainly a strange American judicial decision.

The Albrecht sect or Evangelical Fellowship sought to gain adherents some time ago in an area of Pennsylvania inhabited by Lutherans as well as Reformed. At that time, the area was hit by severe thunderstorms and several barns belonging to Lutherans were struck by lightning. The sect preacher used this as a revelation of God's wrath against the Lutherans and as a reason why one should leave the Lutheran church and join his sect. He also succeeded in frightening some weak people and persuading them to join his sect, where they would be safe against all thunderstorms. They built their own church building with a tower. But the building was hardly completed when another thunderstorm came up and destroyed the tower. The effect can be imagined. The church was now called the "Blitzkirch". So tells the "N6836nA6r". G.

In Memphis, Tenn., about ten years ago, an opposition congregation was formed alongside our Lutheran congregation, which was first united, then Presbyterian, and finally, two years ago, became Free Protestant, i.e. radically unbelieving. Their unbelieving pastor, Adolf Thomas, first made a terrible stir. Everything that wanted to be "intelligent" joined the congregation, the beer innkeepers of Memphis in the lead. But the frenzied enthusiasm soon cooled, and now people always need money. Concerts are given, *lectures* are held; but the latest is the dramatic "Faust". performance, in which the so-called pastor himself portrayed Dr. Faust. He

played the entire role except for the final scene, in which Dr. Faust seduces Margarethe; for that was not suitable for him, he thought, because he was a pastor. - Oh, how happy all Lutheran Christians should be that they have a faithful synod in which such mischief is not tolerated, but the Word of God is preached purely and loudly; and how happy our preachers should be that God, the Lord, has given them the bright light of His Word, which is their protection and shelter, their comfort and their joy! There cannot be a more miserable creature than such a belly monkey, almost idolized by the world, who has to hold lectures for 25 cents and jump around on the stage in order to secure the existence of himself and his numerous "congregation".

H. S.

Here in the land of the fine Americans, **Pabstism** cannot at present come out as roughly as it would like, and must therefore cover its horse's foot somewhat. Thus, some time ago, the local Roman bishop gave a speech in a public hall, in which he tried to make the atrocious teachings of Pabstism plausible to the Americans and to present them as quite reasonable and, accordingly, to break off the hard points at the expense of a correct presentation of the doctrine. The Bishop of Alton also gave a similar speech. In it he not only speaks of "two great Christian communities," the Roman and the Protestant, but also once uses the address about the other: "my Protestant friends!" Here also belongs that recently the archbishop of Philadelphia put a stop to a priest in Mauch Chunk, Pa. who wanted to fabricate a miracle. This priest had eviscerated a 36 year old maiden subject to hysterical fits in his house and presented her as dead, then gathered a large number of spectators and raised the allegedly deceased from the dead. By order of the archbishop, he himself had to read a declaration from the pulpit that this so-called miracle was nothing but a self-deception and a pious fraud, and that any attempt to perform something of the kind again in this diocese would be punished with the strictest church penalties. Since the Roman Church is the same here and in other countries, but allows its so-called "miracles" to take place in France, Germany, etc., it is obviously only politics if it is still holding back at present here in America. G.

Inauguration.

By order of the high". Presidium, the Rev. L. H. Rohe, formerly of Joliet, Ill, was introduced by me to his new congregation at Detroit, Mich. on the Sunday of Septuaginta.

G. Speckhard.

Address: Rsv. O. H. Rolls,

407 8ksrman 8tr., vst-roit, Nisk.

Church consecration and introduction.

On the 4th Sunday after Epiphany, the new congregation in Cotfar Township, Webster Co., Iowa, which had branched off from the congregation in Fort Dodge, celebrated a lovely double celebration. On the aforementioned day, their little church was solemnly dedicated to the service of the Triune God, and then, in accordance with the commission received, Pastor A. Grafelmann, the newly called pastor of the congregation, was installed in his office by the undersigned in the midst of the congregation. Mr. Pastor Rabe of Webster City also took part in both acts.

I. L. Crämer.

Address: Rsv. X. Orntslmnnn.

Lox 482. rort doü's, inva.

Church dedications.

On the 4th Sunday after Epiphany, the congregation in Geneseo, Ill, celebrated the dedication of their magnificent new church. This is 84 feet long and 40 feet wide. Besides the Rüter los'i, Pastor MangelSdorf, the pastors Mennicke, Winter, Günther and the undersigned were active.

Th. Bensen.

The Trinity Lutheran congregation at Clatonia, Gage Co, Nebr, dedicated its little church to the service of the Triune God on the Sunday after Christmas. Mr. Rev. Dorn- seif and the undersigned were the festival preachers. C. H. Lentzsch.

Conference - Display.

The mixed pastoral conference in the central part of northwestern Wisconsin will begin, as usual, on March 12 at the home of Pastor O. Hoyer in Neenah, and will last three days. - A paper on the doctrine of Sunday (Rev. Schrödel) and about one more on the doctrine of sanctification are to be presented for discussion.

All brothers who intend to attend this conference should notify the District Secretary by March 1.

I. L. Daib, Bors. p. t.

Proceeds to the Illinois - District treasury:

For the synodal treasury and redemption of the synodal debt: From teacher W. C. Malte 82.00. Pastor Trautmann's congregation in Gower, for redemption of the synodal debt, 21.17. Past. Holiday 2.00. teacher H. D. F. Brockmeyer 6.00. By Lebrer I. Brase in Bloomington, in arrears from Synod to pay off debt, 75 Cts. Rev. F. Lindemann of sr. St. John's Gem. in Champaign 5.45. Rev. M. Große in Harlem, half of the Collecte on Christmas Day, 10.60. From the congregation in Addison, Collecte on Christmas Day, 31.30. By Rev. Jul. Dunsing in Strasburg, Collecte on Christmas Day, 10.30. Past. Schuricht in St. Paul, Abendsmahlscollecte sr. Gemeinde, 21.00. Past. Gotsch in York Centre, Collecte on Christmas Day, 10.79. Rev. Ramelow in Elk Grove, Collecte on New Year's Day, 9.20. By F. Kuhlmann in Addison, 1.00. By I. W. Diersen, Collecte on New Year's Day by Past. Traub's Gemeinde in Crete, 14.42. By L. Balgemaun in Addison 1.40. Past. Pennekamps Gem. in Bremen, Collecte on Christmas Day, 7.40. By Rev. Flachsbarth in Dorsey, Communion Collecte, 3.40. By Rev. H. Norden 2.00. By Rev. H. Schmidt in Schaumburg, Collecte on Weihnachtskeste, 16.40. Pastor Beugmann in Rodenberg, Collecte on Weihnachtskeste, 4.64. Pastor Nachtigall in Waterloo by sr. Gem. zum heil. Kreuz 4.25, and from sr. Jm.-Gem. 8.00. from Pastor Mangelsdorf 2.00. Pastor G. H. Schmidt 2.00, and Collecte sr. Gem. in Crystal Lake on Christmas Day 6.80. By I. Lunow of the Gem. in Ekfinghain 6.29. Rev. Hahn in Staunton, Collecte on Christmas Day, 10.25. Rev. M. Große in Harlem by H. Dückerr 2.00. By Rev. Hieber 5.00, from sr. Gem. at Matteson 5.40, and to pay off Synod debt 7.00. By Rev. Piffel from sr. Gem. in Richton 10.25. I. H. Kühlenbeck from Past. Ottmann's Gem. in Collinsville 12.15. By teacher I. F. Koch 4.00. Rev. H. Frees, Rev. Martin, Past. Trautmann and Past. Struge 2.00 each. by Past. Martin from sr. Gem. in New Bremen 5.05. By Rev. Döderlein in Homewood from sr. Gem. 4.23. By Rev. Pohl's congregation in Palatine 4.12. Rev. Nuoffer's Gem. in Eagle Lake 10.75. Past. Pohl 1.06. Past. Baumgärtner 3.50. By Past. Stricker in Proviso to pay off Synod debt of sr. Gem. 25.00. By teacher Schachmeyer for 1877 u. 1878 4.00. By Past. Streckfuß in Grand Prairie from sr. Gem. 8.00, and thank offering for happy delivery from Mrs. Lehrer Müller 2.00. From Past. W. Dorn 2.00, and from sr. Gem. in Pleasant Ridge 25.00. Past. Kotde's Gem. in Litchfield 9.50, and by himself 2.00. By Past. Schuricht in St. Paul by members of sr. Gem. to pay off synodal debt 8.00. By Teacher G. Karau 3.00. Teacher H. Bartling for synodal reports for 1878 2.00. From Chicaao: By Past. Wagners Gem. 41.00; from Past. Wunders Gemeinde 19.00; by Past. L. Lochner: half of the Collecte on Christmas Day 8.70, Collecte on New Year's Day 15.46, and Sunday Collecte 8.25; from Pastor Engelbrecht 2.00; from Pastor Bartling's Gem. in Chicago 16.88. - (Summa 8505.11.)

For traveling preachers in the West: By Pastor Gotsch in York Centre, a part of the Collecte on New Year's Day, 85.22.

For inner mission: From Rev. L. Winter's congregation, Collecte at Missionsfeste, 88.00. By Rev. Nachtigall in Waterloo from Mrs. Dane 50 Cts. I. H. Kühlenbeck from Past. Ottmann's Gem. in Collinsville 6.50. - (Summa 815.00.)

For the heathen and Negro mission: Through Pastor Wunder in Chicago from the women of his congregation 83.60. Through Pastor Wagner there: from Martin Helms 1.00 and from Mrs. Helms 50 Cts. Through Pastor L. Winter, Collecte am Missionsfeste, 7.69. Past. Hieber from sr. Filialgem. 1.84. Pastor Mreßler in Carlinville from sr. Congregation 2.25. - (Summa 816.88.)

For the College-Hausbalt in St. Louis: By Pastor Steege in Duntce, Abendsmahlscollecten sr. Gem., 810.00. Pastor Döderlein in Homewood, likewise, 7.67. - (Summa 817.67.)

For poor students in St. Louis: From Past. Döderlein's Gem. in Homewood for student Siebrandt 814.75. From Rev. Bartling's Gem. in Chicago for Stud. C. Ross 9.77. - (Summa 824.52.)

For the college household in Springfield: by Rev. Steege in Dundee from Adendmakl's Scasse 89.00, and by Rev. Hieber from sr. Gem. at Matteson 3.08.

For poor students in Springfield: by Rev. Engelbrecht in Chicago by Minna Begel 82.00. Rev. H. Wunder dasebst by the gray in sr. Gem. 14.00 for student I. Hoyer, and by Past. Pissel for the same from sr. Gemeinde in Richton 6.50. Past. Reinke in Chicago from the Young Men's Association for Stud. M. Steffen 5.00. Past. Streckfuß from sr. Gem. in Grand Prairie for stud. Sondhaus 6.00. - (Summa 833.50.)

For poor people in Fort Wayne: Through Pastor Bartling in Chicago: from D. Wrocklage for Wm. Wrocklage 816.00. For Mar Albrecht 10.00 and from Jünglingsverein for the same 6.00, for Th. Kohn from Jünglingsverein 14.00 and from Frauenverein 2.00. By Past. Engelbrecht for Brndin: from the Women's Association 5.00 and from the Young Women's Association 10.00. - (Summa 863.00.)

For musical instruments: From teacher W. C. Malte in St. Paul 81.00.

For poor students in Addison: Don F. Lühr's there 85.00. Through Past. H. Norden from his Gem. in Square Grove 3.20. By D. Lührs in Addison 5.00. By Rev. Succop in Chicago from the Women's Association for A. BeeSkow 19.00.

By Kassirer I. S. Simon for W. Spuhler 4.55 and for I. Wißbeck 4.27. For Hock, Bewie and Müller by Past. Müller in Echester, Weihnacht's Collecte, 16.80, and by Ch. Wegner three quarters of the Collecte at his daughter's Hochzeit 12.00. By Past. Count in Augusto, Mo., Christmas Collecte sr. Wem., for E. Walper 3.40. By Rev. Flachsbarth in Dorsey from the Singchor in sr. Gem. for A. Gockel 5.00. By Past. Pissel from sr. Gem. in Richton for A. Bräuhahn 6.50. By Pastor Achenbach in Venedy from Brunk Hedemann for Th. Baumgart 5.00. By Rev. Bever in Pittsburgh, Pa. from women's club in sr. Gem. for sem. Breuer 10.00. - (Summa 899.72.)

For the emigrant mission in New York: Through Pastor Lange in Chicago as a result of Raitel's Ver- By Past. Nachtigall in Waterloo from sr. Jm.-Gem. 4.25 and sr. Gem. zum heil. Kreuz 4.10. By Rev. Roeders Gem. in Arlington Heights 11.85. By Rev. Lochner in Chicago half of the Christmas Collecte sr. Gem. 8.70. By I. Lunow of the Gem. in Effingham 4.25. Bon Past. Nuoffer's congregation in Eagle Lake 9.75. By Rev. Streckfuß in Grand Prairie 10.00. - (summa 882.90.)

For the widow's fund: Don Lehrer W. C. Malte in St. Paul 8200. L. Balgemann in Addison 2.00. By Past. Gotsch in York Centre a part of the Collecte on New Year's Day 5.25. By I. W. Diersen of Past. Traub's congregation in Crete 12.00. By Past. Drögemüller from sr. Arenzville congregation 6.00. By Rev. W. Holtermann in Red Bud by C. B. 1.00. By Rev. Flachsbarth in Dorsey 5.00. H. B. 4.00. Teacher I. F. Koch 4.00. By Past. Guenther, Collecte sr. St. John's Gem. at Genese, 3.27. By Rev. Steege in Dundee by him u. sr. Gem. 12.65. Through Pastor B. Mießler in Carlinville by Behrens "an. 1.50 and Harms Sr. 50 Cts. - (summa 859.17.)

For old and sick pastors: By teacher W. Goltermann in Red Bud from L. B. 81.00. By Past. Hieber from sr. Gem. at Matteson 3.15. Through Rev. Kleppisch, Harvest Festival Collecte from sr. Gem. at Troy, 8.25. - (summa 812.40.)

For the congregation in Freeport, 111th: By Kassirer I. S. Simon 812.18. By Pastor Schuricht of sr. Parish at St. Paul 8.60.

By Pastor Hieber of his parish at Matteson 6.80. By Kassirer I. Birkiier 6.80. Gemeinde bei Matteson 6.80. By Kassirer I. Birkiier in N. York 12.50. - (Summa 840.08.)

For the deaf and dumb in NorrTS, Mich: By Past. L. Lochner in Cbicago: Urberschuß vom Kindrrblatt 87.35, Chr. Mestphal und A. Narten je 50 Cts., C. Klein, D. Tors und F. Prabel je 1.00; Dankopfer für dir glückliche Geburt eines gesunden Kindes von Frau C. W. in Spr. 5.00. - (S. 816.35.)

For the Orphanage at St. Louis: By Rev. Bergen at Prairie Town, Collecte at Engelke'S wedding, 83.00, and Collecte on heil. Christmas Eve, 7 00.

Addison, Ill, Jan. 19, 1878. H. Bartling, Kassirer.

Income in vie cash VeS western Districts:

On the synod treasury: from the congregation of the Past. HollS in Columbia, Ill, 815 00. from Past. Lentzsch, Dewitt, Nebr., 2.00. From Jmmanuels Distr. in St. Louis 13.80. From Past. Lenks Gem. in St. Louis 10.00 Past. Thurner, Iowa City, Iowa, 2.00. Past. Spiegel, Buchanan County, Iowa, 8.00. Coll. of the Gem. of the Past. Polack, Cape Girardeau, Mo. 8.50. Don Nischwitz's family ibid. 2.00. Coll. of the Gem. of the Past. Katthain, Hoyleton, Ill, 7.00. of Past. Brandt's Gem. in Lowell, North St. Louis, 15.00. H. Tiarks, Momicello, Iowa, 5.00. Coll. of the Cross, em in St. Louis 45.50. Coll. of the Gem. of the Past. Michels, Bocuf Creek, Frankiin Co, Mo, 2.75, of himself 1.25. Of I. Nienderg by dens. 1.i>0. Past. Matuschka'S Gem. in New Mrlie, Mo., 25.o0. From ZionS Distr. in St. Louis, 15.00. From Dreirinigk. Distr. that. 10.00. From the Cbcn-Ezer Gem. of the Past. Kaspar in Giedings, Ter. that, 7.00. From N. N. by drns. 3.15. From Jmman. distr. in St. Louis 13.30. From Just teacher in St. Louis County, Mo, 2.00.

To the college maintenance fund: From the Gem. of the Past. Hochstetter in Frohna, Mo., 48.00.

For inner mission: From Jmman. distr. in St. Louis, 2.85. From Past. Maackö Gem. in Jefferson County, Mo., 2.25. Coll. of the Gem. of the Past. Leßmann, SberrillS Mount, Iowa, 7.00. From Zions Distr. in St. Louis 14.19.

To the Synodal Mission Fund: From the Virgins' Association of the Dreirinigk. Distr. in St. Louis 5.75. From N. N. through Past. Thurner, Iowa City, Iowa, 4.00. Don H. M. through Past. Pfeiffer, MarvSville, Kans. 5.00. Coll. of the Gem. of the Past. Matuschka, New mile, Mo., 6.50. Coll. of the Gem. of the Past. Hörger in Ba "ern, 1.00. From Past. Fischer's Gem. in ClarkS County, Wis. of which, 9.00, of which 3 00 for Jewm ssion.

For Negro Mission: gift from Mrs. Milo by Past. Rösener, Harris County, Tcr. 5.00. Coll. on H. Friese'S and Cbcr'ts wedding by Past. Studt, Luzerne, Iowa, 3.67. From Zions Distr. in St. Louis 10.00. From Past. sapperS Gem. in South St. Lou'S 8.60.

For Rev. Brunn's institution: From Past. CitizenCong. at Braver Creek, York Co. nebr. 9.20. From ZionDistr. in St. Louis 10.00.

For poorr sick pastors: Don G. Schiermrier by Past. Lenhsch, Dewitt, Nebr., 1.25. By Wieselmeier das. 50 Cts. Mrs. Nieburg by Past. Kleist, Washington, Mo., 1.00. Mrs. Friday evend. 2.00. Past. Koste" ingS Gem., Altenburg, Mo., 12.00. H. Aldrrs by I. Keller in st. Louis 2.00. S. Merz, Worden, Ill., 2.00. Mrs. N. N., Secor, Ill., 5.00. Past. Trautmann, Adrian, Mich, 5.00.

For the building fund: From the Virgins Association in Past. S "eks Gem., Mrmphis, Tenn., 5.00.

For the Institution for the Deaf and Dumb: By H. M. through Past Pr'eiffer, Marysville, Kans., 2 50.

j For the orphanage rn Addison: by H. M. du-ch Past. Pfeiff r, Marysville, Kans. 2 50.

For the orphanage in Boston: from H. M. by Past. Pfeiffer, Marysville, Kans. 2.50.

! For the emigrant misiion in New York: From the Gem. of the Past. Bergt in Paiydorf, Mon., 6 <"0. Wrihn.CoU. of the congreg. of the Past. Grupe Scott Co, Mon, 3.15 (not 6.00, w "e "m "Lutheran" No. 3. qniltirt wordru "st).

St. Louis, Mo., Feb. 20, 1878. E. Roschke.

Revenue to the Eastern District's coffers:

For the synodal treasury: don of the congregation at Wasb- inglon, WeihnachtS eollecte \$9.85. congreg. at BcrgboU 6.17. of teacher Beck 2 00. don drr congregation at Port R ickmond 38.29. congregation at Bayonne Citv 11 02. congregation at Martinsville 7.23. don Past. Muller and Past. .straft jr 2.00. don of comm. in Wolcottsburg, Weih". Coll., 6.00. Gcm. in Town Eüirottville 5.34. By Past. Bever, Uebcrschuß vom "Kindcrblatt", 518.00. By the Gem. in Tonawanda 3 90. Gem. in Bavonne Citv 12.06. Don Past. Frincke Jr. 10.00. Past. Bremer 2.00. Past. Moll 4.00. Christmas Coll. of the Gem. in WolcottSville 7.13. Reformation Festival Coll. of thes. Grm. 2 00. Grm. in Eumberland 3.70. Don Leherr Allmeyrr and Rev. Stärker each 4." 0. Gem. in Wrst Seneca 6.87. TrinityS Gem. in Buffalo 11.75. Gem. in Neu- Oberhofen 8.M.

For the school redemption fund: From the district in Washington 30.65. From P st. strafft 3.00. Past. Brömer 1.00. From the community in Meriden 9.16. From the Virgenvcrein there 5.00. From Past. Graves 10.00.

For the widow's fund: From the Trinity congregation in Buffalo 15.00. Congregation in Eben 11.00. From Teacher Deck 4.00 Christmas coll. of the Trinity congregation. - Gem. of the Past. Müller 5.50. By Past. Müller u. Past. Kraffi each 4.00. Marg. Thomä 50 Cts. From the Gem. in Town EllicottSville 3 66. Gem. in Town Ash- ford 8.00. From Past. Rademacher 5.00. past. Stärker 2.00. teacher Krieger 1.00. past. Beyrrs Gem. in Pittsburg 35.00, by himself 3.00. teacher Ilse 3.00. Mrs. Jacob Sippe 5 00.

For the Negro Mission: Collecte at the Mission Festival in Williamsburg. 13.00. From Mrs. Past. Zollmann 5 00. from St. Paul's parish in Baltimore 27.84. parish in Cohocton 3.75. parish in Neu-Lberhofen 7.00.

For inner Mrssion: From a member of the Jmmanuels congregation in Baltimore 3.00. Mrs. Eu ilir Rothe 2.50. Collected by the "Kinderblatt" 2.00.

For heathen missions: From the congregation in Aüegany County, N. I., 2.62. From a member of the Jmman. Gem. in Baltimore 3.00. Don the Gem. in MartinSville 1 46. Gem. in Rorbury 10.56. From teacher Krieger .00. Mrs. Emilir Rothe 2.50. From drr Grm. in Wrst Smrea 2.82.

For the orphanage near Boston: From the Sunday School drS Past. Franck 1.66. Thank offering from Mrs. Lohmüller 5.00. From a friend of the orphans by Past. Stinken 3.50. Thank offering by Mrs. Braud 1.00. by Mrs. Schlcvet 1.00. Joh. Schott 1.00. Wittwe Brill 50 Cts. WeihnachtS Coll. of the ^Li. Petrus-Gem. of the Past. Müller 5.10. HochzeitS-Coll. of Fischer and Lösel 3 43. From a member of the Jmman. Gem. in Bal- timorr 3.00. teacher Krieger 2.00. Christmas gift from Mrs. S chorr 5.00. From drr Gem. in Neu Obcrhofcu 8.60. From St. John's -YoungSvercin in Meriden 10.00. From M. Grriner 1.00. C. Naven 50 Cts. From the children Auguste Kosischke 1.85, Auguste Konohayki and Marie "Lchewe 25 Cts each. Car! Trtrcr 50 Cts. Gem. in Southington 5.40. Mother Gamrr dinger 25 Cts. Gem. in Meriden 8 37.

For the Institution for the Deaf and Dumb in NorriS: By the confirmands of Past. Franck 3.00. Past. Müller 1.00. From little Aug. Minke 50 Cts. Begräbniß-Eoll. by C. Meißner 1.45. HochzeitS-Coll. by W. Ketterer 6.50. Gcs. by the "Kindrrblatt" 40.00.

For the orphanage at Mount Vernon: From Past. Graves 2.00. Gem. in Cohocton 3.00.

For sick Pastorrn: From Mrs. N. N. through Past. Bromer 4.00.

For poor students in Fort Wayne: From the congreg. in Bcrgholz for Otto 2.25. HochzeitS-CvU. bri Andreas Hamm 3.13. From the Women's Association of the Jmman. congreg. in Baltimore 10.00. From the congreg. in Williamsburg for Purzner 10.00. Mrs. N. N. for "chtvov 2.00.

For poor students in Addison: From the Washington congregation, sent to the baptismal font, 6.75. From the Women's Association of the Baltimore congregation, 10.00. From a member of the congregation. Gem. 3.00. Leherr Krieger 2.00.

For poor students in Springfield: from the Women's Association drr Jmman. Gem. in Bainmorr 10.00.

For poor students in St. Louis: Coll. bri der silbernen HochzeitSfeirr des Hrn. Jaeob Morch 50.00. From the Gem. in Bergholz for Rehwald 1.05. Past. Kanold for dens. 50 Cts. HochzeitS- Coll. bri Andreas Hamm 3.13. From the women's club of the Jmman. comm. in Baltimore 10.00. From "no member of the same comm. 3.00.

For the congregation in Crimmi tschau: From drr Gem. in Williausburg by Past. Zucker 50.00. Gem. in Wol- cottSvillr 7.43.

For the emigrant mission in Baltimore: Don of Port Richmond comm. 16.60.

For Past. BrunnS Institution: Don Leherr Warrior 2.00.

For the college maintenance fund: from the New York comm. 9.75. West Seneca comm. 2.30.

For the orphanage at Addison: Bon of the comm. in Olean 5.79. From a member of the Jmman. comm. in Baltimore 3.00.

Correction.

Page 6, No. 1. of this volume under the heading "For Repayment drr Synodal Debts" is still to be filed:

From drr Gem. in Maple Run 5.00. From Past. Franck 5.00.

Furthermore, instead of "Grm. in Hamburg 30.00", read: Jacobi-Gem. in Eden 30.00.

New York, Feb. 1, 1878. I. B irknrr, Kassirr.

The Seminary Library at Springfield, Ill, received the following books as a gift from Messrs. Siemon & Br. at Fort Wayne, Jnv:

1. seckendorf, Historik DmUorrtnismi.

2. I>. K. Zimmermann, Die reformatorischen Schriften Dr.

M. Luther's. 4 vols.

The first part of the book is the first part of the book. 3 vols.

Many thanks to the kind donors. G. Kröning.

Received \$12.00 from the congregation of Mr. Past. Maisch for student I. Mayer. G.

Proceeds to the Northwest District coffers:

For purchase of instruments in Addison: Don teacher F. Buuk 65 Cts. Teacher Rir 30 Cts.

For sick preachers and teachers: Don A. Stolt in Courtland \$5.00. Past. E. Grothc's Gem. in Lowell 4.50. Past. F. Keller's St. John's Gem. 3.35. Past. C. Penalties 1.00. Past. B. I. Tooth n. Past. C. M. Zorn each 2.00. Thank offering by Mrs. W. Arndt 5.00.

For the tract verrin: contribution of Past. Engelbert 50 Cts. L. Schlegel in Racine 50 Cts. For tracts 1.09.

For the proseminar in Springfield: by Past. A. E. Winter 1.00. Whose TrinityS Grm. 4.00. Past RoeschS Gem. 1.25.

For the Ngrmissionr Don W. H. 1.00. Past. F. Schneiders Gem. in East Troy 75 EtS. Past. I. Schlrf 1.64. Past. K. F. Schulzr's Gem. in Courtland 6.00. Past. Kucble'S Jmmanuels Grm. 4.26. Past. HildS Gem. in Cedarburgh 6.00. Ans whose missionary box 42 Cts. Of N. N. in Portage 4.83. Of St. John's Gem. that. 14.64. St. Michaels Gem. in Lewiston 1 53.

For poor students in Springfield: by Past. Winters Gem. 5.50.

For heathen mission: Don Anna Kannerberg in Milwaukee 25 Cts. Past. A. RohrlackS Gem. in ReedSburg 4.55. Past. C. F. EbertS Gem. in Hancock 2.50. Past. W. Rehwinkels Gem. 2.00. Past. Roesch and his Gem. 3.00. John Bank in Marion Lake 2.00. F. Bank 4.00. Past. E Aulich's Gem. 2.00.

For the Institution for the Deaf and Dumb in NorriS: From T. Flörer in Racine 1.00. HochzeitScoll. at Ehr. Penshorn 3.25. Desgl. by I. Kahiski in Bloomsied 6.73.

For Brunn's students in Fort Wayne: From Past. F. Schneider's Gem. in East Troy 1.50. Past. Osterhus' Gem. in Williamsburg 2.00.

For poor students in St. Louis: Don Past. A. Rohrlack's Gem. in Reedsburgh 5.00. Past. Landeck's Gem. in Norwood 15.00. Mrs. I. Jäger in Milwaukee 2.00. Past. A. G. Döhler's Gem. 1.10.

For the orphanage bri Addison: From the school children by Past. Chr. Mänrrr 1.14. From the savings of the children of Mr. Kaufmann 5.30. Don the school children in Lake City 50 Cts. To the school children of Teacher Weigle in Milwaukee 3.00. From Past. C. M. Zorn's Gem. 3.00. From the school children of Teachrr Pritzlaff in Milwaukee 2.00. Mrs. N. Lteffel 1.00. N. N. in Racine 1.00. G. Staudrnmcirr in Calumet 50 EtS. Of the school children in Hancock 1.75. Of Past. I. v. Brandts Gem. 2.19. WeddingScoll. at W. Meyer 212. Desgl bri F. Richter 5.14. From Mrs. Sridr 2.00. Wittwe Borkcnhagen 2.00. By Past. I. L. Daib, in Christian teachings ges. 3.90. By the pupils of teacher Rüge in Milwaukee 2.75.

For Pastor Brunn's Anstalt in Steedrn: Don Past. L. Schütz' Gem. 10.00.

For the building fund: From Past. G. F. Schillings Gem. 16.00.

For the emigrant mission in New York: From Past. Osterhus' congregation in Williamsburg 2.00. Past. Präger 1.00. By Past. G. Plehn of Town Bloomer 65 EtS. By Past. F. Schumann's Grm. >n Freistatt 9.15. T. Flöter 1.00. Past. Rohrlack's Gem. in Needsburgh 5.00. Past. Ebert's Gem. in Hancock 2.00. Past. F. Lösche 3.00. Past. W. Hudtloff's Gem. 2.55. Past. W. Rehwindels Gem. 2.00. WeddingScoll. at Earl Drew's 2.50. From Past. F. Killer's Trinity Gem. 3.42. Past. A. G. Doeblers Grm. 2.00. Past. I. Horst's Grm. at Hay Creek 3.05. WeddingScoll. at I. Manteufel 1.44. Drsgl. bri Th. Oehlke 1.56.

For the community in Freeport, Ill: From Past. Daid's Grm. In Oshkosh 4.66.

For the congregation in Wausaur By Past. G. F. Schillings Jmmanuel's-Gem. 4.50.

For the congregation in Ponca: From Past. G. F. Schillings Joh.-Gem. 4.00.

For Fritz Richold in Addison: From Mr. Kepplrr 50 Cts. From the Women's Association of the Sheboygan Community 10.00.

For Pastor Willkomm's congregation in Saxony: Don Past. I. L. Datb's Gem. 4.66. Past. Engelberts Gem. 7.37. From the women's club of the Jmmanuirls congreg. in Milwaukee 20.00. From Past. A. G. Döhler's Gem. 1.00. Past. I. Horst's Gem. in Hay Creek 5.00.

For poor students in Fort Wayne: From Past. W. Hudtloff's Gem. 5.50. N. N. in Cedarburgh 75 EtS.

For Pastor Vrtter in Minnesota: From Past. Daib's congreg. in Oshkosh 4.66. Past. H. Fischer's Gem. 10.00. Past. Hoffmann's Grm. in Plymouth 13.15. Past. Grothr's Gem. in Lowell 7.00. (Closing to follow.)

Castle Garden Mission Cash Report.

Intake:

Total income from January 1 to January 31

December 1877

\$1098.60

Issue:

Deficit on Jan. 1, 1877

\$143 .97

Expenditures from Jan. 1 to Dec. 31, 1877- 1420.34

\$1564.31

Deficit on Jan. 1, 1878

465.71

\$1564.31 \$1564.31

Balance on Jan. 1,
Revenue in 1877

Commission's account:
1877 \$256.19
697.57

\$953.76

Issue in 1877

384.58

Balance on Jan. 1,

New York, Jan. 22, 1878. I. Birkner, Kassirer.

1878

\$569.18

In the month of November received through Pastor Succop from the werth women's association of his congregation for the student Otto \$14.00, for Lewercnz \$5.00. H.. W. Diedrrich.

For the Institution for the Deaf and Dumb at NorriS.

From club members and members of the St. Trinitatis congregation in Detroit by Collector Pezold -54.00. By dens. subsequently 11.38. By I. Rung subsequently 7.00. By C. Schwarz 11.75. By g. Waltz ,n Detroit 2.00. By Mr. Kassirer Birkner in New York 42.38. By Past. Müller of sr. Gem. in Osage County, Mo., 5.00, by Reineke 3.00, Capcllc sen. 1.00, Capelle jun! 2.50. from St. John's congreg. in Rockland, Wis. 30.00. by Past. Nuoffer subsequent from sr. Gem. 5.10. By Kassirer L. Eißfeldt in Milwaukee 123 37. By Mrs. I. Bäder in State Centre, Iowa, thank offering, 5.00. By Rev. Hattstädt in Monroe, Mich. high zcits coll. at P. Nadelman, 6.58. By teacher Brinkmann in Manistee of school children 4.50. By Rev. Jäkel in Milwaukee by women's club 20.00. By Past. Nachtigall in Watrloo, Ill, wedding coll. at Mr. Bödeker 4.15. By Past. Dunsing in Strasburg, Ill, harvest festival. Coll. 2.00. By Kassirer Bartling, of Jll. district, 7.00. By Past. Arendt in Frazcr of sr. Gem. (Canal) 4 41. By Curt v. Brenner of N. N. in Frazer, Mich. 25 CtS. By Past. Reinhardt in Vinton, Iowa, from G. H. 2.50. By Past. Conrad by Dr. Link 2.00. Coll. in the comm. of Past. Wagner in Chicago bri the confirmation of a deaf-mute 69.00. By Kassirer Bartling of the Ill District 5.50. By Past. List from the wedding of H. L. Sefferlein 3.25. By Past. Franke in Delhi 8.33. By Past. Schlich in Port Hope, Coll. sr. Gem., 7.00. Collectirt by Mrs. F. Flach in drr Jmmanuels-Gem. in Detroit 34.00. By the Fraun-Missions Verein of the Past, Frey in Albany, N. I., 10.00. Contribution of St. Trinitatis-Gem. in Detroit 35.00. By Rev. Strube in Newton, WiS., 10.00. By Cassirer Simon in Monroe, Mich. 24.50. By Mr. T. Karth 62 CtS. C. D. Strubel, Kassirer, 207 Osliverson ^,vv., Detroit,, LlioU.

Received for the Casile Garden - Mission :

From Past. Müller 1.00. By Kassirer Bartling 30.00. By the congregation in Port Richmond 16.61. By Kassirer Meier 27.01. By the congregation in Wolcottsburg 5.07. Congregation in Llicotksville 3 00. Teachers Beck and W. Boldt 1.00 each. By Past. Köhler, Harvest Fcst Coll. 14.00. Desgl. by Past. Henkel 3.60. Desgl. by Past. Groth 3.60. Reformation Festival coll. by Past. Herbst 5.50. Past. Niebuhr 1.<>0. Past. Pohlmanns Gem. 8.00. Past. PröhlS Gem. 2.10. Past. Buchbolz's Gem. 5.00. Past. Gebauers Grm. 5.00. Past. Weseloh's Gem. 4.00. I. Brodsky 2.00. W. Mar- quardt 25 CtS. By Past. Bremer 2.25. By Past. Germann's Gem. 9.20. Past. Stephan's Gem. 10.40. Past. Lemkc's Grm. 4.00. By dens. of N. N. 2.00. By Past. Bürger 5.00. By Past. Dmgeldey by some parishioners" 1 50. by Past. I. by Brandt's Gem. 2.70. by Past. Traub's Gem. 2 73. past. HoyerS Gem. in Lake Ridge 3.50, in Petersburg 1.50. Past. Deubers Gem. 7.00. Past. FacklrrS Gem. 5.00. Past. Schillingers Gem. 7.31. Gcm. in Port Richmvd 7.00. Past. E. E. Brandt and I. Reimers 25 cts. each. Past. Lrmke's Grm. 7.00. Past. Lrmke 1.00. Uncle Albert 4.25. Gem. in West Seneca 1.46. Wittwe Reitz 8.00. Coll. at Mission Festival in Williams- bürg 13.00. By Kassirer Bartling 42.90 and 11.75.

New York, Feb. 1, 1878. I. Birkner, Kassirer.

For the preacher and teacher wittwen and waiseu kaffe (middle districts). have been received:

1. contributions.

By Mr. Past. A. K. W. Th. Siek -4.34, and by Mr. Past. I. H. Niemann 5.00.

2. gifts.

By Mr. Past. A. K. W. Th. Siek, Collecte sr. Gem. to Taylors Creek, Hamilton Co., O., -5.66. By Mr. Past. I. H. Niemann by Mrs. N. N. 3.00, by Mr. Job. Wienek 2.00. By Mr. Past. G. Grüber and sr. St. Thomas-Gem. 2.31, by sr. St. Johannis-Gem. 2.26, by sr. Gem. in Van Wert, O., 1.70. M. Conzelmann.

For poor students received: Through Mr. Cassirer Simon -4.10 (for Canadier). Through teacher Buuck from Pastor Werfclmann's parish from the Singverein 6.75, from individual parishioners 3.64 for Maaß. Through teacher Hesse from the women's club in the Cleveland (West) congregation: 7 ouilts (1 of them from gray Haserodt), 6 pr. socks, 24 towels, 3 bosom shirts, 6 pillowcases, 12 sheets. From the women's clubs drr congregations in Indianapolis: from Past. Schmidts Gem. 20 bust shirts, 8 petticoats, 8 pr. petticoat dressrr, 5 pr. socks; from Past. Sruc'l's congregation: 23 bust shirts, 12 undershirts, 12 pr. plain leg dresses, 11 pr. socks. - Cordially thanking
Springfield, Jan. 29, 1878. H. Wynekn.

With thanks, the undersigned certifies to have received the following gifts:

By Mr. Pastor Hügli from N. N. -2.00 for our orphan girls; from Mr. L. Schmidt in Chicago 10.00, surplus of sold calendars, for the deaf-mute institution; decgl. by Mr. Past. Partcnfelder 4.00; from the Kinderblattkaffe, by Mr. Mich. Kolb 1.00, for use in the household.

Norris, Feb. 22, 1878.

G. Bacon hard.

Anonymous letters

to the editors are of course disregarded and go into the wastebasket and from there into the oven. D. R.

Changed addresses:

Rsv, I'. Dreier, Oor. Olu^_L 8ixtU 8trs., liiokmonck, Va.

R "v. I'rums 5V) 8oUmitt,

8t. ToUndurgli, 17iußarn Oo., 17. 55.

Z'. Lo6ron8. Lox 924- I'i-oeport, 8topdenson Oo., III.

The "Lutheran" is published twice every month for the annual subscri- cion premium of one dollar and five and twenty harvests" for the "out-of-town" signers who have to send in the same in advance and da" Pvstgeld, "oak" li> Lt". amounts to." - Zn St. Louis each individual number is run for ten len".

The Privilege of Good Death in the Papacy.

"To live Lutheran is good, but to die Catholic (i.e. papist) is good." This phrase, which is often, indeed almost universally, used by the popes against the Lutherans, and on which the latter take much pride, is nothing but one of the many juggleries, which are said and pretended to them by their priests. "You dear Catholics certainly have a hard time in the world. How hard it is made for you if you want to go to heaven. How many works you have to do, fasting and praying and fasting a lot. How you must run, pilgrimage and struggle! But, your priests call to you, be confident! You will be good Catholics, and whoever dies as such dies well. The Lutherans, these poor heretics, do not need to do all this; they have it good in life, they only need to believe that one becomes blessed by grace alone, do not need to do any good works because of it, have no sacrifice of the Mass, no intercessions of the saints, and also not their overflowing treasures of grace, and therefore have to go to hell, where Luther is also. The poor heretics!" That is how they are told by their priests, and the good Catholics believe these counterfeiters. However, they have also minted even marvelous, false coins and circulated them among their people. One of them is also "the privilege of good death". But in what does this consist? Answer: In a rag!

The diligent reader of Luther's writings will know that he got to know the monastic system well and therefore also knew how to depict it excellently. They will also know that he often speaks about the abomination with strong words, that it would be, as the monks pretend, an excellent good thing against eternal damnation, if one would let oneself be buried in a monk's habit or cowl. "We are astonished that the Turk," says Luther, "now becomes so powerful and tyrannizes atrociously, item, that the pope and the false teachers everywhere tear down so much. But St. Paul answers this in the 2nd epistle to the Thessalonians in the 2nd chapter, and says that it is because they have not received the love of the truth that they would be saved. Therefore they will be

St. Louis, Mo., March 15, 1878.

No. 6.

God will send them strong errors so that they will believe the lie and be judged. For they do not want the truth and God's grace, so he also gives them what they want, namely, strong errors and punishments, also teachers, who will prick their ears, and preach lies, which they like to hear, and for which they have a desire; and go then, as Moses Deuteron says in the 32nd chapter, that the drunk leads the thirsty, that one is thirsty for strange doctrine, and when one becomes full of it, that one then spews it out. Therefore, he who does not want to hear the truth and Christ may hear lies. Therefore the pope came and commanded that one should call upon the saints, as St. George, St. Barbara, item. St. Christopher, who was never born in the world; he also taught that one should go on pilgrimage and have mass read against the poltergeists. These lies had to be heard and accepted, since one did not want to hear the truth. For when one said: Faith in the Son of God, everything was nothing. If they said, "Believe in the apostles' doctrine," they must be liars who preached only harmful things; and when the doctrine of the Gospel falls after us, spirits will come who will preach such foolish things that we would be ashamed of them now, and would not listen. Nevertheless, it will be worshipped and accepted as salvation, just as the great emperors, kings, doctors of the holy scriptures, and the wise people of old allowed themselves to be fooled into believing that the caps and plates of the monks, which they put on when they were in mortal danger and had themselves buried inside, should lead them from the mouth up to heaven and make them blessed, as is still believed in Hispania and France. But is this not terrible, that a Christian man, who is baptized in the blood of the Son of God, the innocent lamb, and is redeemed from the last judgment and eternal death, should nevertheless forget all this as soon as possible, and put on a cap instead, and trust that he will be saved by it? And yet this happens where the gospel is not preached, and it is in the day that this was done in the papacy a long time ago. (Luther's W. Erl. ed. vol. 47. p. 35. 36.)

We will now show you some of the ways in which you can

The first is how it was done in the past, and the second is how it is still done today, and how this is "the privilege of good death.

J. Scheible reports about it in his collected works: Das Kloster. Bv. VI. p. 850-56 as follows: "Among the scholars who made use of this 'mask freedom' in that world, as Vulpius expresses himself, were, according to his statement, which agrees with testimonies to be quoted later, the famous law teacher Baldus and Francis Petrarch, then Rudolph Agricola, and Achilles Statius, both the former chose the Franciscan habit, but the latter the Dominican habit for their death dress..." "Read the whole Bible through and through, sideways and over, and I will give the theologians in the *quodlibet* a can of wine to taste - mocks Fischart - if you can find in it that our Lord or his apostles have known that he who dies in your Barfüsser cap will neither go to purgatory nor to hell. Therefore, scholars and unscholars, such as Rudolphus Agricola, Albertus Plus, the Prince of Carpi, Pope Martinus, and many other kings, princes, counts, and lords, have wanted to die and be buried in such a habit, as is presumed in the Book of Conformities, or the Comparison of St. Francis with Christ, and confirmed with Papal Bulls." St. Pallaye names several great lords in France, among them Philip I. and Count Gottfried of Anjou († 1060), who died in monastic habit, and "expressly assures that the custom of dying in monastic habit has become so general among the Lays that even female persons have frequently made use of it"; In 1443, Du Vaisette reports that Arnold, Abbot of Cannes, and his monks had declared in 1309, by a solemn document, that all those who would decree in their last will that they should be buried in their abbey in monk's clothing should not therefore be bound to leave them a legacy. At the same time they appointed two monks of the house, who should provide those with their clothing, who would demand such out of a God-fearing attitude and would desire to be exempted as monks and monastic brothers. . Gilles Dauphin, General of the Franciscans, issued to the Presidents, Councillors, and Cancellists of the Parliament of Paris, in consideration of

The following year, he was equally kind to the head of the merchants and the most distinguished city servants. The following year he was equally kind to the head of the merchants and the most distinguished city servants. In Gottfried Gengenbach's short description of the city of Magdeburg, p. 29, it says: "Of this church (at St. Catherine's there) it is notable that a baker gave the monks 300 guld. for a monk's cap, in which he was buried, because it was reported by them that if he were buried in the monk's cap, the devil and his sin could not harm him." - Thus also a certain Hans, Count of Sennenberg, when he died in 1510, had himself buried in a gray habit of the Order of the Barefoot.

And what about this privilege today? A Catholic professor who is still alive may teach us about this. Dr. Friedrich, professor of theology in Munich, writes in his worth reading booklet: *The Mechanism of the Vatican Religion*, where the source is also given, from where such privilege originated: "They (namely the monks) have devised another sign than the cross; their way is not that of other Christians, not Christ at all, but a - rag of clothing, and the revelation of it does not proceed from Christ himself, but from his mother Mary. She appeared to St. Simon Stock on July 16, 1251, handed him a scapular and said: -This will be a privilege for you and all Carmelites; whoever dies in it will not feel the eternal fire', in other words: In other words, "The sodalists who wear the scapular and have it at death enjoy the promise that they will depart from this life in a state of grace; therefore, it is called the privilege of a good death. Soon, however, Mary pleased herself even further in a new revelation: not only should this scapular protect from hell, but at the same time a -privilegium of prompt deliverance from purgatory* should be connected with it, and since this should happen on Saturday (after death), it is called the 'Saturday privilegium' (privilegium sabbatum). This revelation went this time somewhat more correctly to the, admittedly very holy (?), Pope John XXII, who had nothing more urgent to do than to announce this to Christendom in his bull *Sacratissimo uti culmine* by special order of Mary. In this bull he says that Mary appeared to him and revealed that she had received from her Son the special privilege for the religious and sodalists who wear the Carmelite habit and fulfill certain conditions, that on the Saturday after their death they will be freed from the punishments of purgatory, and that no one less than she herself will free them from purgatory: -I, the Mother, will descend on the Saturday after their death, and will liberate those whom I shall find in Purgatory, and lead them to the holy mountain of eternal life.*" Of course, Dr. Friedrich continues, this announcement and prayer of Mary would not have been sufficient if the Pope had not confirmed it, which is why Pope John adds: "Therefore I accept, confirm and ratify this holy privilege on earth, as well as he (the Son) granted it through the merits of the Virgin in heaven!" Since this granting of privileges was later contested and considered to be undermined, Pope Alexander V helped on December 7, 1409, and several subsequent popes did likewise by reconfirming the bull. Now, however, the bishop and inquisitor of Portugal, Peter de Castillio, at least as far as his power extended, did not allow the matter to stand and forbade his Carmelites (1609) to mention this privilege in their sermons. Then came the instruction from Pope Paul V: "The Carmelites may preach that the Catholic people may have the pious faith from the support of the Carmelites and their sodalities (brotherhoods)", namely through Mary. Still further confirmations came from Pope Clement X, and so this new revelation was established. Dr. Friedrich then says that the pope Benedict XIV admonished: "it is not permitted to any Catholic to fight it." He then further emphasizes that John XXII pretended that on the first Saturday after death the "prompt liberation" from Purgatory should take place, but Paul V extended this to mean that it happened "after their death, especially on a Saturday." This, of course, gave the monks much food for thought, and its success was a new enrichment of their theology. This happened for two reasons, it is argued: 1. because there can be no certainty that everyone fulfilled the conditions so perfectly as to "deserve the most prompt liberation"; 2. because Mary herself makes the indulgence granted in heaven dependent on the confirmation and execution by the pope; the latter can therefore also attach conditions to it and Mary and heaven must act according to the same. He adds: "Basically, however, this means that the privilege can be true or not true. And what is the way out now? There are enough privileged altars and privileged priests for this, in that souls "for whom masses are said at those altars or at least by privileged priests, are freed from purgatory as a result. The common opinion is that the liberation of such souls from purgatory takes place immediately. The Carmelites have now established sodalities (brotherhoods) which are to receive the same grace. Where such do not exist, the Carmelites have provided for other orders to receive this highly esteemed privilege through the Carmelite General and also to consecrate and distribute the scapular. "This salvific sign is thus calculated for the pestilence of the whole of Christendom," says Frederick. And

so it came about that scapulars were consecrated in innumerable quantities and are still being consecrated. Yes, because there was such a great demand for them, Pope Pius VI finally allowed the Redemptorists and others on their missions to consecrate them in heaps, and the faithful were allowed to do them themselves 2c. This was confirmed by Pope Gregory XVI on April 30, 1838, and Pius IX (who died recently) even decided on September 14, 1857, that the Redemptorists need not even say the prescribed consecration prayers, but only a "very short consecration formula. Thus this old jugglery continues today. Nothing is necessary but the wearing of the scapular, the recitation of a devotion to Mary, or for those who cannot do it themselves, observing the ecclesiastical fasts and abstaining from eating meat on Wednesdays and Saturdays, and then the scapular wearer can be sure that he will have a blessed death.

Is it not appalling what deceit is perpetrated here with the poor souls? Instead of the skirt of Christ's righteousness, they are given a rag of clothing. Not Christ's blood and righteousness is their adornment and garment of honor, so that they can and want to stand before God alone, but a consecrated scapular.

O, dear Christian! Hold fast what you have and be thankful! Our privilege of a good death is the blood of JEsu Christ and the righteousness purchased by Him. "There is salvation in no other, neither is there any other name given unto men, whereby we must be saved." Ap. Hist. 4, 12.

When I shall depart, then depart not from me; When I shall suffer death, then come forward; When I shall be most anxious for my heart, Then snatch me out of the anguish Power of thy fear and anguish.

Appear to me for a shield, for comfort in my death, And let me be a picture in it In your areuzesnoth. There I will look after you, There I will faithfully press D I firmly to my heart; Who dies so, dies well.

A. Ch. B.

(Submitted.)

Our Negro Mission.

(Conclusion.)

On the evening of November 19, Missionary Döscher and some brothers from our local congregation met in Pastor Obermeyer's house to discuss the mission. Many good advices were given; among others, it was agreed that a school with its own capable teacher should be established. (Unfortunately, no such teacher has yet been found.) A Sunday school should also be started immediately. For the same Mr. Past. O. immediately donated half a dozen "*Pictorial Primers*" to the Synodal Conference and Mr. Geyer promised to supply the next dozen. The "*Lutheran Childs Paper*" and Luther's Small Catechism were also to be purchased.

On November 20, our missionary had a happy day. There was a wedding 7 miles from Little Rock, which he attended as a guest. He refers to John 2, by which he probably wants to say that since our Lord and Savior was at a wedding right at the beginning of his public ministry, we would hopefully not be angry if he did the same. We do not want that either, but we want to grant him the rest from our heart, only we want to hope that he was also invited. He did not change water into wine at the wedding, but he did sing a pretty song of 5 verses, composed by himself, to the young married couple.

One week evening, Missionary Döscher went to a Negro church to see and hear for himself how things were going in the Negro services. He was recognized and asked to preach a sermon, which he did, of course. The service was on the whole quite calm and decent, although a Negro preacher had already let loose a rather exciting speech before Missionary Döscher. Finally, the missionary was asked to preach again the next evening, which he promised to do.

The kink of the whites in the South against the Negroes is very great. No one likes to have a Negro worship service nearby. Many also claim that it is quite useless to preach to the Negroes. Since it did not seem advisable to preach in Fletcher's hall any longer, the missionary tried to find another place, but he encountered great difficulties. One

Irländer, who had to avoid a hall, asked Missionary Döscher if he could have the same for the next Sunday in order to hold services in it. He answered very willingly: "That can be done. But when the missionary said that it was a service for Negroes, the answer was immediately: I don't want them. That brings the matter to an end at once. He left the missionary standing there and walked away. Now good advice was expensive, Fletcher's hall was already rented. But since Missionary Döscher preached in a Negro church in the evening, as promised before, he asked for the use of the church for the following Sunday, which was granted to him for a service at three o'clock in the afternoon. Now it was again a matter of having notices printed and affixed and otherwise ensuring that the forthcoming service was made known.

Unfortunately, the weather on Sunday (it was November 25) was cold and rainy. Since Missionary Döscher did not have to preach in the morning, he went to a Methodist Negro church to attend Sunday school and worship. Here, too, he was called upon to preach, and he did so, by God's grace, with great inner joy. The service and Sunday school were poorly attended, but the Sunday school made a rather favorable impression on him, and he especially liked the singing. About 25 people attended the service that was scheduled for the afternoon. Although Missionary Doescher, as he himself said, was not able to speak the word with as much joy as in the morning, the Lord had not left himself unwitnessed. After the sermon, an old Negro testified to his joy and gratitude.

In the evening of the same day, the missionary heard an excellent scientific lecture about the long periods of the unbelieving geologists, in which the nonsense of them was exposed in a striking way and it was proved that the age of the Bible is quite sufficient to explain all the different geological phenomena, petrifications and the like. The real cause of the continuous fights of the unbelieving scholars against the Bible is the enmity of the natural heart against the truth of the word of God. Therefore, they would not give up these fights even if it were proved to them that all their claims against the Bible were imagination and lies. They strive for a religion that appeals to the natural, unregenerate heart. This religion will not be the worship of the true God, but the worship of the devil. The beginning of this has already been made in spiritualism, which is becoming more and more widespread. This lecture, excellent in some respects, with its somewhat strange conclusion, was given by a Mr. Lewis. After all this, our dear missionary retired to his hostel, with Mr. Penzel. The latter, remembering the word: "Herberget gerne", kindly took our missionary into his house.

In the week before November 25 to December 2, our missionary was much sickly, even seriously ill at times. The cause may have been the cold weather. However, he was able to make several house calls in addition to some written work. On Saturday evening he visited the sick negro mentioned above. When he spoke about death and judgment, he turned his face to the wall and seemed to be frightened. When asked if he could believe that his sins were forgiven, the sick man replied

No. Why? Because he did not feel like it. The missionary tried to make it clear to him that he should not rely on his feelings, but on God's word, and that God is much, much more willing to accept us sinners and to forgive sin, if we are only willing to come to him. He also referred him to the words: "Thus God loved the world" and how God actually proved this love by giving His dear Son. He also belonged to this world. When he then admitted that he earnestly desired to believe and to have forgiveness of sins, and that he also called upon God to be merciful to him, Missionary Döscher showed him that this heartfelt desire was already the beginning of the faith worked by the Holy Spirit, and that he thus already had forgiveness of sins, even if he did not yet feel joy; For joy is not the reason, but rather the fruit of faith; for the Savior already calls blessed those who hunger and thirst after righteousness, and God's word says: "Before they call, I will answer; while they are yet speaking, I will hear." Therefore, if he only had a sincere desire for the Savior, the devil could not use him, and if he died with this desire in his heart this very night, he would die blessed. This consolation was literally devoured by the deathly ill negro. He thanked him with many words and invited him to visit him again soon. When his wish was granted after several days, he happily testified that he could now believe that he had forgiveness of sins.

Sunday, December 2, the missionary's faith was tested. For his Sunday school he had only 2 children, in the Bible study 2 young men and in the sermon only 2 women. But he was strengthened again in the evenings by a missionary meeting which took place in Pastor Obermeyer's house. During the house visits that the missionary made to the Negroes in the following days, he learned that the strange rumor had spread among the Negroes that he wanted to make the Negroes slaves again and take them to Cuba, Liberia and Siberia.

He found much more willingness to send the children to school. One Negro offered to go with him to all the Negroes in order to win them over to the school. The missionary heard that probably half of the Negro children do not attend school because their parents are too poor to buy the books. He was also asked by some Negroes to hold a Bible study here and there in their neighborhood in the evening. Already on the second evening Missionary Döscher held a Bible study in a private house, where four families were represented and the wish was expressed to hold such Bible studies more often.

The following Sunday the school was attended by three children. In the afternoon there was a sermon. Missionary Döscher reported: "The number of listeners again filled me with new hopes for the mission here. In the evening I preached to a large congregation in the Negro Church on Rector Avenue. The Negro pastor had asked me to do so, so I believed I could not refuse, especially since he readily admitted his great ignorance and expressed the hope that he could learn from me. On December 10, I went to the country to visit Negroes and preach to them. Mr. E., who lives about six miles from here and is a member of the Lutheran congregation in Little Rock, had the kindness to invite me to some of the people he knew. Negroes. In the evening I preached to quite a number of listeners, who seemed very attentive, and after the service asked me to come again and continue preaching for them."

On December 14, the missionary wrote in his diary, among other things, the following: "This evening there was a meeting of the local committee to discuss a letter from the commission in St. Louis ... and to convince the same that Little Rock was a suitable place for the negro mission, and that it was good and necessary to open a mission school at once." Two days later he wrote: "My Sunday school now numbers 8 children. The service, however, was no better attended than last Sunday. The negro mission, like every work in the kingdom of God, is a work of faith. If I sometimes feel fainthearted, I think of the word: Cursed be he who does the work of the Lord carelessly. The negro mission is a work of the Lord. Therein lies comfort and encouragement for the new man. The terrible "cursed" does not concern the new man, but the old man. Forward, then, in the name of the Lord! Let it go and let it stand as it will." Missionary Döscher reports further: "This evening I visited the largest Negro church here, that of the *African Methodist Church*.

listened to. I would just like to see more of what is offered to the Negroes by their own preachers. The pastor... preached about the New Jerusalem, showing a not insignificant eloquence and erudition. The audience did not make a bad impression either. They seemed to belong to the more prosperous and educated class of the Negroes. At the same time, the large church was quite crowded.... The preacher, however, did not clearly present that Jesus is the only door to heaven. Yes, his lecture had to generate the thought that man could acquire beatitude for himself by renouncing the world, praying, and so on. In the end, some of the listeners got into a wild, convulsive screaming and behaving. Fie, that people, whom God created in his image, can deliberately disfigure themselves so horribly! The Negroes, by the way,

seem unable to hold a church service without concluding with begging for money. Lord, have mercy on the poor people!"

Missionary Döscher also had a conversation with Alexander, the Negro teacher mentioned earlier. He ate with him in the house of his parents. However, because the conversation did not flow well there, Alexander accompanied the missionary to the latter's apartment. Missionary Döscher reports: "The good Lord made it possible for me to go into depth with him. Unfortunately, the young man is Oddfellow, and he has already absorbed the self-righteous ideas of these men of darkness. He already seems to consider Oddfellowthum to be the ideal of mankind.... He said that among the Negroes the membership in a secret society signifies the higher degree of education. The epitome of good is love, and love is the real principle of the Oddfellows..... I tried to prove to him from his own words that he did not know himself at all, that he basically had no other love than love for himself, that not God's word but science was the main thing for him, that a great change would have to take place in his heart before he would get on the right path, and so on. He let me talk to him and seemed to leave me not without emotion.

On December 23, the Sunday School already counted 19 children. The missionary told the story of

of the Nativity with them, and also tried to sing. There were 5 listeners to the afternoon sermon. It was raining heavily, which must have held some back. In the evening, the missionary preached by special invitation in a Baptist church before an audience of 12. On the day before Christmas, missionary Döscher wrote: "Today I had my hands full getting a Christmas tree in order for my black Sunday school students, after I had worked in the morning on the Christmas sermon to be preached tomorrow in the German church. The tree was quite beautiful and well appointed. Two dozen wax candles lighted the same, ... besides a number of candy-filled bags, oranges, English wills, ... Picture books, blackboards, boxes of slate pencils. Lead fedems, pen holders with feathers, apples and nuts in quantity.... We sang a few verses from the Ohio Synod hymnal, then I said a prayer and gave a little speech to the children. ... After the speech, we prayed an Our Father together and concluded by singing *Praise God, from whom all blessings flow, etc.* In the midst of the happy black children's faces and far away from my own, my heart was both wistful and joyful at the same time. . On New Year's Eve, the children come together once again to plunder the tree."

"On the first Christmas Day I preached in the morning in the German church on the gospel of the day and in the afternoon I preached the same sermon in English to the Negroes. The Negroes seem to be gaining more interest, especially in the school that is to be built. I was even asked to give a lecture on the school and to explain to them clearly how the Lutheran Church stands and what it intends to do for the Negroes. I was to comply with this request. In the evening, I attended the celebration of Christ in the German church. Although I feel considerably stronger than I did a few months ago, two sermons in one day are almost too much for me."

On the second holiday, Missionary Döscher brought gifts to the homes of several distant Negro boys who had attended Sunday school but had not participated in the ceremony because of the unfavorable weather. On the next Sunday the school had increased by 16 pupils and had thus risen to 35. He ate lunch at the home of a black man who had formerly been a Methodist but had now become a Baptist. The same showed a license he had formerly received as a Methodist preacher, and told all kinds of believable and unbelievable things. Concerning immersion at baptism, the missionary silenced him. "The man, who, being quite a black negro, claimed to have both Indian and French blood in him, manifested a fearful hatred of the whites. His speeches were atrocious and appalling. He described with eloquent tongue the former relationship of the southern masters to their slaves.... 'If I had the Southern rebels in a bunch,' he said, 'I could shoot them all together.' ... I reminded the man of the Savior's example on the cross and of the fifth petition in the Lord's Prayer. This, however, seemed to make little impression on him."

On December 30, Missionary Doescher had, contrary to expectations, only a few listeners at the afternoon sermon. On New Year's Day he preached 5 miles from Little Rock in a Negro schoolhouse to quite a number of Negroes, who also asked him to come again.

On January 3, 4, and 5, Missionary Doescher attended a pastoral and teachers' conference in Little Rock, and finally on January 6 he preached his farewell sermon in Little Rock. There were about 45 to 50 people present, children and adults combined. Mr. Markworth, a teacher, and Mr. Mende, a member of the congregation, agreed to continue the Sunday School, which now numbered 40 children.

Towards evening, the missionary visited his sick negro once again; the latter has a special longing for these visits in recent times. Since it became more and more probable that physical recovery was out of the question, the missionary tried to make him more and more aware of the possibility of his imminent departure from this world and to urge him to surrender completely to God's will. He expressed the hope that this Negro might become the first fruits of our mission for the Kingdom of Heaven. During his last visit, he found him very ill physically and spiritually challenged. He said that he could no longer believe that God was merciful to him. He sighed once and again: Lord, have mercy on me! The missionary reproached him with many glorious promises of God and testified to him that it was impossible for God to lie. He also exhorted him to abandon all his own righteousness and to throw himself, as he was, with all his sins into the arms of Christ's grace and mercy. He accepted the proposal that Pastor O. would visit him further with great joy.

Missionary Döscher also reports about the last two days of his stay in Little Rock: "After I had already attended the German church service in the morning (Jan. 6) and participated in Holy Communion, I heard an English sermon in the evening in the German church by Pastor Sieck from Memphis. Thanks be to God for the rich blessing of these conference days!"

"January 7. Today it is time to say goodbye to Little Rock. I sincerely thank the individual committee members from the congregation for the participation and help they have given me." (The same had also contributed abundantly to the Christ provision for the Sunday School). „... The farewell from some Negroes was very heartfelt. They hope to see me again. Of the Sunday school pupils, a girl of about 12 years of age, named *Mary Francis Armstead*, gave me special pleasure. She was very quiet and well-behaved in school. I could not refrain from calling on her at her home today. There the mother told me,.... that the child had been deeply moved by what she heard from me in Sunday School and in the sermon. She had always talked about it and about me. She was very sorry that I was leaving.... After the child had been called and I had said a few words of encouragement to him, I said goodbye, and she wept bitterly.

"May the faithful God grant that the Sunday School may continue to flourish in blessing. As far as preaching is concerned, I have been asked by Negroes who will continue it..... I was especially assailed with questions about the school. With the 40 Sunday school students and a few more already enrolled, a nice weekly school could be started. God grant that a capable teacher will soon be sent there, or a young missionary who will hold the school at the same time for the time being.

This is how far the diary of the missionary Pastor Döscher goes so far. The missionary authority can

only to add that he made his way from Little Rock to New Orleans via Vicksburg and Jackson. In the meantime, the advisory committee in Little Rock has reported that the Sunday school now numbers over 50 children and that it would be very desirable if a weekly school could be established. Since we do not want to limit our missionary work to the school, but also want to bring the preaching of the Gospel to the poor Negroes, it was decided to call a second missionary and send him to Little Rock to continue the work begun there.

May the faithful God, who has so visibly blessed the beginning of our work and has already confessed to it as His work, further promote the work of our hands, for His glory and for the salvation of many poor Negroes. May He grant that we may soon be able to report more gratifying successes.

On behalf of the Mission Authority its Secretary

C. F. W. Sapper.

(Submitted by H.)

"How do they go down so suddenly! They perish, and come to an end with terror." Ps. 73, 19.

The following message is taken from an English political magazine, the Peoria "Saturday Evening Call", dated 26th of March. It is a confirmation of the above word of God and a chilling example; for it cries aloud, "Be not deceived, God is not mocked."

"One fine summer afternoon in the year 1852, I was sitting 'outside my office. There approached Mr. Boyd, a man of some education, who was about 40 years old, and began a conversation with those who were present. Suddenly now, and without any prompting, he began to speak blasphemously about all that is sacred to Christians. I will not repeat his words. He uttered words that filled all who heard them with horror. He blasphemed the Trinity in such terms that even the devils would be afraid to utter such things; and then challenged the powers of heaven to battle. His speeches were so outrageous that I left his presence, and the others also withdrew deeply shaken.

Mr. Boyd went to his hotel, and I did not see him again until two days later. But when I saw him then, it was under very different circumstances than just before, as he was spewing his atheistic venom. I was called to his bedside to prescribe medicine to a dying, unconscious man. He had fallen ill the day before. I now give the facts as they presented themselves to me.

When I entered the room, I found him lying on his bed breathing so heavily that it was painful to look at him. His eyes were half closed, and from them a yellow water flowed down over his discolored cheeks. The eyes themselves were dark yellow, and completely covered with red branching veins. The pupils were dilated, dull, and devoid of all vision; his skin was dark green, and his tongue burned. His pulse was full and rapid, and his heart beat and pounded with great violence. Dr. Jones was also present. After examining the patient, we both declared that death was fast approaching, and that no medicine could change this. Nevertheless, medicine was administered; and all the care which might have been given

He was granted the same privileges that mystical strangers could only afford. He remained in this state for eight and forty hours. It seemed as if he could neither live nor die; it was the most pitiful sight I have ever seen. The medicine had no effect on him; he died without making a sound. His tongue was paralyzed, his eyes shrouded in darkness and his mind obliterated. Since he was a stranger in the place, his relatives never knew what had become of him.

Dr. I. H. Beidler."

To the ecclesiastical chronicle.

I. America.

According to the confession of the Romans, **Pope Pius** did not enter the peace of heaven at his death. For now, in all Roman churches, masses for his soul are being read and there is a call to "pray for his peace of mind. The Romans thus testify that their pope has not fallen asleep in the Lord Christ. For "blessed are the dead which die in the Lord from henceforth; yea, the Spirit saith, that they may rest from their labors: for their works do follow them" (Revelation 14:13). But he who has not fallen asleep in Christ, who has not entered heaven immediately after his death, will never enter it; for "if the tree falls, let it fall at noon or at midnight, on whatever place it falls, there it remains" (Eccl. 11:3).

G.

How the various parties vie for the favor of influential Catholicism. The local "Herald of the Faith" reports: "Washington, Feb. 20. Today a solemn funeral service for the late Pope Pius IX was celebrated in St. Aloysius Church, attended by nearly 2,000 people. Among those present were the family of the President, several senators and representatives, and prominent officials. The Library Committee of the House had given for the occasion a four-foot-high cross made of flowers, on which the name of Pius IX was formed of immortelle." - In another number, the same paper reported, "In New York, immediately upon the arrival of the official news of the death of Pope Pius IX, the Mayor Eli had the flag on City Hall flown at half-mast."

The **Methodist communities** boast of perfect sanctification. According to God's word, sanctification certainly also includes the fact that one must put away lies and speak the truth. But this does not suit the Methodists. As their teaching is a lie, so they do not want to stop lying. They lie brazenly. Thus the "Christian (?) Messenger" of February 20 writes: "Also both churches" (the Catholic and Lutheran) "teach and believe a transformation of the elements." If we were to assume that this statement comes from boundless ignorance, the editor of the "Christian Messenger" will not put up with it. So nothing else remains then that he lies. There is no third thing. It hardly needs to be said to a person who has some knowledge that the Lutheran church does not believe that bread and wine are changed into the body and blood of the Lord in the Lord's Supper, but rather that it rejects this Roman doctrine in all seriousness. In addition, we quote the following words of our confession: "On the other hand, we unanimously reject and condemn all the following erroneous articles, which are contrary to the now established doctrine, simple faith and confession of the Lord's Supper: I. The papal transubstantiation, since it is taught in the papacy that bread and wine lose their substance and essence in the Holy Communion and thus become null and void, so that it can be consumed in the Holy Communion.

The body of Christ is transformed and only the outward form remains. (Art. 7. Lpit.) All the world knows this, except the Methodists and their comrades, or - they lie when they know it. G.

A local English Methodist journal speaks about **the state schools** as follows: "Some Protestant immigrants have a well-founded displeasure with our public schools, because too little consideration is given to the manners of the school children. But they are not alone in feeling this; some Americans also voice their censure of it. The Norwegians of Minnesota are against our public schools for the same reason and because our elementary education is not equal to theirs, and maintain their own schools when they are able to do so.

II. abroad.

The **resignations from the Prussian Landeskirche** on the part of the Social Democrats (as the Communists are called in Germany) are becoming more and more frequent and numerous, after the court preacher Stöcker in Berlin, along with other pastors, has taken steps to call a Christian Socialist association into being. The unbelieving newspapers report this consequence of the efforts of those preachers with scorn and derision, since they think that great harm is being done to the Prussian national church by the departure of the atheistic Social Democrats. In their blindness they do not see that this consequence is the most glorious that Christian preachers could wish for. If atheists and other children of unbelief leave the church, the church loses only what a ship about to sink loses when it throws its ballast into the sea and thereby saves itself and its goods.

W. [Walther]

Evangelical Lutheran Service in a Turkish Mosque. The following is reported in the third "Leaflet on the Protestant Warfare" published by the managing director Dalton in St. Petersburg on October 1 (13), 1877: "In Asia, Africa and Europe, many thousands of Christian places of worship were once converted into Turkish mosques, but this had probably not yet happened, that Protestant-Lutheran services were held in a Turkish mosque. This has been happening since August 21, 1877, in Sistova, Bulgaria, as a result of the Russian-Turkish war. In that city, a number of buildings have been assigned to the Evangelical Lutheran field diaconia for the establishment of hospitals, etc. In these hospices, the Lutheran church has been able to hold its services. In these hospices, in the valleys, Pastor Lösch, the only Lutheran field preacher with the Russian army, has ample opportunity to attend to his sacred ministry day and night. Among the buildings at the disposal of the Lutheran field diaconia is a mosque with a crescent moon on its minaret (tower) and a flag with the sign of the cross to indicate the purpose of the mosque. It is now considered the main defeat of all Supplies of the evangelical field diaconia were used. The walls of the mosque were covered with Koranic claims, various scrolls and illustrations from the plant kingdom, the whole floor was covered with bales and boxes.

This is the right place, thought Pastor Lösch; this

Bales and boxes contain the sacrifices of Christian love - who will prevent us from planting the cross here and preaching the Word of God? On Sunday, August 21 (according to the Russian calendar), the field preacher found the mosque cleaned and covered with mats through the efforts of the female and male members of the field diaconia. Opposite the entrance, a pulpit was made of bales, and behind it, in a niche covered with varnish, a cross made of wild myrtle and oleander was placed; for an image of Christ or a crucifix was not to be found.

The cross was not available at the time and could not be procured in the near future. In front of the cross made of greenery, three boxes were placed on top of each other, covered with a varnish, and then a red cushion for the Bible was placed on top. Around the red cushion Sister Olga von Budberg had made a flower garland. Two candlesticks on both sides completed the church decoration. The service began with the singing of the hymn: 'Jesu, go ahead', followed by the sermon on Matth. II, 2-5, then the church prayer and the singing of the song 'Bless and keep'. It was perhaps for the first time," wrote Pastor Lösch, "that our German chorales were heard in a mosque, that the German sermon on the crucified Christ was heard where a few weeks earlier the mullah read the Koranic suras. Three weeks later the second Lutheran service could be held in the same room, and since the transfer of the headquarters to Sistowa is intended for the winter, Pastor Lösch intends to establish a regular Lutheran service in the mosque there. The mosque will have to remain the main place of all the supplies, but it will be made more orderly, more like a church. A better pulpit, a more suitable altar will be provided, even a harmonium will accompany the chorales. The personal physician of the Grand Duke Commander-in-Chief has started the collection, other senior officers, belonging to the Lutheran Church, have followed suit, and the sum for the purchase of a harmonium is already available. The service will be held alternately in German and Russian, the latter for the numerous Lutheran soldiers (Esthen, Latvians, Poles) who are not proficient in German." - The "Freimund" adds: "Not only from

The people of Russia not only receive money and all kinds of gifts in kind, but also from Switzerland, Styria, Württemberg, East Prussia 2c. But also for the spiritual and intellectual needs of the Verwunreten is faithfully provided. New Testaments and Psalters, prayer and devotional books, larger and smaller tracts, folk and Christian magazines 2c. are made available to the Lutheran field preacher Lösch in such numbers that every wounded soldier, whatever language he may understand, can be informed of what can heal the soul and make it blessed." We have here a new proof that great world events in God's hand must ultimately serve the spiritual kingdom of Jesu Christ. W. [Walther]

Resignations from the Hanoverian Regional Church. On January 22, Pastor Th. Harms was suspended from his office, that is, he was temporarily banned from all office administration, after he had officially declared that he would not marry according to

the new form of marriage and would not let anyone else marry him in his church. At the same time, Pastor Plathner in Sülze was ordered to temporarily administer the parish in Hermannsburg and to take up residence there. When he held the weekly service on Wednesday, January 23, several people present, led by Major Ruschenbusch and the farm owner Martins, left the church when he approached the altar. This is reported in a letter from Hermannsburg in the paper "Unter dem Kreuz": "This morning, as we were going to church, the dark rumor spread that the Superintendent had been to our dear Pastor Harms the night before last and had brought him his suspension from office, and that as a result Pastor Plathner from Sülze would be preaching today. We did not believe the rumor, since we could firmly expect that our dear father Harms would be given one last word to his congregation.

would indulge. So we went to our house of worship - alone when the first song was sung, Pastor Plathner really appeared. Immediately several brothers, sisters and children left our church with bleeding hearts.

dear church. The following two letters were immediately drafted and laid out here in Hermannsburg." - Pastor Lochmann further reports the following: "After the service, the following two letters were laid out for signature in Hermannsburg and later also in the other villages of the parish. The first contained the following request to disaffiliate from the national church: "To our dear brothers and sisters. After our dear pastor Harms has been suspended, we solemnly protest against it and ask him to remain our dear pastor, since we can no longer remain in a state church that no longer has room for a Harms. We hereby request our dear brothers and sisters, who are inclined to form a Lutheran Free Church with us, to declare this by their own handwritten signature/ The other letter contains the legally prescribed notification of withdrawal from the state church in the following form: "To the royal district court at Bergen near Selle. After Pastor Harms here has been suspended from office and the dismissal is expected to follow soon, we can no longer remain in the Hanoverian state church, which no longer has room for a Harms; and therefore request the royal district court, with reference to the law of May 14, 1873, to arrange for the further steps to be taken in order to give our declaration of resignation the legal civil legal forms? Both letters were covered with numerous signatures on that day and the following ones. By Wednesday, January 30, 413 names had already been registered with the Bergen District Court. Among them were of course many single persons, also farmhands and maids, also wives, but probably even more fathers of families. Of the "churchwardens" (I don't know if the parish of about 3000 souls has 6 or 8) 2 signed the resignation, in the mission houses all except Inspector von Lüpcke. Even the teacher Molser in the orphanage did not join the separation. *) In any case, under the tremendous impression of Pastor Harms' actual suspension, the separation gained a much greater extension than those who were closer to the circumstances had previously imagined. They thought that the actual peasant community would stay away from it. Now, however, many of them seem to have moved in, and one is pulling the other along, as they say: Should we leave our pastor Harms, who has done us no harm and for this reason is to be deposed and taken from us? Incidentally, the rift is often said to run painfully through the middle of the families. Pastor Harms has not joined the declaration of resignation, but apparently wants to wait for the outcome of the proceedings against him, since he has also agreed to the date set for Thursday, January 24, for the initiation of the investigation before the church commissioners in Bergen. However, he obviously approved and encouraged the steps of his supporters, since they, as said, already negotiated with him on the suspension day about the form of the resignation. He also continued to teach the confirmands on Saturday and held "Bible studies" in the parsonage on Sunday, January 27, and Wednesday, January 30, during the hours of public worship; at the same time, services were also held in both mission houses. I have not yet heard of any resignations from the neighboring congregations of Hermannsburg. On the other hand, Stromburg from Scharnebeck reports that on Sunday, January 27, she was there as a

***) According to the information just received, the resignations up to Wednesday, January 30, according to the data of Harms in the village of Hermannsburg comprised 763 souls, among them 153 fathers and 16 landlords - more than half; in the whole parish 1157 souls, among them 251 fathers and 36 landlords - more than one third. Since then, there has been a standstill.**

renitent *) congregation had made a start by attending numerous services in the house of the local chief; on the following Sunday they were also planning to celebrate the Lord's Supper. From his short report it does not emerge whether declarations of resignation had also preceded there and what number the 'renitent congregation' comprised. It sounds almost as if the whole congregation had gathered around him, but he himself assumes that they will not all stay with him. He also remarks: I am also to preach to the Suhlendorf Renitentengemeinde/ From there, St. has previously been removed as collaborator. - As it is said, Pastor Heike in Nettelkamp, a son-in-law of Pastor Ernst, has now also raised concerns about the new marriage form and wants to resign from his office because of it. - The Hanoverian Consistory was greatly surprised on Tuesday, January 29, by the declaration of Sup. Rocholl in Göttingen that he was resigning from the service of the regional church as pastor and ephorus, on the grounds that he could not approve of the proceedings of the church regiment against Stromburg and Kreipe, as well as the guest admission of Unirter to the Lord's Supper in the regional church." - Pastor Lohmann closes his report with the words, "The waves are rising. Kyrie eleison!" Munkel reports the following: "Pastor Dreves in Wridel, only suspended for the time being, has nevertheless continued his ministry, and will therefore probably take the lead in a separation, for which there seems to be little ground in the parish itself. As soon as the separation has gained a foothold in Hermannsburg, it is to be feared that it will spread even further." Indeed, the matter is becoming serious. The signs of the collapse of the corrupt national churches are increasing. The very salt is beginning to separate. The previous cries that only the fanatical Missourians were in favor of leaving the national churches are ceasing more and more. Oh, that God would now help that all those who are really leaving for the sake of God's Word and the confession would unite in unity of faith! Especially in Germany there is still enough material for a flourishing Lutheran Free Church.

W. [Walther]

*) Renitents are those who remain in the national church but do not want to comply with the new orders.

Roman superstition.

In a chapel in Bavaria, a traveler found the following printed prayer to the former Jesuit Francis Xavier behind a grate:

"Intercessory call to St. Francis Xavier, special patron saint in thunderstorms."

"Almighty, eternal God, who display the greatness of Your omnipotence and goodness in innumerable miracles through the intercession of St. Francis Xavier, in consideration of the merits of this servant of Yours, graciously spare me. Pray for me, St. Francis Xavier. Francis Xavier, that I may escape the danger of this thunderstorm, as after this life of damnation, and that I may one day praise and glorify God with you forever in heaven. Amen."

("Whoever has the image of St. Francis Xavier, let him hang it on the window where the storm comes from, and it will pass away").

(Submitted.)

A letter from Colorado.

Colfax 0th, Eustr To., Feb 1, 1878.

Greetings to God, dear reader! Here in the far West is a Lutheran congregation that is in great need of your support. Not only is this congregation very small (counting only 9 voters), but its members live in meager circumstances. Almost year after year, they have lost all or most of their crops to hail or locusts.

lost. Only last year there was a good harvest, since the merciful God turned away the plague of locusts in time to leave them something left over. Since last fall, these dear people have done their utmost to maintain a pastor and have the best will to do so in the future. They have furnished their little log church, half of which used to serve as a dwelling for the pastor, completely for church use and equipped it with the most necessary things. Now they are in the process of building a parsonage apartment, and it must be ready by spring, since the pastor must vacate his present apartment by then and no other is available. With all its efforts, however, the parish can only supply the wood for the building, as far as it is possible to have such wood here and to buy it for products. For the rest, it hopes for the support of its sister communities in the states. For siding, windows and doors, only eastern products can be used, since the wood grown here is unsuitable for such purposes; and if the wages of the craftsmen, which are higher here than in the east, and all other expenses are kept to a minimum, \$280 will be necessary for this construction.

You will now say, dear reader, that it is low to help poor parishes with their church building, they have to provide for parsonage building themselves. This is generally true. However, in this case an exception should be made. We have a large mission field in Colorado, on which the synod would have to receive a missionary. The undersigned has now been commissioned by his congregation to take care of the scattered Lutherans in Colorado in every way possible, which he also intends to do faithfully by God's grace. So you see, if you contribute your mite to the building of our house, you are not only helping the small congregation here, but you are also contributing to the building of the Kingdom of God on this whole wide field in Colorado.

And because the Scripture says: "Let us do good to everyone, but most of all to our comrades in faith", and: "Pray, and it shall be given you", and: "Do good and share, for such sacrifices are pleasing to God", we hope, dear reader, that the needs and requests of your fellow believers here will not annoy you, but rather encourage you to meet them as best you can.

God keep you, dear reader!

I. L. Hirschmann.

? 8. Money donations are requested by registered letter to the address: Lev. I., Hir8^mson, OoLX, Ouster 60th, OoU, and will be quitlirl such a time in the "Lutheran".

F. I. Biltz,

d. President of the Western District.

Inaugurations.

On February 14 d. I. Pastor Th. Fr. F. Hahn, rüher in Vallonia, Jnd., was introduced by me, assisted by Hrn. Pastor LvrrS, in the congregation of the same Pastor Fritze.

Address: Rsv. TU. Fr. I'. Llaln,

Llollraoutü, ^ä "rn8 6o., lock.

W. S. Stubnatzy.

By order of the reverend board, Rev. A. Schuessler, formerly of Union Hill, Kankakee Lo., Ill, was introduced to his new congregation at Joliet, Ill, on the 26th of February, by undersigned.

H. Ernst.

Address: Ksv. SolrusLolsr, Solist, 6o., Ill.

Conference - Display.

The Nebraska DistrictS Pastoral Conference will, s. G. w., hold its meetings this year from the 25th to the 29th of April at the church of the undersigned at Omaha, Nebr. Such as intend to attend the meetings may kindly ""give notice in due time. I. Penalties.

Proceeds to the Northwest District coffers:

(Conclusion.)

For the synodal treasury: From Lrhrrr Pritzlaff 2.00. From the pastors: F. Johl, W. Rehwinkel, G. Barth, A. G. Döbler, E. Strasen, E. Aulich 2.00 each, Ph. WambSganß 1.00, E. Theel 4.00, G. A. Feustel 1.50. From Past. Ebr. Mäurrrs Wem. in Belvidere 6.40, in Echester 4.75. Past. G. Plehns Gem. in Ehipvewa Falls 4.81. Whose St. John and Peter's Gem. 6.45. Past. E. Groihs congreg. in Lowell 15.00. Rev. Markworth's Gem. in Ealedonia 3.50, in Manteufcl 2.54, to Council Rivrr 1.46. Past. Hoffmanns Gem. in Plymouth 13.15. Past. H. Kretzschmar's Gem. 8.00, whose preaching place 1.00. F. Springer 1.00. Past. Hoffmanns Gem. in Plymouth 7.83. From Immanuel-Gem. in Milwaukee 12.05. Past. Ph. WambSganß Gem. in Adel 12.00. Past. G. Schaaf's Gem. in LrwSton 6.00. Past. Zorn's Gem. in Sheboygan 25.50. Past. Sippr's parish in Elysian 7.75. its branch southl. of Janeville 3.46, niirdl. 3.30. Trinity parish in Milwaukee 30.97. Past. Daib's parish in Oshkosh 12.50. Past. Engelberts Gem. in Racine 56.42. Past. Allwardts Gem. in Lebanon 100.00. Past. Pragrrs St. John's Gem. 1.24. St. Peter's Gem. 3.54. Past. Ahnrrs Gem. 5.00. Past. Friedrichs Gem. in Fall Creek 20.25. Past. Schneider's Gem. in Watrfrd 3.50. By Past. Kolbe, Kirchwechcoll. of St. John's Gem. in Prairie Mount. 9.85. Past. Hoffmanns Gem. in Sheboygan Falls 5.81. Cross Gem. in Milwaukee 5.50. Past. Wesrmann's Gem. in Grafton 16.00. Past. C. Strasms Gem. 26.41 and 17.09. Past. Schulz's Gem. at Courtland 20.00. St. Stephens Gem. at Milwaukee 25.25. Past. Markworth's Gem. at Schroeder's Corner 1.75. Past. G. A. Feustel's Gem. 8.50. Past. E. Damms Gem. at Bloomfird 3.58. I. at St. Paul 5.00. Past. O. Elöters Gem. 45.83 and 34.80. Past. Schumanns Gem. in Frirstadt 10.50. Past. Fischrrs Gem. in Maple Works 4.25. Past. F. Keüers Drrieinigkts Gem. 2.60. St. John's Gem. 1.66 and 174. past. L. Schütz 10.00. Dessen Gem. in Ashippun 20.00. Past. Körnrrs Gem. in Whitwatrr 5.77. in Ldgerton 4.25. Past. C. Seuel 10.00. Whose obrrr Jmman Gem. 60.00 and 12.55, the lower 9.50 and 9.00. Past. G. F. Schilling-Joh.-Gem. 2 eollrktrn 12.00. JmmanuelS-Gem. 7.50. Past. Hilds Gem. 6.84. past. Walkers Gem. at Nryw London 1.85. at Maple Crrrk 75 Cts. at Bear Crrrk 1.75. on MoSquito Hill 1.01. at Clintonville 44 Cts. at Larrabre 1.25. Past. Theels Gem. at Crystal Lake 11.00. at Newton 10.00. Past. E. Strasms Gem. at Watertown 4.00. from branch drs Past. WambSganß 1.12. From Past. Horst's Gem. to Ha-Crrrk 8.80, in Goodhur 3.15. Past. E. Aulich's Gem. 2.20.

For inner mission: From H. Schrödr 1.00. Past. I. Schlerf's Gem. in JaneSvillr 4.36. Past. Schulz's Gem. in Courtland 6.00. Past. H. Rathjens Gem. 3.80. Past. Barth in Pruea 1.00. Past. O. Clöter's Gem. 7.11. Past. Schumanns Gem. in Frirstadt 7.50. Past. Ch. Maurers Gem. 2.25. Past. C. M. Zorn 2.25.

For the widow's fund: From the pastors: F. Johl 4.00, W. P. Engrlbrt 5.00, F. Schneider 4.25, Bösche 3.00, W. Hudtloff u. H. Rathjrn 4.00 each, G. Barth 5.00, OstrrhuS 2.00, E. Strasen 4.00. From the teachers: Pritzlaff 4.00, F. Bodmer u. I. Wegner sr 2.00, L. Wißbrck 4.00, F. Knryse 3.50, W. Buuk 4.00, G. Barlin 2.00, G. Struber 4.00. From the pastors: Präger, I. v. Brandt, G. Schaaf 2.00 each. From the women's association of the congregation of the Past. OstrrhuS 5.00. Bon Mathilde Richter 1.00. M. Fritzr in Elarmount 5.00. Dreieinigk. Gem. in Milwaukee 16.25. By teacher P. E. Elbrt, baptismal coll. brt F. Stellte 5.00. WeddingScoll. at K. Sommr 2.50. By Aug. Stott in Courtland 5.00. Past. Schaaf's Gem. in LrwSton 4.40. Past. Johl's Gem. in Clarrmont 10.00. By drr Gem. in Howards Grovr 8.00. Baptismal Coll. at Hra. Girse 56 Cts. WeddingScoll. at Hrn. Trarrl 2.66. From C. Schmidt 1.00. Past. F. H. Kolbr's Gem. in Green JSlr 4.30. Past. Eberts Gem. in Hancock 3.25. Past. Werfelmann 4.00. Carl Caesar 50 EtS. Past. Wrsrmanns Gem. in Grafton 4.00. WeddingScoll. at H. G. Böhnrr 4.75. From Past. Landrck's Gem. in Norwood 15.00. Past. G. Barth's Gem. in Pella 2.17. in Opening 93 Cts. in Hermann 35 EtS. Thanksgiving offering from Mrs. Storni in Oshkosh 2.00. Baptismal coll. brt E. Hennig das. 3.70. From Past. KäseUtz's Gem. in Wilson 3.79. weddingScoll. at H. Mather 19.00. from M. Fcllwork 1.00. thanksgiving offering by P. S. from Past. G. F. Schilling's Gem. 5.00. From Past. WambSganß's Gem. 8.38. E. Eißfridt, Kassirer.

Milwaukee, Feb. 11, 1878.

Revenue to the Middle District's coffers:

For the synod treasury: Don Past. Kühn in Minden G2.00, whose congregation 4.63. Pastor Jüngel and some children in Ioneville 4.25. Pastor Lehnrr in NrW Havrn 2.00. Past. Knief's Gem. in Nru-Dettel-au 24.25. Rev. Dautrnhahn in Starke County, Jnd. 2.00. Lrhrrr Mösta in Logansport 5.00. Past. Querl in Toledo 2.00. Past. Zagrls Gem. at Fort Wayne 18.48. highzritScollrcte at Hrrrr NLyel in MarySvillr 7.50. Past. Hugr's Gem. in Bremen 8.21. its branch at Plymouth 2.96. Hrn. I. Kiefer in Brmrn 5.00. Past. Stocks Gem. at Fort Wayne 21.77. Past. Meyrrs Zionsgrm. at Adams County 15.51. Same 13.68. Whose Pauligrm 5.65, same 3.96. past. Schumms Gem. in Willshirf 12.00. Past. Fischrrs Gem. in Seymour 12.80. Rev. Tramm's Gem. in Vincennrs 11.22. Rev. Husmanns Gem. in Euclid 12.12. Past. Knief's Gem. in Rru-Det "rlsau 5.00. Past. Wendt's Gem. in WaymanSvillr 6.10. Emzealn members of the same congregation (ongoing contributions) 18.00. Past. Kretzmann- Gem. in Dudlrytown 17.50. Past. Drnningers Gem. in Mount Hopr 6.00. Mr. Pctr Leininger 50 Cts. Past. Wynrckens Gem. in Eincinnati 12.62. pastor Wynecken 2.00. past. Brackhag's Gem. 14.14. Past. Weseloh in Elrvrland 2.00. Past. Sauer- Gem. bcl Dudlrytown 23.70. Lrhrrr Boumann in Columbus 2.00. Past. Seur's congregation in Indianapolis 29.05. By Past. Grüber- St. ThomaSgem. at Van Wrrt 2.46, 4.60 and 5.85. Whose St. Johannrsgem. 2.20 and 3.15. Both congregations, Jubclfrstcoll., 4.64. Past. Reichhart's Gem. at Columbia City 5.85. N. N. 2.00. Past. Nützet's comm. at Columbus, Jnd. 5.36. Past. Mrs's Gem. at Columbus, O., 28.00. Rev. Jor Gem. at Logansport 12.00. Rev. Sitzmann's Gemrnde in Terre Hautr 7.00. Past. Siek in Taylor Creek 1.00 and 2.00. Whose Grmrindr 12.75. - For debt retirement: Past. Stritt-

bach and individual members in Fairfield P83.06. The young men of this congregation 12.25. The virgins of the same 13.25.
 For the building fund: From Pastor RupprechtS Gem. in North Dover K5.00. Past. Siegers Gem. in Huntington 16.00.
 For the proseminar in Steeden: From Past. Niethammers Gem. in La Porte O15.87.
 For the Lawrenceburgh community: from the Women's Club at Past. Cämmerers Gem. near Decatur H5.00.
 For the congregation in Krimmitschau: A parishioner in Newburgh P5.00. Past. SeuelS congreg. in Indianapolis P17.65.
 For the emigrant mission in Baltimore: From Past. Niethammers Gem. in La Porte Z5.54.
 For the emigrant mission in New York: From Past. Schmidt's congregation in Indianapolis H9.50. Mr. L. Bay in Liverpool 1.00. Past. Diemer's congregation in Florida 1.67. Its congregation on the Ridge 2.31. Wedding coll. at Mr. Hannmann's by Rev. Schlesselmann 4.21. N. N. in Cincinnati 50 Cts. Past. Kolbe'S Gem. in Jndependenre 4.00. Pastor Niethammer's Gem. in La Porte 10.00. Past. Gruber's parish in Van Wert 1.32.
 For College students in Fort Wayne: from Pastor Lange'S congregation in Valparaiso, for Brunn's sophomores P5.25. Pastor SteinbachS congregation in Fairfield, for Rappelhusche 7.44. Women's club in Past. SeuelS Gem. in Indianapolis: for F. Rupprecht 10.00, for H. Frinke 5.00. Parishioner in Newburgh 5.00. Past. Bethke'S Gem. in Arcadia, for Dannenfeld 3.34.
 For the seminary household in Addison: From Past. NiemannS Gem. in Cleveland P44.45.
 For the Hospital in St. Louis: WeddingScoll. with Mr. Sommerfeld in Toledo Z1.54.
 For the College household in Fort Wayne: V-'N Past. Schwans Gem. in Cleveland H89.00. Past. RupprechtS Gem. in North Dover 11.18.
 For the seminary household in Springfield: From Past. NiemannS Gem. in Cleveland P44.45. Past. MeyerS Zion parish in Adams County 23.92. Whose Paul. 5.47.
 For the Negro Mission: From Mr. I. Kiefer in Bremen H5.00. Teacher Kohr's students in Indianapolis 3.45. Teacher Krome's students there 6.35. Mrs. Schneider in Liverpool 1.00. Past. Knirf's congregation in Neu DettelSau 10.25. Children's collection at Mr. Vollrath's there 2.00. Past. Zuckers church in Defianre 5.40. Past. Schlesselmann's congregation in Reynolds 4.75. His congregation in Goodland 1.70. Past. WyneckenS Gem. in Cincinnati 21.13. Past. Kolbe'S Gem. in Newburgh 10.00. Mrs. Möller at Kellermann's farm 1.00. Past. WeselohS school children in Cleveland 1.00. Mr. G. Dietrich in LaneSVille 2.00. Wedding collecte at Mr. Leunzanmcyrc in MarySVille 5.64. Past. Bethke'S Gem. in Arcadia 76 Cts. Mr. Herpolsheimer in Carlisle 1.00. Rev. Zigel's Gem. at Fort Wayne 10.00. Rev. Steinbach at Fairfield 2.00.
 For the Boston Orphanage: From Mr. Carl Westenfeld at Fort Wayne H1.00.
 For inner mission: From Rev. Schwan's congregation in Cleveland li>3.40. Mr. A. F. Gricse there 50 Cts. From the missionary treasury of the Toledo congregation 4.66. Pastor Schmidt's congregation in Indianapolis 2.23. Mr. I. Kiefer in Bremen 5.00. From the missionary treasury of the Seymour congregation 2.75. Mr. A. Steudler near Decatur 1.00. N. N. in Cincinnati 50 Cts.
 For the Toledo congregation: From Past. Jüngel's Gem. in Jonesvillr O12.55. Pastor Schmidt's Gem. in Indianapolis 11.21. Pastor Stock's Gem. near Fort Wayne 12.68. Past. SchummS Gem. in Wtlshire 8.00. Past. Stubnayy's Gem. at Fort Wayne 29.00. Past. HorstS Gem. near Dublin 3.10. Past. Seuel's Gem. at Indianapolis 11.27. Past. Diemer'S Gem. near Florida 2.14. Whose Gem. in Archbold 1.49. Past. Bethke'S Gem. at Arcadia 2.15. Past. Steinbach and his congregation in Fairfield 7.00.
 For sick pastors and teachers: From Past. JüngelS Gem. in Jonesville H3.15. Mr. Tobüren there 2.00. N. N. in Cincinnati 50 Cts. Women's Association in La Porte 5.00. Teacher Bollmann in Columbus 1.00. Mr. E. Schmittgen in Elyria 4.00. Felir 5.00. Past. Schmidts Gem. in Elyria 10.00. Mr. Trevert in Vincennes 5.00. N. N. in Pastor Zagels Gem. 5.00. Mr. Carl Westrnfld there 1.00. Past. Steinbach in Fairfield 10.00. Dr. Dümiling in Fort Wayne 2.00.
 For students in St. Louis: Children's Co-op. at Mr. Gundermann's in MarySVille -51.50. Past. Fischer's Gem. in Seymour 7.08. Member in Newburgh 5.00. Virgins' Association in Past. Stocks Gem., for Borth 44.50, for F. Schröder 8.00.
 For seminarians in Addison: member in Ncwburgh P5.00. For Jäbker: of Past. MeyerS Zion's congregation in Adams County 11.58; its Pauil congregation 4.69; women's club of these congregations 9.00.
 For the institution for the deaf and dumb: From the piggy bank of be. Anna Reimers in Vincennes -53.03. Past. Wichmanns Gem. in Farmers.Retreat 10.1X1. N. N. in Cincinnati 50 Cts. Women's Club in Vincennes 3.00. Mr. Carl Westenfeld 1.00.
 For the orphanage near St. Louis: Wedding coll. at Mr. Tanke's in Toledo -54.35. Past. Nützel's congregation in Columbus 3.51. Eduard, Hermann and Martin Piehl in Columbus 1.50. Christmas coll. at the children's church service in LaneSVille 4.00. Mr. E. Schmittgen in Elyria 2.00. Mr. Carl Westenfeld 1.00. N. N. in Past. Zschoche's Gem. 3.00.
 For the orphanage in Addison: E. D. in Cleveland H1.00. WeddingScoll. at Mr. Fleischmann's in Indianapolis 1.75. Mr. I. Kiefer in Bremen 5.00. Pust. Nützel's Gem. in Columbus 4.01. Mr. F. Lindemann there 1.00. Past. WichmannS Gem. in Farmers Retreat 10.00. Christmas coll. at children's gottteS services in Lanesville 4.00. Virgins' Club in Past. Stocks Gem. 8.42. Past. WeselohS school children in Eleveland 1.25. Wedding collecte at Mr. A. Heiße's in Arcadia 2.55. Mr. E. Schmittgen's in Elyria 2.00. Women's club in Vincennes 5.00. Mr. Carl Westenfeld 1.00.
 For the widows' and orphans' fund: From Past. Reichmann's comm. in Wapakonetta -516.44. Past. Reichmann 56 cts. Past. Jüngel's Gem. in Jonesville 13.05. Past. Lehner in New Haven 8.00. Past. Quclr in Toledo 2.00. Past. Zuckers Gem. in Defiance 11.50. Past. Zagels Gem. in MarySVille 5.00.
 Past. Schmidt in Liverpool 2.00. Whose congregation 12.00. Past. DiemerS Gem. in Archbold 1.67. Whose congregation a. d. Ridge 2 99. Whose congregation near Florida 1.06. Past. SchlesselmannGem. in Reynolds 7.34. Past. Böse's Gem. a. d. South Ridge 7.64. WeddingScoll. at Mr. Eh. Pöhler in Rev. Zigel's Gem. 15.27. N. N. by Rev. Brackbage 50 Cts. Mr. Carl Westenfeld 1.00. N N. in Past. Zschoche's Gem. 3.00. Because. Rev. Fritze'S Gem. in Adams County 4.28. Mrs. Chisel in Terre Haute 2.50.

Fort Wayne, Feb. 28, 1878. E. Grahl, Cassirer.

Revenue to the Illinois District's coffers:

For the synod treasury: From Past. Holtermann's congregation in Teutopolis for debt repayment 45.20. Past. Frederking's congregation in Lost Prairie 3.75. Past. Hartmann 2 00. whose Gem. in Woodworth to pay off debt 9.35. By Past. Heid in Peoria from his. Gem. desgl. 11.65. By teacher A. Dorn 2.00. By Past. M. Eirich from sr. Gem. in New Minden 32.00. By Past. Love'S Gem. in Wine Hill 11.00. By Eh. Hänsen from Past. Mennicke's Gem. in Rock Island 14.75. By Past. Mueller's Gem. in Ehester 5.15. By Past. Rohe of P. Reimers in SaunderS County, Nebr. to pay off debt 2.00. Desgl. by Past. Döderlein by H. Richter in Homewood 2.00. By Past. Pissel 2.00 and from Gem. in Richten 10.50. From Past. Riedel's Gem. in Bloomington 10.76, teacher Schliebe 2.00. Past. Bartling's Gem. in Chicago 3.34. teacher Miliyer 2.00. By Past. Wagner by Mrs. Kohtz in Chicago 2.00. By Past. HieberS Gem. at Matteson 5.65. Past. Uffenbeck's Gem. in Lern onr 6.82. - (summa 4145.92.)

For the building fund: From Past. H. Schmidt's church in Schaumburg 8.50.

For the inner mission: By Past. Döderlein by H. Richter in Homewood 1.00 and by Past. Wunder in Chicago by K. F. Wolf 2.50.

For the Gentile and Negro Mission: From Past. Frederking's congregation in Lost Prairie 4.50. From Chicago: by Past. L.

Lochner's Gem. 8.28, teacher Fischer 1.00, by Past. Engelbrecht from E. Ehrmann 25 Cts. Through Past. Döderlein from H. Richter in Homewood 1.00. By I. F. Sieving from Past. AchenbachGem. in Venedy 15.00. By Past. Schuricht in St. Paul by Fr. Zink and E. Bahde 25 Cts. each. By N. Kirchner in Eitzen, Minn, bequest ss. "erst. Bruders Jacob, 15.00. By Past. Gieseke by sr. Gcm. in Secor 9.00. By Past. Norden by H. Jlseman in Hinckley 1.00. - (summa 4'55.53.)

For the College Household in St. Louis" Communion Coll. of Past. Doederlein's comm. in Homewood 6.23.

For poor students in St. Louis: Through Past. Wagner in Chicago from the Women's Association 17.00. By Past. Döderlein by H. Richter in Homewood for Slebrandt 1.00. For Ch. Dreyer by Past. Wunder from the women in sr. Gem. 4.00 and by P. W. B. 2.00. - (Summa 424.00.)

For poor students inSpringfield: Bon der Gem. in Addison für F. Düver 18.00. Through Past. Succop of W. Redemann in Chicago for W. Steffen 5.00. - (Summa 423.00.)

For poor Catholics in Fort Wayne: Through Pastor Wunder in Chicago from the Young Men's Association 10.00, from the Young Women's Association 16.00 for L. Sckuvarzt. By Past. succop das. from W. Redemann for M. Große 5.00. By Past. Buszin in Meredosia by sr. Gem. 2.50 for F. Baumgart. By Past. Wunder in Chicago for Ph. Arndt from the Jungfrauen-Verein 3.00, from the women in sr. Gem. 4.00. - (Summa 440.50.)

For musical instruments: By Kassirer Eißfeldt 95 Cts.

For poor seminarians in Addison: By Past. Schuricht in St. Paul from the Frauchn-Verem 3.35. By Past. Succop in Chicago for E. Wacher of the JünglingS-Verein 10.00. By the Gem. in Addison for C. Appel 18.00. - By Past. Partenfeldcr in Bay City, Mich, Kmdtaufseoll. at S. Heumann for C. Volgt, 3.40. By Past. Engelbrecht in Chicago for I. Trapp from the Young Men's Association 11.00, from the Young Women's Association 4.00. By Past. Buszin from sr. Gem. in Meredosia for Ph. Baumgart 2.50. By Past. Mennicke in Rock Island for A. Nies 15.50. By Past. Liebe in Wine Hill from the Women's Association for E. Hornberger 6.00. - (Summa 473.75.)

For the Emigrant Mission in New York: Full Past. FrederkingS Gem. in Lost Prairie 1.75. By Past. Heid of Oak Hill 2.20. From the communion fund by Past. Strege in Dundee 5.00. From Past. Mueller's Gcni. in Ehester 6.35. By Past. Döderlein by H. Richter in Homewood 1.00. - (summa 416.30.)

For t h e E m i g r a n t - M i s s i o n inBaltimorer By Past. Steege in Dundee from the communion fund 4.00.

For the widow's fund: From Past. Eirichs Gem. in New Minden 11.00.

For poor and sick pastors and teachers: By Past. Döderlein by H. Richter in Homewood 1.00. By Past. Mennicke of the Eastern Iowa and Western Illinois Speciaiconference 10.00. By Past. Wunder in Chicago by K. F. Wolf 2.50 and by Mrs. C. Otto 5.00. By Past. Dorn in Pleasant Ridge by Bro. Rasche, Sr. 25.00. By Past. F. Lindemann in Champaign from sr. st. Joh.-Gem. 4.30. - (summa 447.80.)

For theDeaf and Dumb inNorris,Mich.: By Past. Lochner in Chicago by F. stenzcl and I. Hardis 50 cts. each.

For the orphanage beist. Louis: Through Past. Bergen, Hochzrikscollecte at F. Justmann in Prairie Town, 4.00.

Addison, Ill, March 6, 1878. H. Bartling, Cassirer.

For the orphanage in Addison

received since 27 October 1877:

From congregations 2c. in Illinois: From Chicago: By Past. H. Wunder by A. Ullrich -55.00, H. Dohla 50 Cts, Mrs. Warneke 2.00, Mrs. Wcißncr 25 Cts, F. R>r 2.00, C. L. Veruer 75 Cts, Mrs. Keller 2.00, H. schnitz 10.00, M. Bernhard 2.00; by Past. Wagner by Wittwe N. N. 5.00, Wittwe Aloih 50 Cts, H. Büß 2.00, by sr. Gem. 134.00, Mrs. He'vorn 5.00, Mrs. Kessel 2.00, Coll. at H. Bussau's child baptism 2.50; by I. N. Reichel, board money for Georg, Johann and Christine Groh, 48.00; by Past. Lange of the Frauchn-Verein in sr. Gem. 12.00,

by Mrs. Eckert 5.00; by Past. L. Lochner by W. Langfeldt 25 CtS., H. EhlerS 50 CtS.; by Past. Engrlbrcht, thank offering by I. Stubr, 1.00, by Saß 1.00; by Past. Suceop by Thiele and Dabelstein 1.42, Mrs. G. 2.00, Cath. Dankert 2.00; by Past. Lehman" by N. N. 50 CtS., Ehr. Zum Mallm 3.00; by Past. Bartling from sr. Gem. 3.75, by Peter Elausen, Ehr. Grawe, K. Acmriltz, H. Drüdiqam, Friederike Geriomke and E. Jüngling each 1.00. - By Past. Hartmann, Woodworth, by N. N. 5.00. - By Past. Dödcrlcin, Homrwood, by Phil. and Martha R. chtrr 2.00, H. Rathe'S family 4.00, H. Richter 1.00. - By Teacher Lotz, Peoria, Hochzeiscollecte by W. Waldo 2.55, by F. Lemke 2.25. - By Past. Reisinger, Danville, by sr. Grm. 12.10. - From the Grm. at Addison: by Ferd. Bartling 2.50, by L. Firne 30.67, by F. Kücken 1.00, by L. Balgemann 25.00, by D. Hahne 50 Ets., Mrs. Reinfeltdt 1.00, F. Mrsendrink 1.40, Mrs. W. Lresberg 2.00, and by H. Lührs 17.00. - By Past. Nöder, Arlington Heights, by sr. Gem. 20.00. - By Rev. Pissel from the Gem. in Richton 7.80. - By Past. Lunsing, Strasburg, a part of the Coll. on Thanksgiving Day 2.00. - Bon of the Gem. in York Centr By F. Mcier, Coll. at D. Meier's wedding, 9.00; by Past. Gotsch, Coll. at H. Hacker's wedding, 6.50; by H. Wiegmann from W. Galtermann 2.00, F. Finke 25 Ets., H. Rohrs 1.00. - By Past. Uffcnbeck by Mrs. Treimüller in Lockport 1.00. - By Past. Kleppisch, Troy, by H. Frese 1.00. - From Schaumburg Don H. Thieß 5.00 and by Past. H. Schmidt, Coll. at W. Schumacher's wedding, 15.20. - From Provisor By Past. Striker from A. Heidorn 9.50, Coll. bet A. Raihe'S wedding 4.50, from Mother Wesemann 2.00, N. R. 3.00, from Orphan's Box 6.46 and Coll. at H. Eirich's wedding 8.41. - Through Past. Ernst, Blue Island, Thanksgiving Ccll. sr. Gem. 10.00. - By Rev. M. Große, Hartem, by sr. Gem. 13.50 and half of the Coll. on Weihnachtsfeste 10.60, Coll. at H. Gold's wedding 1.65 and by H. Dücker 2.00. - By Past. Schuricht, St. Paul, by Father Boye 4.00. - By Teacher Brase, Crete, by F. Mummelthel 1.50. - By Past. Kowert, Pekin, by Mrs. E. Schaff" 1.30. - By Past. Franke, Dankopfr from Mrs. M. Muschler in Aurora, 3 M. - By Past. Mangelsdorf, Genese', coll. at celebration of D. Grufhahn's golden wedding, 3.08. - By Rev. Nachtigall, Waterloo, coll. at F. Böhne's wedding, 4.00. - By C- Tatgr in Joliet 10.00. - By Rev. Love, Wine Hill, from women's -club in sr. Gem. 8.00. - Lurch Past. Dörmann, Iorkville, Dankopfr by Mrs. Schäle 1.00 and by sr. Gem. 8.50. - By Past. Boblen, Summit, from the women in sr. Gem. 3.82. - By Past. Müller, Ehester, from Mrs. Pick 50 CtS. - By Past. Drögemüller, A ren z v i l l r, from sr. Gem. 5.00. - Through Past. Brügmänn from the Gem. in Wheaton 1.00. - Through H. Bremer from Past. RamelowS Gem. in Elk Grovr 15.00. - By F. Hinze in Rodenberg 10.00. - By Past. Sieving, Ottawa: ChristmasColl. sr. Gem. 6.00, from the Orphan's Box 6.64 and from Virg. F. Schoor 2.00. - Through Past. Rauscher", Daitvn, from sr. Grm. 10.00. - Through Past. Hieber by sr. Gem. at Matteson 6.55. - By Past. Traut- mann, Gower, by sr. Gem. 11.68. - By Past. Pohl, Palatine, by sr. Gem. 4.82. - By Past. Müller, Kankaker, by sr. Gem. 7.48. - By Past. Oetting, ElliottStown, ChristmasColl. sr. Gem. 2.50. - From the orphan box in the orphanage 6.72. - (Summa \$658.35.) -

From congregations 2c. outside Illinois: by Kassirer Eißfeldt in Milwaukee 29.22, Kaff. Simon in Mon- r o e 16.65, Kass. Grahl in Fort Wayne 5.93, Kaff. Birknrr in New I ork 3.50. - By Past. A. D. Krämer in Neuchatel, Kans. thank offering by Mrs. Wcstfahl, 1.00. - By Rev. Kilian in Theresa, Wis. 5.00. - By Rev. Traulmann in Adrian, Mich. by G. Wiestnger for Clara Gerlach, 4.00, and from the women's treasury, 6.00. - By Past. C. Franke in W a- verley, Iowa, coll. at Carl Rathe'S wedding, 5.16. - By N. Kirchner in Sitzen, Minn, bequest s. "first. Brother Jacob 15.00. - Through Past. G. Rosrnwinkel in Mishawka, J nd., from members of sr. Congregation 4.00. - By Rev. W. Hagedorn in Dotyville, Wis., a part of the harvest festival collec. in s. Congregations 5.00. - From Mrs. Weise in Sheboygan, W i S., 2.00. - From L. Weiss in FortDodgr, Iowa, 2.00. - From Fort Wayne, Ind. from H. Prange and Teacher Iahn 25 CtS. each, N. N. 2.00. - (Summa \$106.96.) -

By children (in the children's quitiiri) \$435.00. - By "Lehr" Koch in New Minden, Ill, by his pupils 5.10. - (Summa \$440.10.) Addison, Ill, Feb. 16, 1878. H. Bartling, Kassirer.

For the Lutheran orphanage "zum Kindlein JEs" near St. Louis:

Received since January 22: From the worthy St. George Nábver- ein, in DreiemigkeitS-Distr. at St. Louis, 13 pairs of boys' pants, 13 Pr. woolen "trumpfe, 4 Pr. pants for men in the asylum, 4 undershirts for the same, a parthie things sewn, to which the gentlemen Pensionschwarz gave the stuff. From Mrs. Nabe in the Dreicinigk.-Distr. in St. Louis 6 boys' shirts, 1 Pr. woolen stockings. From the valuable sewing club in the Treieinigk.-Listr. in St. Louis for Rudolph Lies 1 bust shirt, 1 Pr. woolen socks, and 2 shirts sewn; furthermore for the children "m orphanage 10 girls' underdresses, 5 Knabrn-Untrrhoskn. From H. M. through Past. Pfeiffer in Marvsville, Kans. collecte at Mr. Rathke's wedding \$4 00. Mrs. Döder in Bremen, St. Louis, \$2.00. Mr. H. Brinkmann in St. Louis \$5.00. Mrs. W. in Lowrll, Si. Louis, \$2.50. Coll. at the wedding of Mr. K. Koch, in Bond, St. Louis Co, Mo, \$10 90. by Mr. G. Hermann in Quincy, Ill, \$2.50. AuS the Trinity Distr. in "t. Louis: By Collectvr Schubarth \$2.00, by Collector Heinig \$3.25, from the children of Mr. Häckel, from their "parbüchsr, \$4.00. From the Kreuz-Distr. in S". Louis by Coll. R. Körner \$2.70, by Coll. Mießler \$4 00. from the JmmanuclS dlstr. in Lt. Louis by Coll. Güniher \$6.10. From Miss Chr. H. by Past. Böttcher in Mount Pulasky, JUs, \$5.00. from Mr. Moormann by Mr. Past. Wyneken in Ciucinatti, Ohio, \$5.00. Desgl. by Mr. C. GooS \$5.00. By Mrs. Caroline Jriukr at ZionS Distr. in Si. Louis, Dankopfer, \$5.00. Coll. in dcr Gern. deS Hur. Past. Brewer in Biemer County, Iowa, \$7.00. Coll. at the Kin. Christmas service in the church of the Rev. Th. Grüber at Sward, Nebr., 45.00. Don Mrs. H. Hörmann in Jmman. distr. in St. Lou "S, thank-offering for happy. Delivery, 43.00. Dom werthen Frauenverein in CöüinSville, Ill, through widowed Mrs. Past. Wüstemann 4 Pr. wollene S trüwpfe. From the werthen Frauenverein in St. Charles, Mo., 1 box, containing 3 girls' dresses, 1 woolen Untrr skirt, 5 aprons, 3 Pr. boys' boscn, 6 girls' shirts, 5 Pr. underpants, 3Pr. woolen socks, 8 towels, 5 sheets. From Mr. H. C. Harstick in St. Louis 425.00. From Mr. Past. M. Mariens in Port Hudson, Mo. 41.85. From the comm. of Mr. Past. Bock in Jefferson County, Mo., 42.00 and a parthie of Kleiver stuff. From the comm. of Mr. Past. Vogt in Dfsen, Mo., 43.00. From Mr. E. Dörschlrm in Ellisville, Mo., 4'3.00. To Mr. Teacher Burgdorf and some of his school children in Zions Distr. in St. Louis 4^0<>. Mr. Mich. Merz in Des PerrS, Mo. 50 CtS. By Mr. Past. Vetter in Osage Bluff, Colt Co, Mo, 41.55 along with 4 dresses, 1 pr. shoe and 1 sheet. From the Trinity Distr. in St. Louis r by Collector Brockmeyrr 45.70, by Coll. Hrinig 42.00. From Zions Distr. there by Coll. Göhmnn: by H. Beiderwieden 45.00, Mrs. N. N. 42.00, in the district collectit 411.80. By Mr. H. Metz sen in the Jmman.-Distr. the. 42.00. Mrs. L. Dette the., thank offering for happy delivery, 45.00. Mrs. Hein in Past. Kothe's Gem. near Litchfield, Ill, thanksgiving offering, 42.00. Mrs. Dina Jacobs in Lkawville, Ill, thanksgiving offering for happy delivery, 42.00. Delivery, 42.00^ To a woman in Mr. Past. Kollmorgens Gem. at Nash- viUe, Ill, 41.10. To Messrs. Udcll, Schmieding Co. in St. Louis, 1 pcerless Washwriuger. Bequest of Mrs. N. N. from the commun. of Mr. Past. Michels, Bocuf Creek, Mo., 45.00.

B e r i c h t i n g.

In my receipt in the "Lutheraner" of 15 Frbr. read page 31, line 3 from top: Collected at the wedding of Hrn. Kinkel 47.90. Line 13 from top, instead of "Tr. Rampe": W. Trampe. Page 32, line 12 instead of "G. Gvmrrer": L. Sommer. Line 47 from bottom, instead of "10 ounces": 10 pounds Tandy. Line 44 from bottom, instead of "Quidhorst": of Lindhorst Groceries in the amount of 420.00. Line 31 from bottom: Collectvr E. Willardt 47.25. line 20 from bottom belonged to the 413.00 from the werth women's club in the parish of Hrn. Past. Runkel in Aurora, Jnd, another box of clothes for the orphans.

St. Louis, March 9, 1878. I. M. Estel, Cassirer.

For the Preachers' and Teachers' - Widows' and Orphans' Fund (of the Illinois District). have been received

1. contributions:

By the pastors A. Neinke, I. Rauschert, C. F. Hartmann, F. Lußky, H. H. Suceop 45.00 each; A. Wagner, H. Engelbrecht, I. C. H. Martin, I. Zimmermann, D. Kothe, H. Schmidt, W. Vomhof 44.00 each; C. H. G. Schliepsiek, C. A. Traut-vann, G. A. Müller each 42.00; Th. Pissel 48.00; E. Hieher 47.00. Don the teachers Th. Lücke, C. W. F. Waschilewskv, I. Zäppel 42.00 each; L. H. Nagel, T. F. Militzer 44.00 each; G. H. Schuricht 44.60.

2. gifts:

From the congregation of Pastor Schieferdecker 47.65. From M. Oertwig by teacher Schuricht 40 Cts. From E. Witte (un. by Past. Dorn 41.00. From the congregation of the Past. Wehrs 410.00. From Mrs. Klipp by Past. Wehrs 45.00. From H. Richter by Past. Döderlein 41.00. From the congregation of Past. Pissel in Rich 49.38. From N. N. by Past. H. Ernst 43.00. By Past. Riedel, collected at Eidmann Fischer's wedding, 45.12. From Mrs. Friedr. Rasche, Sr. by Rev. Dorn 425.00. From Mrs. Beduhn through Rev. Wagner 42.00. Don W. K. through Rev. Wagner 30 CtS. Don Mrs. N. in Schaumburg by Pastor Schmidt 45.00. From the congregation of Pastor Vomhof 42.53. By Mr. Kassirer Bartling were delivered 468.17.

Chicago, Ill, March 7, 1878. H. Wunder, Kassirer.

For the preacher and teacher widow and orphan caste (western districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of February.

1. contributions:

From Pastors Hirschmann and Gräbner and from Teacher Höcker 44.00 each; from Past. Thurncr and Lehr. Mangold 42.00 each.

2. gifts:

Collecte of the congregation of the Rev. M. Stephan at Wa- vrrly, Iowa, 410.60. Also from the congregation of Mr. Rev. Bünger in St. Louis 42.84. From Mrs. Höcker, teacher, in the parish of Mr. Past. Link in St. Louis 1.00. Mrs. Henriette Himmstedt in the parish of Mr. Pastor Polack in Cape Girardeau, Mo., 5.00. Mrs. Marie Jastcrling there 5.00.

St. Louis, March 1, 1878.

Oscar E. Gotsch.

With heartfelt thanks to God and the dear donors, I certify to have received for our church building from the congregations of the following pastors:

I. F. Bily, Concordia, Mo., 410.00, H. Senne, Kans., 17.00, I. Daib, WiS., 3.75, Denninger, Mount Hope, Ists., 4.50, Mal- thiaS, Paola, Kans., 9.00, Stiegemeyer, Dubuque, Iowa, 4.00, B. Sievers, California, Mo, 4.00, I. Ansorge, Ky., 2.75, Wich- inann, Jnd., 8.65, F. Ottmann, Jlls., 5.30, H. Jäger, Jnd., 5.50, Brakhage, Jnd., 8.00, Karth, Kans., 5.00, Baumann, New Orleans, 13.00.

Lurch the men's Kassirer: Roschke 429.20 and 1.00, Meyer 23.75, Birkner 10.25, Simon 20.80, Meyer 37.67, Eißfeldt 7.04, Birkner 11.50.

Also, from the following gentlemen: H. Stünkel, Concordia, Mo., 45.00, H. Krenning, Benton Co., Mo., 8.70, H. Oertling, Law- renceburgh, Jnd., 1.00.

Topeka, Kans., March 1878. geo. Klein, Cassirer.

For poor pupils and students I received 450.00 through Mr. Pastor Schönberg, 411.25 from the Virgins' Association in my parish, and 435.10 from individual members of my parish; collected at Mr. R's wedding: 46.17. God's blessing to the dear donors!

Fort Wayne, Jnd, Feb. 26, 1878. W. S. Stubnatzy.

Received for the Lutheran HoS-ital in St. Louis with heartfelt thanks: By Mr. Willhardt from N. N. 41-00. By Mr. Past. Sapper from his parish 20.00 and 19.00. From the Women's Association in the same parish 10.00. From Emil Seidel 2.50. Mr. Weinhold in Wittenberg. Mo., 2 barrels of flour. From the sewing club in St. George, St. Louis, 23 towels and 1 doz. Head cold covers.

F. W. Schuricht, Kassirer.

With thanks, the undersigned received through Mr. Past. E. Mangelsdorf in Geneseo, Henry Co., Ill., from former Mr. Johann Wilhelm Rittinger, a former member of the congregation of the same, the sum of 4500.00, which the said Mr. Rittinger, who died on March 11, '77, has bequeathed to our synod in his will.

St. Louis, March 11, 1878. E. F. W. Meyer,
d. Z. Cassirer of AUGem. Synvdr of Missouri, Ohio a. St.

For poor students, the worthy women's association of the local Immanuel's community gave 1 dozen bust shirts to L. F. W. Walther. F. W. Walther.

Correction.

In the receipt of Mrs. Past. (Wittwe) Oestermeyer (in No. 3. of the "Luth." I. I.) one should read in relation to the collection sent to her by me instead of: "From the St. Thomas-Gem. 429.00": 49.20. I correct this at the request of Obengnantr. G. Grüber, Pastor.

Publications - Advertisements.

Colorirte Tauf- und Confirmation-Schrein, herausgegeben zum Besten des Waisenhauses in Addison von der Nord-Illinois Waisenhausschenschaft.

Per dozen 41.00 plus 5 Cts. for postage.

To be obtained from M. C. Barthel, Agent.

St. Louis, Mo.

Timothy. A gift for confirmed youth. Edited after Hiller and published by the Lutheran Synod of Missouri, Ohio, etc. As the time approaches when this year's catechumens will be confirmed in most of our congregations, we would like to call attention to the above delicious booklet. It is certainly only necessary to point out the rich, important content of this booklet, in order to enable father and mother, godparents and guardians and others to pass it on to their dear children. It is divided into five main sections. The first deals with Holy Baptism, Confirmation and Holy Communion; the second contains heartfelt exhortations to remain with Jesus, to diligence in Christianity, to preserve what one has; the third warns against worldly love, against the sins of youth, especially impurity, against the aversions of the world, against falling away from the recognized truth to Pabstism, against the seduction of sects, e.g. the Methodists, Unitarians and others. The fourth contains loving encouragements to seek grace again quickly after unfaithfulness, to persevere in prayer and Bible reading, to bear the "disgrace of Christ" willingly and to walk carefully; and finally the fifth contains a serious reawakening to be ready for eternity.

The booklet has already seen its 10th edition and has already brought many blessings. May God continue to bless it! - Price in printed form: 30 Cts. in splendid volume 50 Cts.

To such parents who want to give their children a prayer booklet in addition to the Bible or New Testament, the following are recommended:

The small treasure of prayers. Excerpt from the larger treasure of prayers. - Price posted: 30 Cts., in morocco with gilt edges \$1.00.

Johann Gerhard's Tägliche Uebung der Gottseligkeit. Translated from Latin. - Price: 20 Cts. G.

"She is firmly founded." Festgesang für Kirchweihung, componirt von C. Wonnberger. (For mixed choir.) Pilger Bookstore, Reading, Pa.

Commissioned by the editors, I take the liberty of commenting on the above composition by Mr. Wonnberger, which is his latest. It consists of three short choruses in C major, a soprano or tenor solo, also in C major, and a quartet or half-chorus in A-flat Dnr. Psalm words have been chosen for the text. The orchestration is good. The chorus is dignified, with pleasing melody and harmony, not too long and moderately difficult. In the last quarter of the tenth measure in the quartet, the alto would have been better left at 5, thus avoiding the somewhat large leap. However, if he were to keep it, the deleted one would be better. The word "*Allegro*" on the second page probably only got into the fifth line by mistake. In any case, it should be at the beginning of the fourth. An organ part is set as the introduction and prelude and for the accompaniment of the solo. It would be better if the choral parts, especially the quartet, had an obligatory, less full organ accompaniment. Nevertheless, the "Festgesang" is quite usable even in its present form. The price (per copy 25 Cts., per dozen 41-75) is, however, somewhat high. H. H.

Changed addresses:

Rsv. 6. orudor,

Deslie, V "n LVsrt Oo., Oluo.

Rov. Lmll't,

Olrrrsnov Oentrs, Lrio Oo., 8. 1.

Rsv. 3. 8. I'. LrrnninA, Alnseoutak, 8t. Olrrir 6c>., III. kov. 0. 8. Ilotie, Oor. 3rcz" 8tr. "L (^arr^nu /rvs.,

Detroit, öliett.

Volume 34.

The holy nightingale. *)

I know a beautiful tree, an oil tree is like on which a night-gall sings songs tenderly and

Gold, Ich, wie so gern ich sie doch seh', wenn

sie so stin = get in der Näh', die sie = he Nach = ti = gall.

I know a lovely little tree, An olive tree it is like gold, On which a nightingale sings a ditty tender and hold.
Oh, how I love to see her, When she sings so close by, The dear nightingale.

The branches of this little tree are always fresh and green And spread wonderfully to every region.

Twelve nests has this little tree, where that sweet little bird beats and sings sweetly.

An old spiritual song of the Lutheran Slovaks, communicated by Lic. theol. Johannes Borbis in the book "The Martyr Church of the Lutheran Slovaks". Printed in the "Concordia" of Mr. Pastor Meeske of January 1 of this year, this wondrous lovely little song may also find a place in the "Lutheran" as a testimony of the Slovakian Lutheran Church. D. R.

St. Louis, Mon., April 1, 1878.

No. 7.

And this fair nightingale,
Of which I sing to you,
Is Jesus Christ, Son of God, The Lord in His Kingdom,
His voice is so soft and gentle, -
It echoes in the circle of the earth
And touches the hearts very much.

I heard this voice once, when I was lost,
Then I came to this Oelbaum alone completely;
Here I heard the beautiful song that pierced my soul, and was so full of comfort.
But when my soul fell asleep from tiredness, it was suddenly gently awakened.
Of Song's Loveliness.
She listened to the voice very
And rejoiced, for she came here From God's dear Son.

How great is now my gain, Since I listen so finely!
Could I find anything more beautiful on this earth? - No!
Much blessing brings me the song, For him I would suffer all my life in this world.

From now on, the soul wants nothing, wants nothing from this world;
What she demands with eagerness for salvation, Is this what pleases her:
Always close to be the nightingale -
And to follow Jesus Christ everywhere in love.

With Nicodem at midnight
I leave my rest
And go to JEsu in the teaching
And listen diligently;
The nightingale has its wisdom, At midnight to God's praise To sing sweetheart fine.

Before the dawn greets me, I go away with Peter
To the little ship there by the great sea, And see, the Lord is there.
He gives us a strong hand And sets us on dry land; Where he is, danger weaves.

Even before the sun breaks out, I hurry to the grave;
Maybe the night'gall s singing there?
- That was Mary's meaning.
There the ointment gives its fragrance, And if I find him when he calls me, How my heart is gladdened!

Yes, with the Canaanite
I call only to Jesus
And seek him early, strong in faith, Fola him all day.
He alone is the refuge of comfort, He helps me up with his word, I never become a burden to him.

And when noon approaches, I'll follow the sinner
Well step by step to Jakobsbronn, My little bird flew there.
Here I find the good Lord, the Savior JEsuS, to whom so gladly Hears my soul z".

And then in the vesper hour
If I follow the thief far away, with him I will bow to the cross of my Lord.
What do I hear here, O JEsu mine!
Verily, ncch today I shall be In paradise with Thee? - —

And then when the sun bows, With Joseph away I will -
Oh, everything is so sad here, The little bird is deadly quiet.
I mourn bitterly and weep at the cold, heavy stone of my beloved Lord.
And when the evening rest approaches,

To Emmaus I go,
The air is sultry and oppressively hot, I feel so anxious and aching. - —
But I foresee my great fortune, That my Lord I myself behold On this journey mine.

When I then go to the hostel and seek my rest,
 So I beg the dear guest And bitterly stay you! - —
 Soon I'll hear the nightingale;
 She wakes me up with sweet sound On the last day for sure.

Oh, sing, sing, Bögelein!

And ruse me from here,

Wake my soul from sleep, that it may long for Thee!

O Jesus, my dear Lord, make me hear your voice.

In the last hour! - —

How a Jewish Rabbi Finds and Faithfully Confesses the Messiah.

Although the people of Israel, after having rejected their Messiah in unbelief, walk in blindness and hardened minds, and according to God's word no conversion of the whole people is to be expected before the last day, it pleases God to take a soul from this poor people now and then, to open its eyes so that it recognizes the Messiah, whom the people as such rejects and blasphemes. Many of the people who receive Christian baptism remain Jews in their hearts, and some soon fall back into their Jewish nature. But nevertheless, among those who accept Christianity, there are not a few who truly rejoice in the Messiah they have found and confess him to the end of their lives.

We would like to present such a wonderful example to our readers today.

Joshua Ben Abraham Herschel was the son of a wealthy jeweler Abraham Wiener, born in 1699 in Frankfurt an der Oder, who, according to him, came from a priestly lineage. He received his first lessons in the Old Testament and the Talmud (the book containing the Jewish traditions and interpretations of the Law) from his father. Already in his 7th year he could recite the Hebrew Psalms and the 5 books of Moses.

The description given of this city by a Jew coming from Jerusalem. Bar Jekutiel, gave of this city, aroused in the young Herschel the desire to see the same. With the consent of his mother - (his father had died when he was 10 years old) - he set out with Jekutiel on the journey. On the way he fell into the hands of a band of Tatar robbers, who maltreated him terribly and sold him into slavery. After he was finally ransomed by his fellow citizens in Smyrna after many sufferings, he returned to Europe and devoted himself to his studies, first at Brest in Cuba, then, after another journey to Jerusalem had been thwarted, at Cracow and Prague. Here he received the title of Morenu (Jewish teacher) and permission to give public lectures. However, he wanted to make further studies in the Kabbalah (Jewish secret doctrine) before assuming an office. On his travels, which he undertook for this reason, he also came to Halberstadt. Here he was attacked by a fever. After he recovered, he had the opportunity to settle a dispute that had broken out among the Jews. The complete settlement took place in the house of Hosjudnu Wallig in Sondershausen. At the latter's request he stayed for some time and lived in good peace, when a new misfortune struck him. On November 25, 1720

At night a gang of thieves entered Wallig's house while he was away. Five robbers stepped in front of Herschel's bed with sabers and pistols, blocked his mouth, held a stinking candle under his nose and hit him in the neck with a crowbar, so that he lost his senses. They tied his hands and feet, threw pieces of bed on him and robbed him of everything he had, including 30,000 thalers from Wallig. It was not until morning that the burglary was discovered, and the rushing guards pronounced him dead, just as the physicians had little hope for his life. However, Herschel was in a sad situation. Speech, sleep and appetite were lost. The bindfaden had cut into his hands and feet so deeply that he had to be removed piece by piece. He was brought to the Hans of the court apothecary Mertens, and under his care he was fairly restored within a quarter of a year.

This misfortune, which had befallen him in Sondershausen, was to lead him to his greatest happiness. He soon became acquainted with the Lutheran superintendent Dr. M. H. Reinhard, who was chosen by God to be the blessed instrument of his conversion.

A prince from the House of Schwarzburg had died. The court Jew Wallig had used the words "the high-souled prince" among others in reference to him. He was therefore accused of hypocrisy, since a Jew, according to his religion, would not beatify a Christian. Wallig was embarrassed and tried to help himself by referring to his rabbi (Herschel), from whom he had heard that one could not deny beatitude to all Christians, and that he would know how to give a more detailed explanation. Herschel then went with Wallig to Dr. Reinhard and showed him from a Jewish book he had brought with him how the "rabbis"

taught that pious Goyim (Gentiles - that is what the Jews call Christians), if they kept the seven commandments of Noah and did good to the Jews, would have a share in blessedness in the world to come. Superintendent Reinhard held up to him the noblest prophecies of Christ, but still had no hope that he would convert, since he made the usual Jewish excuses, albeit modest ones. A few weeks later he came to Dr. Reinhard again, wanting to discuss with him some difficulties he had found in explaining the 53rd chapter of the prophet Isaiah and which he could not solve according to his books. Dr. Reinhard explained to him that the words of the prophet could not be about anyone else but the Messiah, David's son; only a suffering, despised and rejected Messiah did not appeal to him at all. But Reinhard's discussion did not remain without impression. He did raise some doubts against it, but Reinhard could already notice that they were no longer as firm as before, for he was always inclined to dissolve them himself. From two Jewish writings he read some passages in which it is said that Jesus of Nazareth was born in Bethlehem and accepted this as a conviction that thereby the prophecy Mich. 5, 2 ("And you Bethlehem Ephrata" 2c.) was fulfilled. Of the 53rd chapter of Isaiah, he especially praised that it had given him much light, that the learned Jews had no reason to object to it, that they usually passed over it in their

Explanations. He acknowledged the prophecies of Isaiah about the birth of Christ, chapters 7 and 9, as strong testimonies. About the explanation of Gen. 49,10 ("The scepter of Judah shall not be taken away" 2c.), which he could not agree with yet, he promised to think further. He confessed that he had so far diligently read the New Testament (in the edition procured by Pastor Christian Müller in 1700 and printed with rabbinical-German letters), and that he found much in it that agreed with the Old Testament, especially with the prophets, and that he also found much of our Christ in the Talmud. He praised the Christians that even common people among them were grounded in their faith and could give an account of it, while this was not the case with his peers. When he saw the crucifix above Reinhard's table, he asked what it was. Reinhard answered him: An image and remembrance of JEsu crucified for us, but now seated at the right hand of the majesty of God. He seemed to be horrified by this, since he thought that we Lutherans worshiped the image, as he had seen the Romans do in Poland and other places. But when he heard that we "Lutheran Christians" had it only for the constant remembrance of what the Messiah had suffered and done for us, and for the reminder of our suffering, and that we worshiped the triune true God, he was satisfied. To this he attached further questions: Whether JEsus had been from the beginning of the world? He received the answer: According to His divinity, as the Son of God, from eternity. Whether the Son of God mentioned in Ps. 2, 7. and the one mentioned in the 12th verse are one and the same? Answer: The Son of God was born from eternity, who now governs the Israel of God with great power, protects it and makes its enemies feel his wrath. Who is the Song of Solomon about? Answer: He should look for the Messiah in it, whose model Solomon was, as can be seen from the 45th, 72nd and other Psalms. Concerning the 70 weeks of Daniel, to which Reinhard had drawn his attention at the eleventh meeting, he remarked that even some rabbis believed that they were already over. When he further asked how we proved the Trinity, and Dr. Reinhard gave him the sayings from the Old Testament, Herschel himself drew attention to the saying Isa. 6:3 ("Holy, holy, holy is God the LORD of hosts 2c.) and said that it gave him great conviction. He went on to talk about how often and shamefully his people had been deceived by false messiahs. He confessed that he now and then presented such things to the Jews, but that he was already regarded as a doubter, that he had many sleepless nights because he pondered, and that all sorts of things came to him that caused him to think seriously; the Psalms spoke quite clearly of Christ. For example, he cited the 117th Psalm; for he saw, he said, that God was praised among all nations, and Christ was honored among all peoples, and his kingdom was spread throughout the whole world. Finally, he explained that it pleases him that the Christians stick to the Ten Commandments alone, while the rabbis have bound them (the Jews) with innumerable statutes that no man can keep; for example, if he slaughters (butchers according to Jewish usage) and the knife only gets a slash, but he does not realize it, or if in doing so, he only misses a little vein 2c., then his soul must go into a black dog or a sow for fifty years 2c.; he has his highest displeasure with these fables, yes, they are all tasteless farces, what they teach about the future world.

Of course, Dr. Reinhard was very pleased about this pronouncement of the Jew, but he did not want to penetrate him any further, since he did not declare himself that he wanted to confess Christ publicly, and therefore only dismissed him with heartfelt admonitions and congratulations. Herschel, however, soon made the comment to friends that he would probably not remain among his people for much longer, that he found it very difficult to be deuded in the name of Christ.

On May 2, he came to Dr. Reinhard again and explained that he abhorred the Jewish superstition, that he had continued to think about the last conversation and had spent whole nights with it, that he was convinced that Jesus was the true Messiah, that he had felt a lot of sadness and struggle so far, that when he had to explain the Law and the Prophets in school, his heart was not in it, that he could not get the words out, that his conscience contradicted him. He therefore asked for further and thorough instruction in Christian doctrine. He was eager to quote sayings about Christ and the Holy Trinity from the Old Testament. And although he did not always get it right, Reinhard was pleased with his zeal and good will. Finally, he asked Dr. Reinhard to come to the school of the Jews on the coming day of Pentecost, because on this day he wanted to give his testimony and confession and go out from them in the name of Jesus Christ.

This is what Reinhard did. On 22. On May 22, he went there in the company of a distinguished friend, the court counselor Janus, and lectured the assembled Jews on how all their worship was in vain, displeasing to God and a sign of their present misery; for this and other major festivals had to be held at Jerusalem according to God's command; They were Abraham's descendants, and the promise of the fathers was theirs, but they also had to follow in the footsteps of the faithful Abraham and the fathers; the promises had been fulfilled, the temple and priesthood, which had only been an image of the Messiah, were now completely destroyed and lost.

The Jews present knew little or nothing to reply, they appealed to their scholars who could answer all this, and demanded that their rabbi (Herschel) should help them. But he began to speak of Melchiserek, who brought bread and wine to Abraham, Genesis 14, and explained this from the 110th Psalm of Christ; then he came to the 53rd chapter of Isaiah and showed that the suffering and death of Christ was described therein.

At last, when they began to talk in confusion, he cried out, "Messiah is born in Bethlehem; this is what the prophet Micah said. Jesus of Nazareth is the true Messiah; now I will seek him and serve him, of whom Moses, David and all the prophets prophesied.

Thus he departed from them. He fasted the same day, and the Jews also had to fast on their Pentecost day, because they were afraid to eat the meat he had slaughtered the day before.

A few weeks later, a strange occurrence took place. The Jews of the surrounding area invited Herschel to an interview in Dessau, explaining that they wanted to convince him of his erroneous opinions and set him straight. He accepted the invitation with pleasure.

On the appointed day, a crowd of Jews had appeared. Herschel went among them with the same joyfulness.

He had left the Jewish school in Sondershausen. He was accompanied by the Hofrath Janns, the secretary Hofmann, whom the prince had given him as companions, and the ministry of the city (Dessau). The Jewish teachers began to speak of the glory of their religion and reproached him with the curse that would infallibly befall those who left it. On the other hand, they assured Herschel that even if all the rabbis should pronounce this curse on him, he would not be frightened by it. When they came to the most important point, the coming of the Messiah, he showed them from their own writings that many rabbis had judged that the time of his coming must have passed, and cornered them in such a way that a general murmur arose and their embarrassment became apparent. Finally Herschel explained to them how he had come to his conviction, and that neither haste nor hope of earthly advantages had any part in his decision. The most respectable Jews took him aside, begged him not to leave them, and made him the greatest promises; whereas he testified to them with melancholy that if they could not produce better reasons against him, he would continue to follow his blessed conviction. Janus then took the floor and asked those present if they could bring anything wrong against Herschel. When all gave him the best testimony, he addressed Herschel himself and asked him if he still wanted to return? But he answered steadfastly that nothing could induce him to do so, and that his only wish was that all his brethren would also recognize their error and follow his example.

This is how this conversation ended. It caused a general movement among the Jews. Two accepted the Christian religion. Many, on whom the parley had made an impression, allowed themselves to be held back by force and promises.

Hereupon Herschel was thoroughly instructed in Christian doctrine by the preachers, especially by Dr. Reinhard. In view of the many efforts that Dr. Reinhard put into him, he became restless and wished to be able to show some gratitude. He therefore took his entire fortune, which consisted of several hundred thalers, in one day and laid it on the table as proof of his gratitude. Reinhard, of course, did not accept it. Herschel urged him to accept it and did not seem to become calm until he did. Reinhard, however, took it only to give it back to him in due time. Prince Guenther also took care of Herschel quite faithfully, provided for his upkeep and often talked with him to see what progress he was making and to encourage him.

The baptism, for which he implored because of many hard temptations and temptations that happened to him, was postponed for a while out of caution. To his great joy, it took place on the 2nd Christmas holiday (1722) in the presence of a large crowd of people. The preachers escorted Herschel to the church. As soon as the princes and counts arrived, they began with the "Kyrie" and then sang the hymn: "Christum wir sollen loben schon" 2c., read Ezekiel chap. 36 with summaries and applications of use, and recited the festive prayer and intercession for the person to be baptized. In the speech that Dr. Reinhard gave on Is. 60, 16, he also showed, among other things, how much good the new Jerusalem, which the apostles founded, would have enjoyed from converted Gentiles and godly rulers, as nurses and wet nurses,

how the Christians in Judea had immediately been supported by the Gentile Christians, how especially even now many good things had been done by high and low to those who enter the holy city, the church, from Judaism, and indeed especially in our Lutheran church, how princely grace had not only brought this foreigner descended from Israel to Christ as a witness of baptism, but had also taken on the task of caring for his spiritual and physical well-being. After he had expressed the conviction that the baptized had no temporal intentions in his conversion, since he had had more honor and advantage among his people, and also better prospects than could now be offered him by the Christians, and that he was only concerned with Christianity, he proceeded to the examination that was now to be conducted. This examination satisfied the numerous audience to the highest. After a prayer of thanksgiving, the candidate was led to the baptismal font by two preachers and the holy act was performed according to the liturgy, and the name Friedrich Albrecht August ("August") was given to him by his princely godparents. After singing the hymn "Lobt Gott, ihr Christen allzugleich" ("Praise God, all Christians at once") 2c. and Collecte and blessing, the baptized gave a short speech, based on the words of the 9th Psalm: "I thank the Lord with all my heart and recount all your wonders; I rejoice and am glad in you and praise your name, O Most High." The wish of Dr. Reinhard, which he adds to his description, that God would preserve this young Christian by his power to blessedness and that his faith would always be found righteous, - has come true. In the continuation of the Jöcher'schen Gelehrtenlexicon it is said that he was a rare example

of a well-disposed proselyte.

After he had completed his theological studies, most recently in Leipzig, he took on the position of collaborator at the Gymnasium in Gotha, where he also taught Hebrew to the candidates for the preaching ministry, an office he held for five years with almost no salary. Finally he received the position of a parish administrator in Eschenberge, and five years later the parish office there was completely transferred to him, which he held until the end, supported in his old age by a son. He enjoyed the love of his congregation, to whom he faithfully preached Christ crucified. The Jews persecuted him even later and once sent him a poisoned manuscript.

Of his writings we mention: Some treatises on the high priesthood of Christ, 1729. The defended version of Luther's German Bible, 1750. Accurate linking of the Old and New Testaments. Two speeches he delivered at the baptism of converted Jews, including a Jewish student.

Augusti died at a ripe old age on May 13, 1782.

(Submitted by Dr. Sihler.)

Of a rare haughtiness, ambition and competitive zeal.

If I were to speak here of a divine arrogance, ambition and competition, it would be fair to assume that many readers would be taken aback by this exclamation, indeed they would be shocked and horrified; for, they say, do we not so often hear from our pastors publicly or particularly what an abominable sin arrogance and ambition are before God? Have we not heard many times how arrogance and ambition are a sin before

Is ambition really an outrage against God, an encroachment on his sacred rights of majesty, and the devil's fortress work in man? Do we not see from our daily experience how the grievous pride and arrogance attaches itself to all that God has given, and thereby defiles and stains these gifts before God? For one is proud and arrogant of his money and goods, another of his office and dignity, a third of his knowledge and ability, a fourth of his daily well-being, a fifth of his strength or beauty of body, a sixth of his lineage and sex, a seventh of his respectable kinship and favor with men, an eighth on his memory, intellect or willpower, a ninth on his old age and long experience of life, a tenth - and this is indeed the most dangerous arrogance - on his virtues, supposed good works and civic righteousness, as if this were also righteousness before God, which he owes to reward with eternal blessedness. And is it not expressly and emphatically written in 1 Peter 5:4: "God resists the arrogant"?

In all this, my dear reader, you are quite right. And it is not hidden from you how God, the Lord of all lords, in the course of the centuries has already put his resistance into action as the righteous judge on this side. For we know from sacred history, for example, how he drowned the incurably stubborn Pharaoh in the Red Sea and how Herod Agrippa, struck by the angel of the Lord, was eaten alive by worms. Similarly, we read how God struck Nebuchadnezzar, who at first was extremely arrogant but nevertheless could be cured, with madness for seven years, but after this humiliation brought him back to his senses, even to the right knowledge and confession of the God of Israel, who was also his Lord and God. In the course of the history of the world, God has repeatedly proven the truthfulness of his word: "He casts down the mighty and raises up the lowly"; "He gives the kingdoms to whom he wills. And so the Lord also acts on a smaller scale than the righteous judge; for how many rich and powerful families have not perished in the course of time through arrogance and self-conceit, or fallen into disgrace, shame and contempt! Summa, it remains with his word: "I, the Lord, that is my name, and will not give my glory to another, nor my honor to idols." And before God it is quite the same whether this idol is a crude carving of one's own hands or the inward pride of reason and virtue, the finest self-righteousness and sanctimony of works, combined with hypocritical humility in the deepest depths of the heart; indeed, the healing from this idolatry of self-glorification makes, humanly speaking, much more trouble and work for the Holy Spirit and His work than that from that crude idolatry.

In arrogance, man actually wants to be like God, and he has certainly brought down the high and glorious angel of light, so that he has become a Satan and a devil. How should you therefore not hate and detest him, especially when he is stirring in your own heart? Nor can it be denied that he is the secret cause of many a suspicion, distrust, envy, jealousy, hatred, enmity, discord and struggle, not only between one and the other, but between entire states and peoples.

And in all this, you say, dear reader, is there a divine arrogance and ambition? Are these not, according to the judgment of scholars, contradictory sayings? Is there then a white horse or a black mold, a hot cold or a cold heat 2c.? To this I answer: let the scholars speak what they want, even if they are not wrong and *common sense* agrees with them. Nevertheless, I will prove to you that there is a divine arrogance and ambition; yes, what is even more, I further say that you must have it yourself if you want to be a spiritually healthy evangelical Christian, i.e. a Lutheran. I will force you to confess that you must have a humble pride or a haughty humility if you want to be saved otherwise.

First, I ask you, do you really believe with all your heart that God's Son became man for your sake, to redeem you from sin, death, the devil and hell? Do you really believe that God's Son became man for your sake, to redeem you from sin, death, the devil and hell, to earn you forgiveness of sins, life and salvation, to turn you from a slave of the devil into a free and blessed child of God? Or do you think that only for the sake of the sin-corrupted mass of the human race the Son of God became man for this purpose, but not for the sake of every single sinner? Now I have to ask you again: What does this mass consist of? Surely it is made up of individual sinners; if every single one of them were to say in a false opinion and false humility, as you think he should say, then God's Son would not have become man for any sinner in order to redeem him, and the whole redemption would be nothing. But you must conclude the other way round, that because He loved all as one and one as all, He became man for each individual in order to redeem him, and that therefore, you must conclude further, He did the same for you, if you

were the only sinner "on earth" and all your fellow men were righteous before God. But how now? If, for your sake, the eternal Son of the eternal Father, through whom he created and sustains heaven and earth, did not take on the nature of the angels to redeem the fallen, but your nature, yet without sin, to redeem you, and if you were also the most wicked evil-doer, that your sins were as red as blood, and you were still so deep in the jaws of the infernal wolf as the most lost sheep - do you not have great cause to have high courage or to be arrogant, to believe that the incarnate Son of God has condescended to you so deeply in order to redeem you?

And again, if at the same time you look at yourself and rightly recognize yourself from the law as the most noble of sinners, do you not have cause for the deepest humility? And again, if at the same time you look at yourself and rightly recognize yourself from the law as the most distinguished sinner, do you not have cause for the deepest humility? And is it wrong to say earlier that a humble pride or a haughty humility dwells in the very heart of the believer? For this humility without that haughtiness would be nothing but despair and despair; but that haughtiness without this humility would be vainness and presumption. And can you be blessed if this kind of apparent arrogance and this humility do not dwell together in your heart?

On the other hand, I ask you, the believer au Chri-

stum, where do you want to go when the law of God exposes the naughtiness and wickedness of your flesh to you more and more, brings it to light and makes the hitherto unrecognized sin painfully tangible and impressive to your conscience, and when you realize more and more that an unfathomable abyss of satanic wickedness naturally dwells in your heart, so that you cry out in painful lamentation with St. Paul, Rom. 7:24: "I wretched man, who will deliver me from the body of this dead man? I ask you further, where will you go when the devil, your accuser before God, shoots the fiery darts of spiritual temptations into your heart and tries to drive the divine law into your conscience with his demanding and cursing, so that in the heat of this temptation your good works and Christian virtues melt like wax and it seems to you, without being aware of any sin against the conscience, as if God had turned into a cruel man, turned his gracious face away from you in anger and closed his mercy to wrath? Behold, here is no other refuge than that thou, with godly pride and defiance of faith, oppose these terrors with the word of thy God: "If God be for us, who shall be against us? - be it sin, law, conscience, death, devil and hell - who did not spare even His own Son, but gave Him up for us all (that is, for me too); how should He not give us all things with Him? Who will accuse the elect of God? God is here who justifies. Who wants to condemn? Christ is here, who died, yes, rather, who was also raised from the dead, who is at the right hand of God and "represents us," i.e., who steadily makes His atonement for us and pleads for us.

This divine pride and pride of faith in God's word is also connected with holy ambition and competition. For what greater honor is there than to be God's child and heir? What does it help the most powerful prince on earth if he rules over millions of subjects with unlimited power, if he is not a subject of the Lord Christ, not a child and heir of God? Must not in and after his death his short temporal honor and glory change into eternal shame and disgrace? What harm, on the other hand, does it do your truly faithful Christian if he is still so oppressed by poverty, sickness and contempt and lies there like Lazarus at the rich man's door? Does not his short and temporal tribulation and cross change into eternal joy, delight and glory in and after his death?

But where are the believers in this time of a sick, emotional, work-oriented and work-sick Christianity, also unfortunately in the area of our dear Lutheran church, and even there, where God's word goes loud and pure in the swing - where are the believers, who, especially under many pressures and plagues, would be joyful and confident through God's word of the divine honor of their sonship in God in faith and would praise and thank the Lord from the bottom of their hearts also for the dear cross? Let us assume, for example, that ten Lutherans were seriously ill with cholera at the same time and were in danger of dying. Now each individual would be asked: Are you a saint, a child and heir of God, and do you rejoice with all your heart that you are passing through temporal death into eternal life? Would all ten of them, as if from one mouth, answer: Yes, by the grace of God. It is very much a question of whether, among these

ten even one would answer in this way. Most of them would say: "Oh, how could I be a saint, I now feel my sin more than usual and therefore I am still uncertain whether I am really already a child of God; and so I would rather get well than die, so that I may become more and more complete in good works, in the love of God and neighbor."

But whence this statement? Because they are not certain from and in God's word through faith in Christ, that although they are always sinners in themselves, and if they were as holy as Enoch and as old as Methuselah, they are righteous in Christ, children of God, his heirs and joint heirs with Christ, and share in such glory even at the gates of death.

But where in healthy evangelical Christians, that is, Lutherans who live in the Word of God and the same in them, this holy pride prevails, in which they also victoriously repel the feeling of God's wrath and the curse of the law with the Gospel and absolution, there is not lacking the holy competition in the works of brotherly and general love. There, no one wants to lag behind the other, even if no one, in the manner of earthly ambition, tries to outdo the other. In the hearts of the faithful, the Holy Spirit, through his word, enkindles more and more the grateful love for God, who first loved them in Christ; each one becomes more and more fervent in the spirit and in following Christ; and no one wants to lag behind the other in the serving, self-denying love that never and nowhere seeks its own.

And this holy competition is also strongly spurred on by the reward of grace promised out of God's abundant goodness; for although eternal life itself is a pure gift of grace to the faithful, for Christ's sake alone, without the help of works, the Lord wants to reward in the kingdom of glory with a special reward of grace, a special level of glory, according to the works of faith and the labor of love and patience under the cross. That this is so is clear from the Scriptures, for 2 Corinthians 9:5 says: "He who sows sparingly will also reap sparingly; and he who sows in blessing (i.e. does abundant good works out of and in faith) will also reap in blessing" (i.e. receive a more abundant reward of grace). Likewise, St. Paul gives 1 Cor. 3, 8 to understand that "each one (here said by the teachers of the church) will receive his (grace) reward according to his work. And since he himself labored more, also endured more for the sake of Christ according to 2 Cor. 11, than the other apostles, it is reasonable to assume that in the special glory, which according to Christ's word Matt. 19, 25. the apostles would have before others, St. Paul would shine in a special glory after the resurrection. This difference in general, with respect to all believers, is also indicated in 1 Cor. 15:41, 42; for therein it is said that just as in the earthly sky one star outshines the other in clarity and brilliance, so also "after the resurrection, in the invisible heaven, in the kingdom of glory, one believer and then perfected saint will shine more gloriously than the other.

A Christian boasts of what all others are ashamed of, namely the cross, and that "he suffers much. That is quite an art to boast about.

Luther.

"The quill must remain empress."

(Luther XX, 2667.)

To the ecclesiastical chronicle.

I. America.

How the Romans fast. It has long been known that the fasting of the Roman Church is not really fasting. This is also shown by the episcopal fasting ordinances, which the Roman newspapers publish at the beginning of Lent. Also the local "Herald of Faith" communicated the same, and in No. 20. it brings at the same time with an episcopal fasting letter an announcement, in which someone indicates that he "will make it his special task during Lent" to have "fresh sea fish, brook trout and other delicacies, as well as sea crabs, *shrimps*, every day .

In Mexico, a non-Catholic was recently burned in his house for saying Jesus instead of Mary; another was threatened with death if he did not say the noon prayer to the Blessed Virgin. Another was threatened with death if he did not say the noon prayer to the Blessed Virgin.

Albrecht People. In the last but one issue of the *Lutheran Messenger* we published a story that happened within the Evangelical Community. We used the term; "The Secte of the Albrecht People or the Evangelical Fellowship." The "Christian Messenger" is not at all pleased with that. He probably says: "We are not ashamed of the name Albrechtsleute"; but basically he seems to be ashamed. He holds up to us the state laws, including those of Missouri, according to which every religious cooperative is to give a certain name in its Incorporation letter, and "by this name so adopted" is to be "forever known and thus called." Thus he wants to say that we have transgressed the state laws because we have named the "Evangelical Community" with the name taken from its founder Albrecht, which is also frequently used by the people. He therefore counts us among those who are always learning, but do not come to the right knowledge, because we do not yet know or "out of pure malice, envy and godlessness do not want to know" how one has to "behave" towards other church bodies according to the civil law. Of course, only an "Albrecht brother" can understand this logic.

G.

An unbeliever boasts in an open letter that he has built two acres of "Sunday grain" and intends to buy unbelieving scriptures from the proceeds. Among other things, he writes: "All the work that has been done on it has been done on Sunday and will bring me some seventy bushels on the field. So I cannot see other than that the nature or the providence has seen with pleasure from weine Sunday work, how much also the priests or the Bible say of it that Sunday work brings no luck. My grain says something quite different." In response to this blasphemous speech, the editor of an agricultural newspaper replied: "If the writer of this stale nonsense had read the Bible half as much as the writings of the enemy, he would have known that the great governor of the universe does not always settle his accounts with mankind in the month of October," i.e. not only around the tent of the autumn harvest such blasphemers haunt and punish.

G.

Benjamin Franklin's Life. A biography of this not insignificant man in the history of our country, written by himself, has been published by Mr. Jg. Köhler in Philadelphia. He also sent a copy to the editor. Since the "Lutheraner" is a purely religious publication, we can only speak about this book as far as it touches on religion. If we allow the book its value in other respects, if we allow that one can get to know this man and his time from it, then we cannot avoid declaring that, as far as religion is concerned, it can easily mislead those who have untrained senses. Franklin may have been an important practical head, he was not a Christian. He writes, for example: "I had been conscientiously and devoutly brought up as a Presbyterian, and although some dogmas of that sect . . . seemed to me incomprehensible and others doubtful, and I frequently stayed away from the public meetings of the sect because Sunday was the day of my studies, yet I was never without some religious principles." (P. 122.) But these principles can be subscribed to by every Gentile, Jew, and Turk. He continues: "I never doubted, for example, the existence of God, never doubted that he had created the world and was guiding it by his providence; that the most fitting service of God was to do good to men; that our souls are immortal, and that every crime has its punishment and virtue its reward, either here or hereafter. (p. 122. 123.) He knew the Lord Jesus as Savior. He wanted to be his own Savior. He writes: "About this time I made the bold and serious resolution to strive for moral perfection. I wished to be able to live without making any mistake at any time. I wished to overcome everything that either natural inclination, habit, or society could lead me to do." (p. 125.) In regard to humility, he had laid down the following rule: "Imitate Jesus and Socrates." (p. 128.) Is this not appalling, that he places our Lord Jesus next to a blind pagan as a model of humility? Such harmful things occur many times. One must not be blinded by the talk of virtue. Our judgment may seem harsh to some people. But we cannot do otherwise according to God's word. We cannot do anything against the truth. We cannot do it like the sect papers, which recommend all kinds of things, but nothing truly biblical. Therefore, it is extremely unconscionable, even disgraceful, when the editor of the republican "Sendbote" in the issue of 2 Jan. says about the book: "A better guide to diligence, to perseverance in doing good, to thrift and honesty, yes, to all virtues that should adorn a citizen, and which are now often missed in our republic, cannot be given to the hands of the youth .

II. foreign countries.

Saxon Regional Church. The Pilgrim from Saxony of 17. The Pilgrim from Saxony of February 17 and the Saxon Church and School Gazette of February 21 of the same month report the following: "In a congregation of the Saxon regional church in the upper Ore Mountains, a man was elected to the church council at the end of 1677, whom not only the pastor, but also the rest of the church council had to reject as incompetent, because he had kept away from church and sacrament in an abusive manner, and was even openly accused of having publicly mocked the Virgin Mary in a mean manner in the tavern and of having blasphemed Christ. Since he did not want to be rejected, the sack came before the church inspection. Questioned by the secular inspector, he stated among other things: He believes in a world creation, but not in a personal God; 'he will go to communion when he feels the need for it' 2c. Thereupon the secular Coinspector explained, as regrettable as it was, from a purely legal point of view the man could not be rejected. The Superintendent,

however, reported to the Consistory, emphatically pointing out the danger of arousal among the better members of the congregation, the impossibility that a confessed denier of God could redeem the promise to work for the good of the church, and the dire consequences of such a case. And the Consistory - gives the instruction to admit that person as a member of the church council; for the fact that one has not yet "penetrated to the full clarity of Christian knowledge" cannot justify rejecting him! Whether the pastor in question will stoop to rejecting against his better knowledge and conscience the man in question?

We do not know how to make a constant denier of God and a scoffer of Christ in the house of God the head of a Christian congregation. The pilgrim concludes his report with the sigh, "God have mercy on our poor church!" The editor of the Kirchen und Schulblatt confesses that his "hand almost trembles as he writes this ecclesiastical news," and calls the matter a "distressing incident, which is likely to deprive hearts of all hope of improvement in the national church." He concludes with the prayer: "O God, do not completely abandon our poor national church, O Lord, give strength to many a revered man in the consistory, to the men who have often promised with holy words to preserve the rights of our church, so that, when the church comes to consultation once again, it will do everything in its power" to correct this first decision. JEsu, have mercy on our church!" - May such incidents, which are the natural fruits of the tree of a national church such as the Saxon one, open the eyes of all those who are still Lutheran-minded in their hearts in the national church and make them realize that they cannot profess such a church with a clear conscience and that they cannot continue to serve it. W. [Walther]

Pastor Th. Harms in Hermannsburg writes in the January number of his missionary bulletin: "The reason for my suspension and the definitive removal from office is my persistent refusal to use the new marriage form. I am not being removed because I have not recognized the legal validity of civil marriage for the state, but because I have refused and still refuse to recognize the validity of civil marriage also for the church, as required by the new marriage form. I still maintain and will maintain to the end of my life that the church is responsible for the real marriage, i.e. the marriage of the bride and groom in the name of the Triune God, so that the bride and groom become husband and wife through the church marriage, so that in every case the Christians, when they have left the registry office and the marriage is validly concluded there, are still bride and groom and only become real husband and wife through the church marriage and thus may live together as husband and wife. Since the new marriage form now accepts the civil marriage as legally valid for the church as well, and thus regards and treats the marrying persons as spouses, I cannot use it according to my conscience and want to and must remain with Luther's way of marriage, because the same is clear and unambiguous, is also in our symbols and thus has been held in high esteem by the church up to now, and has also been in use in all Lutheran countries, so I am suspended from the preaching ministry in the Hanoverian regional church and have to expect my final dismissal." - These are indeed most deplorable declarations. According to them, Harms wants to recognize "the legal validity of civil marriage for the state", but only those as "real spouses" who are married by a pastor. But how will he prove this from God's Word? God's Word teaches the exact opposite, in that it even recognizes marriages among the Gentiles. Also the appeal to Luther's marriage booklet is wrong. For although it is found in some editions of the Book of Concord, it is not a part of it. No one would be more zealous against it if someone wanted to pass off Luther's wedding order as a part of the unalterable confession of a Lutheran than Luther himself. Therefore, as much as we rejoice that Harms has left the regional church Babel, this rejoicing is also dampened by the fact that he left, not for the sake of pure doctrine, but for the sake of false doctrine. May God let the worthy man soon recognize his dangerous error, which leads to great distress of conscience! W. [Walther]

"JEsus accepts sinners."

In the summer of 1869, a Jewish doctor in Kiskinev in southern Russia treated a poor Lutheran widow. Her suffering was severe, but the patience and calmness with which she bore it inspired the doctor's highest admiration. When she was visibly getting worse, she asked one day: "Doctor, how long will it be before things change for the better? The doctor told her that perhaps only a few more hours her spirits would remain with her. At this, her features transfigured, as if she were going to a wedding. The doctor was astonished. But she said: "Doctor, you have been so kind to me, I would like to leave you a small token of my gratitude; you are a Jew, but you are also a poor sinner, you cannot be blessed without the Savior of sinners, o, look for him, look for him here in this book". With these words she handed him her Bible. The doctor carried the book home and put it aside. The next morning, as he was about to go to the woman on his way to work, he stopped under the door and the dying woman's daughter sang: "I, the afflicted, come here and confess my sins; let me, my Savior, find grace and forgiveness in You, that this word may comfort me: JEsus accepts sinners."

The words of the child deeply touched the heart of the Jewish doctor, the scales fell from his eyes and he had to say to himself: "You are also a poor sinner, only the Savior of sinners can save your soul". Two months later the old man was also dying - in the middle of the night he called the pastor to baptize him. When the pastor heard his experiences with the dying woman, he granted him baptism, deeply moved. The following day he fell asleep in peace. His last words were:

"JEsuS accepts sinners, Me also he has accepted, And opened heaven, That I may come to him blessed, And die in comfort: JEsuS accepts sinners." sJmmanuelZ

Anecdote.

The old priest Flattich once sat at the duke's table in Stuttgart in the castle. Since he looked like a peasant, the man sitting next to him, a general, thought he could rub up against the priest and said: "Father, you are a learned gentleman and know how to give me information. Do you know something quite certain about how it will be with man after death? No priest has been able to give me information about this until now; you would be the first to know something.

"Freilich, freilich," said old Flattich to Excellency, who sat beside him, "I know something quite certain."

"Yes, but it must be quite certain," said the general. "Certainly, certainly, it is quite certain," replied Flattich. "Well, say it then."

Then the pastor looked at his"" Then he said, "Do you think, Your Excellency, that when you are dead, you will still be a general in the other world?"

"Ha, no, that understands, that stops," said the Excellency.

"Well," said Flattich, "then you know something quite certain about the state after your Tobe; now reflect what you will be then, when you are no longer a general."

The general started coughing and wiped his mouth several times. The duke, however, had listened very quietly to the conversation and then said to the general: "Didn't I tell you not to start anything with the priest, because you are too short? (Freimd.)

This year's meeting of our Synod of Delegates.

Since certain circumstances have made it necessary to change the date set for the opening of this year's sessions of our Synod of Delegates to the first Wednesday in October of this year, and since the Wednesday before the Sunday of Cantate has been appointed for the same, we hereby issue an invitation to all members of our Synod of Delegates to attend on the aforementioned day, namely

on May 15 of this year in St. Louis,

in the state of Missouri, to gather.

The following three decisions taken by the first Synod of Delegates assembled in 1874 are recalled:

1. "In the event that certain persons are elected from one or two congregations by the congregational delegates and voting pastors assembled at district synods, with respect to whom it later transpires that they are prevented from representing the congregations concerned at the delegate synod, such congregation from among whom the delegate, or his substitute, or both, have been elected, shall be permitted to hold a new election, provided, however, that all the congregations which elected the first persons shall also expressly confirm the new election held by such congregation." See Report, p. 60.

2) "Dismissal of delegates before the end of the Synod shall henceforth no longer be granted on the basis of official or other duties promised before departure. Those who come to the General (Delegate) Synod must know that they must stay as long as the meetings last and that they must therefore prepare themselves for ten days (cf. Synodal Manual, p. 17, 8 8.)". S. Report, p. 81.

3. "Municipalities which have been appointed (by the representatives of a constituency) to elect delegates from among themselves shall not disregard the fact that the delegates elected by them must in all cases be accompanied by a credential." S. Report, p. 5.

It is further hereby memorialized as follows:

All officials and committees appointed by the General Synod (supervisory authorities, board of directors, etc.), which are obliged to report to it, should send their report to the General Presidium, if at all possible, at least two weeks before the meeting of the Synod of Delegates.

(2) Although the General Synod has not yet expressly made the provision that every preacher of its federation shall also send in his parochial report to the Delegate Synod, yet, as the District Synods do not meet in the year of the sessions of the Delegate Synod, each of our preachers is hereby urged to send in his parochial report for the year 1877 to the Secretary of the Delegate Synod, Rev. Aug. Rohrlack, Reedsburg, Sauk Co, Wis. as soon as possible, not later than Easter week, to send it in (if only by postcard), or yet, if the preacher is required to appear at the Synod of Delegates, to deliver it to the said Mr. Secretary without delay after his arrival at the place of meeting.

(3) In addition to the matters to be regularly discussed at the Synod of Delegates (reports, matters of external, internal and emigrant missions, election of officials, etc.), the dele

The members of the General Assembly shall in particular deliberate on the following matters:

- a. Replacement of the vacant English theology professorship at Concordia Seminary;
- b. Establishment of a second professorship for systematic and exegetical theology in the same institution;
- c. Proposals of the Synodal Conference concerning the relationship of the Synods forming this body to each other, namely concerning territorial delimitation (or merger) and joint seminaries for the training of preachers and school teachers.

4. all those who are entitled to submit any matter to the Synod of Delegates and intend to do so, be they district synods, or congregations, or preachers of our Synodal Union, or individual members within the congregations of the same, are requested to send such submissions to the undersigned without delay wherever possible.

But let the Lord our God be kind to us and promote the work of our hands with us, yes, let him promote the work of our hands. Therefore, let every one who loves Zion call upon God fervently in the name of our Lord Jesus Christ. Amen.

C. F. W. Walther,

d. Z. Praeses of the German Lutheran Synod. Synod of Missouri, Ohio u. a. St.

St. Louis, Mo, Feb. 23, 1878.

Postscript.

Subsequently, all synodal congregations and their pastors are reminded that they must send in their declaration as to whether or not they consent to the change proposed by the Synod of Delegates assembled in 1874 in the manner in which teachers are to be elected in the synodal institutions. Those congregations which fail to send in their declaration shall be deemed to have given their consent. The last date until which written statements may be accepted shall be the first day of the session of this year's Synodal Assembly. The wording of the proposed amendment can be found in the 16th Synodal Report of the General Synod of 1874, p. 59 f., as well as in the "Supplements to the Synodal Manual, p. 4 f.".

The undersigned.

Concordia Academy and St. Louis High School for Daughters, Mo.

This is not a new institution, but the Höhere Bürgerschule already founded in 1867, which in the future, however, will bear the name given in the title, by decision of the Society, which has made it its task to support and maintain this institution. The purpose of the school is to offer its students the opportunity to acquire a general education based on Christianity and to prepare them for any profession in life.

Instruction in the academy includes the following subjects: religion, English, German, arithmetic, algebra, geometry, geography, world history, natural history, physics, bookkeeping, writing, drawing, Latin. - In the teaching of English, geography, arithmetic, algebra, geometry, physics, and accounting, the language of instruction is English; in the other subjects, it is German. - Latin has been excluded from the subjects primarily for those boys who later wish to enter a Latin school, a Gymnasium; other pupils may therefore be exempted from this instruction if their parents so desire.

The subjects in which the girls receive instruction in the Höhere Töchter Schule are as follows: Religion, English, German, Geography, World History, Arithmetic, Writing, Drawing and Female Handicrafts.

The moral conduct of the pupils is carefully supervised and, above all, care is taken to awaken, maintain and strengthen in them a serious Christian spirit.

The school fees for boys amount to \$40.00 and for girls \$24.00 per year, and are to be paid annually or quarterly in advance. - For those parents who find it too difficult to pay the full tuition for their children, the Directorate will grant a reduction.

Foreign students can get board and lodging in Christian families for about \$14.00 per month.

The next regular intake of new sophomores will be held, God willing, on April 24. Applications should be sent to

A. C. Burgdorf, Director.

1921 SouM 9th 8tr., 8d. Douis, No.

Warning.

By unanimous decision of the congregation in Peru, Ind., the board of the same has asked the editorial staff of the "Lutheran" to make known that Pastor C. A. Germann is being bad-mouthed from certain quarters, and that he hereby warns everyone to believe these bad-mouthings, as they are nothing but groundless slander.

Announcement.

All those who intend to attend the meetings of the 2nd Synod of Delegates, which will convene here on May 15 of this year, both the delegates, substitutes, and all guests, are requested to notify the undersigned of their names and exact addresses immediately, but no later than April 25, so that they can be notified of their quarters by postcard. Those who fail to report this will have to provide for themselves, or will have to make do with a very remote apartment.

At the station, the arrivals will be directed to their lodging according to their postcard, which they should not fail to bring.

The meetings are held in the school hall of Trinity Parish at Lnri-v Lti-sst. E. A. Brauer,

1811 Fulton St., St. Louis, Mo.

P.S.. The Lodging Committee has contacted the administrators of the St. Louis railroads to obtain reduced fares and hopes to announce the success of its efforts in this regard in the April 15 Lutheran.

This year's meeting of the Evangelical Lutheran Synod of Illinois and Other States.

Certain circumstances have made it necessary to change the time of our meeting this year. The Synod will not meet on June 13, as it was scheduled to do, but rather

Wednesday May 8-12 this year in MaScoutah, St. Clair To., Illinois.

G. Mochel, Secretary.

Inaugurations.

By order of the Most Reverend Presidium of the Illi'nois DistrictS of our Synod, Rev. Th. Pissel was installed by the undersigned in his new congregation near Bath on Sunday Quinquagesimä. A. D. Greif.

Address r Rsv. Mr. Disssl,
knilr, Llnson Oo., Ill.

By order of the Reverend Presidency, Rev. E. Mahlbcrg, formerly a member of the venerable Ohio Synod, was installed in his new congregation by the undersigned on Sunday Reminiscere. F. R. Tramm.

Address: R. Älrklder^,

DureoII 8t, "täon, Xnox Oo., Inä.

Church consecration.

On the 25th Sunday after Trinity, 1877, the Lutheran Sl. Paul congregation at Bell Creek, Washington Eo., Nebr. dedicated their newly built church to the service of the Triune God. Pastors E. I. Frcse and I. Strafen preached. The undersigned said the consecration. I. Hilgendorf.

Conferenz displays.

The Springfield Conference will meet from 9 a.m. April 23 to 5 p.m. April 25 at the Concordia College at Springfield, Ill.

A. D. Griffin.

Cincinnati Pastoral - and Lehrerconfren", s. G. w., from the 25th to the 29th of April in the parish dcs Hrn. Past. P. Seuel in Indianapolis, Ind.

Teachers have to start their negotiations already on the 24th.

Registration with the Dastor looi is requested.

C. Kretzmann.

The Winnebago Lebrerconference will meet, s. G. w., April 15, this year, at the school of Mr. Teacher Meier at Osbkosh, Wisconsin. W. Engelbert.

The First District of the Minnesota Mixed Pastoral Conference will meet, s. G. w., April 30-May 2, at the home of the undersigned.

Pick up in Benton on Monday evening.

Th. Krumsieg.

Buffalo Conference held May 14-16 in Town Ellicottville, CattarauguS Eo., N. I., atH. Kanold.

Income into the coffers of the Western District:

To the synodical treasury: from Rev. Brammer at Lowden, Iowa, -2.00. Rev. Reinhardt's congregation at Robin, Benton County, Iowa, -10.00. Collecte drr Gem. Rev. LauterbachS at Jobneburg, Somerset Co, Pa, -3.15. From George Merkel same -2.00. Rev. Richter in ElliSville, Mo., -2.M. From Cross parish Past Brohms in St. Louis, Mo., -13.60. Collecte of parish Past. JohanningS in Fairly, Platte Co, Mo, -7.00. From Past. Horn's Gem. in Derter, Iowa, -3.00. From Past. Wille's Grm. in BrownSville, Mo., -10.75. from Teacher B'öcher in Concordia, Mo., -2.00. from Joh. Frerking same. -1.00. From Past Biltz's Gem. ibid. -15.60. From Rev. Lenk's Gem. in St. Louis, Mo., -20.00. From TrinityS- District in St. Louis -12 60. From the Gem. at Fort Chariton, Mo" by I. Rohwrr -3 30. From the Gem. at Lake Creek, Benton Co, Mo" -6 45. From Rev. Reifinger at Danville, Ill, -2.00. By Past. Citizen at Williamsport, Nebr., -2.25. From N. N. by Past. Sweet in High Hill, Ter, -5.00. By Director Burgdorf in St. Louis -2.00. By drr JohannisS parish dr Past. Frese's in Dodge County, Nebr, -1.60. From Rev. E. I. Frese same -1.00.

For inner mission: Don Rev. Biedermann's Gem. in FriedenSau, Nebr., -4.60. Rev. Bartels' congreg. in MinerStown, Mon., -3.00. By D. Ott in Fremont, Nebr., -2.25.

To the Synodal Mission Fund: From Past. Biedermann's congregation in Meridian -1.90. From Past. Biedermann's congregation in FriedenSau, Nebr. -1.60. From Past. BergtS Gem. in Paitzdorf, Perry Co, Mo" -6.40. From the branch parish of Past. BergtS in Perry Connty, Mo., -3.60.

ForNegermission: from two members of the congregation of Past. Brammers in Lowden, Iowa, 75 CtS. From the venerable Synod of Wisconsin by Past. Adelberg -100.00. From Rev. Buchholz in Neading, O., -3.00. Don Past. BcckS Gem. in Jef- ferson County, Mo., -1.00. By Past. Bartels' Grm. in MinerStown, Mo., -3.00. Collecte of Pastor Stallmann's congregation in Dresden, Kgr. Saxony, -9.40. Collecte collected at W. Mueller's wedding by Past. Studt in Luzerne, Iowa, -3.00.

For the back: From F. W. Robbcr in Reed City, Mich. at -3.25.

For poor sick pastors: From Pastor Biedermann in Hebcon, Thayer Co, Nebr, -1.00. Collecte of congregation Past. Hochstetters in Frohna, Perry Co., Mo., -15.00. from Rev. Rupprecht in Norfolk, Nebr., -2.00. from teacher Reifer" in New Mellr, Mo., -2.00. don Past. BrckS Grm. in Jcfferson County, Mon, -1.00. By Past. Srip in Algona, Iowa, -2.00. Coll. of the comm. pastor Bürgers in Williamsport, Nebr, -4.00. of Past. I. F. -13.00. From Past. Grupe's congregation at Eisleben, Scott Co, Mo, -9.30. From Conr. Mueller at Collinsville, Ill, -1.00. By H. Tiarks at Monticello, Iowa,-1.00. From H. A. by Past. Brohm in St. Louis -1.00. From an unnamed person by Dr. C. F. W. Walther in St. Louis -50.M. From Rev. KaSpar in GiddtngS, TeraS, -5.00. G. Fennig in New Lorydon, Jnd, 65 Cts. From some members of the congreg. pastor Böttchers in Mount Pulasky, Ill, -5.00. From Mrs. Liesemeier by Past. Mueller in Osage County, Mo., -3.00. From D. Harms by Past. Nething in Benton County, Mo., -1.00.

St. Louis, March 20, 1878.

E d. Roschke.

Received for the Castle Garden - Mission :

By Kassirer Simon -78.26. By Kaff. Bartling 11.20 and 3.35. By Past. Seeger 2.00. By the comm. in Rich- mond 3.94. Comm. in Paterson 7.36. Past. Schmidt's Gem. in Warren 4.00. By Past. Vogelfang, Christenlehr - Colleetcn, 5.00. By Mr. Schorr, collected at the laying of the foundation stone at Tona- wanda, 2.00. By Past. Wescmanns Gem., Dank- taqS - Collecte, 10.00. By Past. Bender 5.00. By Joh. Mever 1.00. By Kaff Eißfeldt 97.73 By Mr. Schorr, collected at Wieck's wedding, 5.00. By F. Grothian 50 CtS. Past. WerdrrS Grm. in Wderling 7.50. C. D. Struber 93 CtS. Past. Friedrichs Gem. in Heilbronn 5.25. Gem. in Friedenthal 3.70. Gem. in Marienthal 3.25. By the same of individuals 2.40. Past. Hunzikers Gem. 4.00. By Past. (Schumacher of N. N. 2.00. By Past. H. I. Müller 50 CtS. By Past. Winter 40 Cts. By Past. N. N. 5 00. by I. Krause from Past. Friedrich 1.00, AuS d. W'Sconsinjynote by PiäseS Bading 24.00. By Past. Graves 50 Crs.

New York, March 1, 1878. I. Birkner, Kassirer.

Received with heartfelt thanks from Pastor Weinbach -6.07, collected at Hochjett from W. Williams at Johannsburg.

By Mr. Kassirer E. F. W. Meier for poor students in the seminary in St. Louis received -140 40.
S«. Louis, March 22, 1878. C. D. Romans.

Revenue to the Eastern District's coffers:

For you Synodalkasse: Bon the Gem. in Williams- burgh 410.00. By Past, Seeger 2.00. Bon teacher pair 2 00. Gem. in Johannesburg 9.00. For debt repayment of N N. 5.00.

For the widow's fund: Bon teacher Dornfeld 2.00. By Past. Sieger 2.00. Bon C. Selchcw 1.00. Bon drn Confirmanden des Past. Franck 3.00. past. Franck 1.50. Teacher Paar 2.00.

For the orphanage near Boston: Collecte at the silver wedding of Mr. Chr. Fritz 1.45. Drsgl. at Mr. Leb- nr DörnfeldS wedding 180. By Kaisirer Simon 4 50. By Past. Srrger 3.00. By W. Gram 2.00. Wittwe Peters 2.00.

For the Negro Mission: From N. N. 2.50. Mem. in Nichmcnd 4 25. Cong. in Wolcottsburg 5.00. Trinity Cong. in Buffalo 11.75. Cong. in New York 10.00.

For Indian mission: From N. N. 2.50. W. Schäfer 1.00.

For the new professorship: By Past. Seegrr 2.00. Don d. Gem. in Richmond 5.00. Past. Dreyer 6.00. By Rev. Leemhuis 10.00.

For the Baltimore E m i g r a n t - M i s s i o n : By Kassirer Simon 5.50. By Kassirer Bartling 4.00.

For the deaf and dumb: By Past. Seeger 2.00.

For the congregation in Crimmitschau: From the congregation in New York 26.00.

To college maintenanceS fund: from New York parish 11.55. . Gem. in North Last for Addison 4.25.

For sick pastors: From the congreg. in North East 5.00. M. Schäfer, F. Feldbulen 1.00 each.

For poor students in St. Louis: Thank offering of N. N. in Accident 2.00.

For poor students in Springfield: Hoch- zeitS-Collectr at Karl Dahin 5.90.

New York, March 1, 1878. I. Birknrr, Kassirer.

For poor students: Through Mr. Past. Nething from himself 45.00, from some women of his congregation 11 pairs of woolen stockings. Through Mr. Pastor I. I. Walker from the Women's Association of his congregation 1 quilt, 7 bust shirts, 1 pair of woolen stockings and 410.00; likewise from Mrs. Gerts for Kaiser 1 pair of woolen stockings. By Mr. Past. Willner 45.00. By Mr. Past. TonjeS from him and his parish 45.25. By Hin. Past. Lochner here two-thirds of his clecte in missionary stunts 420.05. By Mr. Teacher Bodemer in Town Lcbanon 41.00. By Mr. I. W. Dienen 421.45, and on B. Heinemann's birthday collected 45.50, for Niemeier. By Rev. C. C. E. Brandt 410.00, and by the Young Men's Association of the Lt. Louis Immanuel District 410.00, for Sondhaus. By Mr. Pastor Sreker 415.00, for Menke. By Mr. Pastor Sprengeler Jr. of the Jungfraunverein of his congregation 49.15. for Maaß. By Mr. Past. H. F. Grupe from Mr. Past. Fischer's congregation 45.00, for Niemeier. By Mr. Pastor Lchaaf, Collecte of his congregation 411.00, and ges. on C. Weber's wedding 44.00, for Schatz. By the same ges. at the convention of the II District at Rechtster, Minn. 46.70, for Schulte. By Mr. Past. Bohlen, collected at Mr. I. Jenks wedding, 44.62, for Measure and Stryer. By Mr. Past. Geyer from Mr. I. Urban 42.00, and collected on Mr. Wagner's child baptism 42.00. From Mr. Pastor Wangerin's Beih- lchemS congregation 48.00, for Beyer. By Mr. Past. Sander from him and his congregation 415.00, for Mahr, Maße and Falke. By Mrs. Past. Wüstemann from the Collin-Sviller Frauenverein 10 bust shirts. Through Mr. Past. Hallerberg from the mission fund of his parish 410.00, for Mertner. By Mr. Past. Schliep- sieck, collected at C. Simantel's wedding 45.56, for Weidmann. By Mr. Past. I. Trautmann, collected at Mr. Schneider's wedding at Lake R'dge, Lewanre Co., Mich-, for Hoyer (?). Through Mr. Past. Daib out of the support fund 47.00, for Dubber- stcin. By Mr. Past. Lehner, Collecte his Gem., 410.00 for Sondhaus.

For the seminary budget: Don Hrn. Past. Barth as a belated thank offering for the Concordia anniversary 45.00. By Mr. Past. Dorn from Mr. Ostermeier's wedding 47.00.

A. Crämer.

Books - Displays.

Passional Christi and Antichristi. By Dr. Martin Luther. With pictures by Lukas Kranich the Elder. New edition and preface by C. F. W. Walther. St. Louis, Mo. Printing Office of the Synod of Missouri, Ohio, et al. St. 1878.

In the last but one issue, readers were already informed that this publication by Luther would be reissued for the celebration of the new pope's ascension to the throne. Many were certainly delighted about this. And we are pleased to be able to report that it is now available to us, completed and magnificently decorated. The pictures have been reproduced exactly according to the old Kranach's, and it will only be dear to the readers that no changes have been made to them. There are, as the reader knows, twenty-six of them, of which 13 on one side represent our Lord Christ in poverty and lowliness, in service and suffering 2c., but 13 on the other side represent the pope, this alleged governor of Christ, in wealth, splendor and lust 2c. The reader already knows the captions of the pictures. Below the images are the relevant Bible verses and passages from papal canon law selected by Luther. The difference between Christ and the Antichrist can hardly be shown more convincingly and vividly. - Attention should also be drawn to the interesting new preface. In it, it is shown what the publication of this book is all about.

nniscience. From it, however, everyone who reads it without prejudice will have to come to the conclusion that the pope is "the right end-Christian or anti-Christian. We conclude with the words of the preface: "May the Lord also bless this new first American edition of Luther's old "Passional", and may our dear American Lutheran Christian people, young and old, be awakened thereby to become ever more grateful to God also for the unspeakably great blessing of the Reformation, that through it the secret of the wickedness of the Antichrist has been revealed to us, and to learn to sing ever more fervently with Luther and all our godly fathers:

Keep us, O Lord, by your word

And the murder of the Pa bst and the Turks, Who would overthrow Jesus Christ, thy Son, from thy throne.

Without a doubt, anyone whom God has filled with hatred for the pope will make it his business to distribute this writing widely.

It is available from our agent, Mr. M. C. Barthel, and costs, beautifully paperback, 25 CtS. Bound 40 CtS. G.

Communism and Socialism. Verhandlungen der ersten deutschen evang.-luth. Gemeinde U. A. C. zu St. Louis, Mo.

Conducted and edited by C. F. W. Walther according to stenographic notes at the decision of the congregation.

In addition to the congregational meetings, in which it deals with its current business, the local congregation also holds

[illegible]

that man should seek his happiness not in this world but in God and in the hope of retribution and recompense beyond and of eternal life; and finally h) the teaching of Scripture that the source of all misery in this world is sin. III. Because the charge of communism against the Christian religion and church, that the same hinders rather than promotes the material welfare of men, is unfounded and unjust, (1) the charge that it is the ally of wealth, oppression, and tyranny, and (2) the charge that it is incapable of relieving the distress of mankind." Certainly everyone who recognizes how dangerous the movement of the Communists and Socialists is will see to it that this writing gets into the hands of quite a few, so that many will be saved from the nets of these people and those who have allowed themselves to be caught will be won over again. The booklet is available from our agent, Mr. M. C. Barthel, against payment of 25 Cts. G.

NB. Single copies of both publications will only be sent against postage of 25 Cts.

Doctrine and Weir. Theological and Ecclesiastical History Monthly. Fourth volume. New edition.

By decision of the Synod, a new edition of this volume of our "Lehe und Wehre" has been procured, and this first, since the same, long out of print, was most in demand. In a few days it will be ready for shipment. It is sufficient to mention some of the main articles of the same: "Preface. On lay elders or congregational leaders. Lutheran Theological Pastor's Library. Last Oelung (Löhe). On the transfer of preachers. Illusions of the theologians of the present. What is now understood by further development of the honor of the Lutheran Church? The glory of the Lutheran church. Against chiliasm 2c. 2c." Available from our agent Mr. M. C. Barthel. Price: 12.00.

Why no Christian man can in good conscience insure his life. Sermon preached at the church of the first German Lutheran congregation in Pittsburg, Pa. by J. P. Beyer, pastor, and submitted to print on request. 1878. printed by E. Luft.

The subject treated in this sermon, which is based on 1 Tim. 6, 17-21, is certainly of great importance, and the reasons given here why a Christian should not have his life insured are certainly convincing. They are: "1. because he thereby turns his hope from the living God to uncertain riches, 2. because he thereby withdraws from proper use the goods which God has entrusted to him, and 3. because he thereby puts himself in danger of losing what is entrusted to him." Price 1 piece 5 Cts., 1 dozen 50 Cts. Can also be obtained through our agent, Mr. M. E. Barthel, against sending in the amount. G.

Curriculum for a four-grade Lutheran parochial school. Designed by I. S. Simon. Milwaukee, Wis. Published by A. Sulzer & Co. 1877.

This little paper by Mr. Simon, a teacher in Monroe, Mich., was sent to us by the publisher for publication in the "Lutheraner". Since we did not want to leave it with a mere advertisement, but at the same time wanted to combine it with an evaluation, but we ourselves felt incompetent to do the latter, we have handed over the little paper to a school teachers' conference for evaluation, which has sent it back to us with the declaration that no teacher will read this draft of a curriculum without benefit. The document consists of 24 pages in octavo with a colored cover. May it find many readers and bring rich blessings. W. [Walther]

Display for the Passion season.

To be obtained from the undersigned:

1. **liturgy for a Char Friday service,**

2. **choral chants to the liturgy for a Choral Friday service,**

both presented by Pastor Friedrich Lochner.

"The music given here, a legacy of the time when truly ecclesiastical music was still being created, increases the already so powerful effect of that liturgy of the Holy Friday by a significant amount" (Prof. Dr. Walther in the advertisement in the "Lutheraner", volume 28, no. 12).

Price of liturgy: 5 cents the booklet, 40 cents the dozen. 2 Cents postage.

Price of choral songs: 10 Cts. the booklet, 1.00 the dozen.

5 Cts. Postage. L. Volkening,

901 North 4th St., S". Louis, Mo.

Changed address:

Amöolck, 115 (stiatüuin 8tr., 61evolunck 8), Oüio.

The "Lutheran" appears every month twice for the annual outserp. tionprei "on a dollar and five and twenty leu" for the auewärtige signers, who baden the same vorauzeubezabten and da" postal money, which "iv Lt". amounts to send in.- In St. Laut" each individual number is verkauft for ten Leni".

Only letters containing information for the magazine should be sent to the editor, but all other letters containing business, orders, cancellations, funds, etc. should be sent under the heading of "Departure": >I. 0. Rartdel, I"vr. vi Liliwi Street L incliuna ,Vveuuu, 8t. I"ouis, bto.. other, "send. - In German. ! country "ii this" sheet to bebezieben by Heinrich I. Naumann, 36 Pirnaische ! Street, Dresden.

I Printing Office of the Synod of Missouri, Ohio & Other States."

Volume 34.

The resurrection of Christ

the reason for our justification and absolution.

O word of joy: The Lord is risen!

The Lord, my King and my Head, snatched me with Him from all the bands of death;

Who is he who robs me of my life?

If I died and was buried with him, I am also awakened with him;

The limb must have a share in everything that is executed on the head.

He speaks himself: I live, you shall live also!

This is also true for me now: God has given me life with him; his life is now completely mine.

Can his death already reconcile us as enemies, To how much greatest bliss

Will not then his divine life serve us

After all the dispute that has been resolved?

I have passed from death to life. I will not come to judgment now;

He has tasted death for me, devoured it, I live and never die.

Death is the wages and punishment of sins, but both are now over;

He took upon himself the debt of the poor sheep And gave himself as the guarantor.

If he is now strangled for me as the guarantor, then he pays all debts completely;

Therefore I am completely indemnified by him, For wrath and death only mercy meets me.

Since he has paid for everything through his death, his bloodshed, as guarantor,

Has God also snatched him from the judgment of fear

And rid of all debts.

God has pronounced him just and free there, When he uncovered his grave to him;

Would be something unpaid and unscented.

He would not have raised him up like that.

Therefore, since he did not remain in the grave, this can be a mirror for us,

That sin and death are now completely banished; There is pure freedom.

St. Louis, Mo., April 15, 1878.

No. 8.

Since he broke through awakened into life, he acquired righteousness for us.

We are justly and freely spoken with him, he stands as a guarantor on our side.

With him we are absolved forever and all debts are paid off,

No death sentence is executed on us, because death no longer torments him.

God tore us with him from the judgment of fear And from death mightily out, The sting of death is now completely destroyed,
The plaintiff's office is completely over.

Who do you think wants to blame and condemn us?

The judge himself stands by us,

He extinguishes the flames of the fires with his blood, God himself speaks justly and freely.

The judge has become my head, my br'utgam, Who is he who can judge me otherwise?

We both stand now in one order, We stand as for one man.

It has my head to the death and to the hell The keys, therefore he closes,

No enemy of hell can cut me down here anymore. He leads me safely to rest.

He took away from Satan all the power of the hells, He took away from him all the power of death,

He bound him; therefore he can do nothing but bark, If only the heart watches in faith.

He has made the enemy look victorious, He triumphs far and wide.

Who now wants to dare to touch his limbs?

We stand in peace and security.

Oh, give us, O Lord, your gifts of peace, Let this comfort be strong to us,

Let us be strengthened in adversity and death, And instill new life in us.

Let us surround your life completely in death, O Prince of Life, enter with us,

Come to swallow up our death in death, Until we are through in life.

C. H. von Bogatzky. (1750.)

Easter devotion.

By Dr. M. Luther.

"But go to my brothers and tell them: I am ascending to my Father and to your Father."

You hear this text preached almost every year at the Easter feast, for it is a truly beautiful text that requires a whole sermon. But to speak briefly of it, this is the summa: Christ, risen from the dead, wants to be and be called the brother of his disciples and of all believers.

These words should be written with large and golden letters; not badly on paper, nor in the book, but in our hearts, that they may live within. "Go and tell my brethren": this may be a word that should cheaply make a Christian cheerful and stir up and awaken him to love toward Christ. But such words do not belong to unthankful hearts; it is also always a pity that they should fall into a sure, impudent, reprobate, ungrateful heart, for they are such pearls as Christ says in Mattithaei the seventh, not to be cast before swine.

Who could properly syllogize and calculate what the word "brother" means? Peter had denied the Lord three times; the other disciples had fled from him in his distress and suffering, and had shamefully forsaken him; thus not only Peter, but also the other disciples, were all in a bad conscience, fear and trembling; they were not only not allowed to move anywhere before the Jews, but also had to cast down their eyes and be ashamed of themselves, as the faithless and perjured, who had become apostates from their Lord. To them he should have said in all fairness: Go to the perjured, unfaithful wicked, who have in part denied and conspired against me, and in part have become apostate and unfaithful to me, and tell them that they have this and that. But he turns it back, and says, "Go, and tell my brethren." He could not have used a kinder, gentler word against those who sit in the midst of hell, with an evil conscience and terror, because they have been unfaithful and perjured against their Lord.

In addition, it is God's eternal Son, Creator and Lord of all things, who calls them brothers.

If someone could really consider how rich and comforting these words are, he would become drunk with joy and pleasure; as Mary Magdalene is drunk with devotion and love for the Lord. All that is in the world would stink before him; he would not make a god out of wealth, money, goods, power, splendor and glory of this world, as the majority of the world unfortunately does. Whoever believed with all his heart that Christ was his brother, would walk along in vain leaps and say: "Who am I, who come to such honors and am called the brother of the Son of God? I am not worthy that so great a king and lord of all creatures should call me his creature. Now he is not satisfied that I am and am called his creature, but also wants me to be and be called his brother. Should I not then rejoice, because the man calls me his brother, who is Lord over heaven and earth, over sin and death, over devils and hell, and all that may be called, not only in this world, but also in that which is to come? But our hearts are too small and narrow, and the consolation is far too great and even exuberant, that we cannot grasp it, even though we hear and learn about it daily. But where such things fall into a heart, and are taken with faith, it must follow that such a heart will be glad, and against this brotherhood despise all that is in the world, as vile filth and stink. But if a heart does not rejoice and be glad, it is a sign that the same man has never heard the word "brother" or has never understood it; or, if he has heard and understood it, he has never accepted or believed it.

But the consequence of the word "brother" is important and glorious beyond all measure. For if I am a brother to Christ, as Christ certainly promises us in these words, then it follows irrefutably that I sit with Christ in the same fiefdom and the same inheritance, and have in common with him all the goods that he has. St. Paul knows how to make a fine syllogism and deduce this, Eph. 2, where he says: God, who is rich in mercy through his great love, so that he loved us when we were dead in sins, made us alive together with Christ (for it was by grace that you were saved) and raised us up together with him and seated us together with him in the heavenly being in Christ Jesus; and Col. 3: You have died, and your life is hidden with Christ in God. But when Christ, your life, shall be manifested, then shall ye also be manifested with him in glory; and 1 Cor. 3: All things are yours, but ye are Christ's, but Christ is God's; and 1 Cor. 6: Know ye not that the saints shall judge the world? Do you not know that we will judge the angels? So the word "brother" gives me such a crown on my head, which no one can pronounce, nor fathom or comprehend with thought. St. Paul understood it; that is why he spoke and wrote about it so gloriously.

Our enthusiasts and the spirits of our sect are misusing this beautiful, lovely word "brother" to such an extent that we are no longer allowed to use it. No one is allowed to call anyone by the name "brother" any more, so much so that they have insulted this word, as well as other words, with their shameful nature. But if the word "brother" is rightly used by me and is firmly believed in my heart, then it follows that I belong to paradise and the kingdom of heaven, in which Christ is Lord, for I am a joint heir with him. He gives us these names so that we may be his joint heirs, live and rule with him; indeed, he not only gives us the bad, mere name, but also gives us the inheritance. So every Christian and believer in the Lord is called a brother of Christ, because he is a joint heir with Christ of all heavenly goods. Christ also says in Matthew 12: "Whoever does the will of my Father in heaven is my brother, sister and mother. Do the will of the Father, does not mean to run away to a monastery and become a monk, but to hold on to Christ and to believe for certain that what he promises us is true, that he wants to be our brother. This is how the Lord himself interprets what God's work and will is, when he says, "It is God's work that you believe in him whom he has sent," and soon after: This is the will of him that sent me, that whosoever seeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day. Then you hear, whoever holds on to Christ and believes in him is Christ's mother, brother, sister, God's child and heir.

What can be preached that is better and more comforting? What is it that our enthusiasts pretend that one should not preach such things, but that one should leave the word and come much higher? I ask you, can anything better and higher be preached than that which our dear Lord Jesus Christ preaches to us here from his brotherhood? Ask your reason about it right away. Even if I knew and preached all allegorias and secret interpretations, neither I nor anyone else would become a brother of Christ. Therefore there is no higher word and preaching in the Scriptures than that a poor man, who is in sins as Peter and the disciples were then, and is the devil's own, shall, without all his merit and work, come to the glory of being Christ's brother, that is, an heir of the kingdom of heaven, and lord over sin, death, the devil, and hell.

That is why the devil is in the hands of the red spirits and enthusiasts, who pretend that the preaching of the Gospel is nothing and that one must come even higher. Even though they have been talking like this for a long time, they still cannot produce a higher doctrine or a better sermon; instead, they produce their own thoughts and shameful dreams. But here is the best and highest doctor and teacher that ever came and will come on earth, who brings forth this teaching from his brotherhood. Therefore it is a great, dreadful and frightening thing that the devil can blind people in such a way that they abandon this highest, the highest doctor's preaching and teaching, and pretend that one must come still higher.

But we are to take good note of this sermon of our dear Lord Christ, for it was not written for the sake of the disciples and apostles, but for the sake of us all. Therefore, because it has come to us and is preached to us, we should also accept it diligently. And especially let evil and despairing consciences have this sermon commanded them, that in temptation, fear, and trembling, they may receive this Take comfort, lest they fall into despair, nor be dismayed, nor afraid of him who calls them brethren. If you have sin or an evil conscience, your brother Christ has no sin but is pure innocence and righteousness; if you are in death, he is not in death but is alive, even life itself. The same Christ calls you his brother: forasmuch then as he is

died and rose again from death and became Lord over all, why will you now fear? What you have of sins and death he can easily repay and replace, and bring you to righteousness and life.

He who does not learn this comfort and does not take it seriously is not a Christian; but he who learns this comfort correctly and firmly believes that Christ is his brother is a Christian and blessed, even if he is already in sins up to his ears, so that he has already denied Christ. The sin of Peter and Paul need not be too great; the word "brother" must redeem Peter and Paul, if they hold to Christ and believe that what Christ promised them is true, and be greater than all the perjury and denial committed by Peter, and all the blasphemy, reviling and persecution committed by Paul.

But unfortunately it is lacking in us that we do not believe it strongly and firmly. Mary Magdalene comes to the disciples, brings them the word and preaches it to them, as Christ had commanded her: "Go and tell my brothers. The disciples hear the same comforting word, that Christ will be their brother, and his Father their Father, and his God also their God: Christ makes no distinction between himself and them as to common goods and inheritance; though there is a great difference between himself and them, yet he will divide his inheritance with them, that between him and them there shall be no distinction as to the inheritance and fellowship of heavenly goods. But what do the dear disciples do? They think that such a message and such a word is a fable and a myth, that Christ has died and that they cannot believe that he has risen from the dead.

This is why the word of grace and the preaching of Christ's brotherhood are preached, heard, and talked about, and yet not believed, but considered a fable. We do not receive this word from the heart, nor do we have joy in our hearts. It is a great thing and wonder that Christ does not mind that we are such great husks and wicked boys. Nevertheless, regardless of this, he wants to be our brother. Therefore there is no lack in him, but the lack is in us. This shows how difficult it is to believe the word of grace. If you were a hundred years old, you would still have enough to study and learn about the word "brother," and you would never learn it. The apostles themselves heard it, but still did not believe until another master came over them, namely the Holy Spirit. Therefore it is not only difficult for us, but also for them, to believe this. For the gnawing and biting of the conscience is so hard and heavy like a stone, that it does not allow the word "brother," but always says against it, "Yes, how can I believe it, because I have forsaken and denied Christ and have committed this and that sin? Thus it is that one does not believe the word, even though one hears it, reads it and speaks it himself.

Therefore let us here forget our sin (for there is a time for remembering sin, and a time for not remembering sin), and let us not follow the gnawing and biting of our conscience, nor judge according to our feelings, but according to the word. When our heart says: If I knew how I would atone for my sin, I would walk on vain needles and not let anything spoil it; you say against it: Let me hear,

what my brother Christ says, saying thus: I am the Son of God and the heir, and thou shalt be my heir, if thou cleave unto me, and believe on me: and thou shalt not forfeit such treasure unto me, but I will give it thee by grace and for nought. Now this may be a sermon to which we are much too weak, both to preach and to believe.

(Excerpt of the 18.19. and a piece of the 20. chap.
Johannis. E. A. 50, 434. ff.)

(Submitted.)

The biblical miracles.

We must regard it as a sign of the times that, while on the one hand the belief in all kinds of fictitious miracles, such as those staged by the Roman priests, is increasing, on the other hand the denial of biblical miracles is gaining the upper hand. The "increase" of superstition and the "decrease" of faith stem from the same source; in both the power of darkness reveals itself; both serve the same purpose, namely to lead people away from God. And that one promotes the other, superstition unbelief and unbelief superstition, cannot be denied. Superstition, which believes in fictitious miracles, discredits the true miracles, and unbelief thinks it is fully justified in rejecting all miracles in general along with the fictitious miracles.

In our 19th century, the century of progress and science (!), people are fully serious about what they only timidly tried to do in earlier centuries, namely to eliminate the biblical miracles. Already the unbelievers call to the Christians scornfully and drunk with victory: "How, you still believe in miracles? The miracles reported in your Bible are nothing but fables! Who will want to make a fool of himself nowadays and believe in miracles?" The obvious unbelievers are not worthy that we defend our belief in the biblical miracles to them, because they do not want to believe this or any other piece of divine truth. But shut them up so that they do not think they are wise, throw them a lump to chew on and break their teeth, and let them go. They are miserable creatures! They mock us because of our faith in the biblical miracles that God has worked, and they dare us to believe the miracles of their imagination, e.g., the world has flown together from all atoms, which strive for unification by virtue of an inherent power; all living beings have originated from a primordial cell and a further development has taken place from the lowest to the highest organisms, the highest stage is occupied by man, his close cousins and ancestors are the apes. But enough of the nonsense. In them the word of the scripture is fulfilled: "Since they thought they were wise, they became fools."

There are also those who, apart from the natural hostility of the heart, are not exactly hostile to Christianity, but, because the clamor of the unbelievers has made an impression on them, are filled with prejudices against it. To these we are obliged to give an account of our faith" and, if God gives grace, to convince them of the truth of Christianity and, in particular, of the truth of the biblical miracles.

By miracles in the broader sense one can understand everything that God does and has done, both the

The first is the creation of the universe and the preservation and government of it, as well as the acts of grace which he shows to the sinful world of man and which, according to the second and third articles of our Christian faith, we subsume under redemption and sanctification. But if one speaks of miracles in the narrower and ordinary sense, then we understand by it a work of God, which happens against the course of nature ordered by him.

Are there really such miracles, i.e. works, which happen against the course of nature ordered by God? The unbelievers of our time deny it. It is known that in ancient times miracles, especially the miracles of Christ, were admitted by the opponents of Christianity. The denial of them was reserved for a later time. The main impulse for this came from an "apostate" Jew B. Spinoza (born 1632 in Amsterdam, died 1677), who can also be regarded as the father of modern unbelief par excellence. This Spinoza denied the possibility of miracles. He claimed that nothing could happen that was contrary to the eternally established laws of nature and its forces acting according to such laws; consequently, no matter how miraculous a work might look, it could have nothing but nature as its cause. He based this assertion on another equally erroneous one, namely, that God and nature, God's will and providence and the order of nature, were one and the same. From this it follows that, since the order and laws of nature are nothing but God's eternal will, which, like the divine essence itself, is unchangeable, God, if he performs miracles and thus changes the order of nature, must also change his own essence and act against himself, which is impossible, and therefore no miracles can take place. Is this not great wisdom? Hundreds and thousands have since then repeated it to him, and it was philosophers, or at least they wanted to be, who repeated it, and they may already, according to their own opinion, look down with a little contempt on other ordinary human children. They consider logic, i.e. the art of thinking correctly, as their special privilege. And logic is a wonderful thing. Once I have made someone believe that the master builder and the house he has built are one and the same thing, I can then logically make him believe anything. So always logically, you gentlemen!

But, praise God, we Christians also still have a bit of common sense and therefore consider it quite a foregone conclusion that our God, who has made heaven and earth and all that is in them, can now and then intervene a little in his world order and change it, so that not everything runs according to the usual course. Our God is in heaven, he can create what he wants; with him no thing is impossible, only that is not possible with him what he does not want, and he does not want anything that is contrary to his holy, perfect and just nature. For example, God cannot do anything evil, not because he lacks the power to do so, but because he does not have the will to do so. To deny the possibility of miracles is therefore nothing else than to deny God's omnipotence, but to deny God's omnipotence is nothing else than to deny God himself. As little as it can be denied that there is a God, so little can the miracles be denied.

The influence of the Spinozian teachings in the struggle of unbelief against the biblical miracles is admittedly even today; but since we live in the age of progress and materialism, the fight against miracles with mere reasons of reason has outlived its usefulness. As long as one had not completely thrown overboard the belief in a personal God - which was not only initiated by Spinoza's teachings, but really already happened, even if not clumsily - one could also not successfully fight against the biblical miracles, because one stands and falls with the other. Both therefore went hand in hand in later times. But at the same time people were eagerly looking for new weapons to fight the belief in miracles. It was the natural sciences that were chosen to confirm what had been apparently proven under false premises, to show that everything that had hitherto been taken for miracles could be explained in a natural way.

By the natural sciences, it was asserted, already much what one had thought in former times for miracles had been cleared up as something completely natural, and what was not cleared up yet, will certainly be cleared up with further progress of the science. This assertion is at least a very superficial one. There is only so much truth in it, that many things which in former times would have been considered a miracle, even impossible, are now regarded and practiced as something quite natural; but that natural science will enlighten the miracles is most childish. This becomes evident as soon as one distinguishes between miracles and the merely miraculous. God alone can do miracles, but it is not impossible that he does them through means and mediators, and they happen against the course of nature ordered by him. But we call something miraculous that which, if we did not know the active forces of nature and the laws according to which they work, we could easily take for a miracle, but which in truth is not a miracle, since

it happens through the forces created by nature and according to the laws of nature. Thus, for example, when the power of steam was not yet known, it would have been considered something quite impossible if someone had prophesied that in the 19th century steam would be the moving force for ships and railroads, mills and machines of all kinds. Furthermore, who would have believed 50 years ago that what is happening in Turkey today would be read tomorrow in all the major newspapers of this country? This and many other things are certainly wonderful in the highest degree, but it is not a miracle, because here only the forces created by God for nature are brought into use according to the laws of nature well known to us. We have nothing against it, if it is claimed that, NB. if the world still stands longer, also in the following time still some things will be regarded and practiced as something ordinary by the help of science, which we now consider impossible. But will with it the biblical miracles be cleared up and eliminated? Nevermore.

Even if, without prejudice to our blessedness, we could count some of the miracles reported to us in the Holy Scriptures among the merely miraculous, e.g. that Elijah was fed with manna, we nevertheless thank the unbelievers for their kindness in doing so, but promise them not to hesitate for a moment to do so as soon as they have proved to us that the feeding of the children of Israel in the desert with manna was something in accordance with the course of nature, or if they have proven it to be true.

It would be possible for them to feed and satisfy 5,000 men with 5 rolls. In this way, they could also earn a great merit for the starving humanity in this time of scarcity. If one of them would command the wind and the sea with a word of power, we would confess that Christ also did no miracle when the disciples cried out to him in despair: "Lord, help us, we are perishing." And if they could now fully master the art of waking the dead, they would be able to dry many a tear. No, science will never be able to explain the biblical miracles as something that is according to the course of nature. For it is obvious that they did not happen according to the course or laws of nature, but by a direct almighty divine intervention, against the course of nature.

That through the help of natural science many things of great value to mankind have been invented, a Christian also recognizes and thanks God for it, but he protests against it, if not proven premises are presented as certain facts, only for the purpose to prove the divine truth false. Science cannot possibly bring to light something that contradicts the truth of the divine word. Therefore, it cannot provide the unbelievers with the service that was expected of it. It has not clarified and eliminated the biblical miracles, nor can it, but rather confirms the truth of them.

If it is obvious that neither reason nor science can eliminate miracles, one would think that a reasonable man should be ashamed to deny miracles any further. But this hope proves to be vain with the unbelievers. If there is no other way out, the unbeliever simply rejects the reports of the holy scriptures about the miracles as false and untruthful. To the rejection of the Bible one came also only gradually. First one tried to explain the miracles naturally after the processes of the mentioned Spinoza. That one had to take refuge in these attempts to all kinds of monstrosities, must not surprise us. Thus, for example, it was claimed that the disciples of the Lord, who could not be denied honesty, had allowed themselves to be deceived; or they were all said to have been in a morbid state and to have thought they saw something happening outside of them, which was only the imagination of their morbid fantasy. A certain Dr. Paulus, in his time doctor and professor of theology and philology in Heidelberg, wrote and had printed a four-volume explanation of the Gospels for no other purpose, if not to make a name for himself, than to explain the miracles naturally. This was no small task, but he solved it - to his own shame. That he took special liberties in the treatment of the text and, for example, explained the words: "Jesus walked on the sea" with: "Jesus walked on the sea", and similar things was absolutely necessary to achieve his purpose, otherwise he could not have achieved the same. This and similar attempts to eliminate the miracles will certainly be laughed at in our days even in the circles of the Protestants, if one does not, for the sake of the stupid (!) people, who do not want to let go of the Bible yet, take the liberty to warm up this stale cabbage again.

Because it was no longer possible to make use of this way of eliminating the miracles without ridiculing

In order to make the Holy Bible book unbelievable, one went one step further and declared it to be a work of fiction that was written several centuries later, in which we are not told the truth, but all kinds of fairy tales, to which especially the miracles belong. Modern criticism has done its best in this direction from Baur and Schenkel down to Renan. But what is the result? - Not even a single letter that changed the original meaning of the holy scripture can be proved to have been subverted. On the contrary, all the writings of the Bible have been proven to be genuine by all the tests. The attacks of the unbelievers against the Bible have only served to confirm it and thus also the miracles reported in it. And still more. The battle has ended badly for the unbelievers themselves, for now they have only the choice either to accept the miracles reported in the holy scriptures as true, which they do not want to do, or to reject the credibility of all historical truth, for nothing that has somehow come to our knowledge through writings from earlier times has so much testimony for itself as the reports of the evangelists and the Bible in general. Therefore: either - or; there is no third. - But one can see from this how futile all attacks on the biblical divine truth are, and furthermore, how the unbelievers become more and more hardened in malice.

No sane person can doubt the truth of the biblical miracles, since all attempts to eliminate them fail, but nevertheless some, who would like to believe them, are offended by the fact that, as they think, no miracles happen anymore, which should be the case according to the promise of Christ Ma2c. 16, 17. 18. must be the case. Whether miracles still happen now has nothing to do with the answer to the question whether they did happen before, but he must be blind who denies that miracles still happen now. How

many a sick person, already abandoned by the best physicians, has been saved from death by faithful and fervent prayer and intercession, how many have been preserved in apparent danger of death, where, according to the usual course of events, no rescue was possible, and much more! Are these not miracles? Perhaps this or that one shakes his head and says: all this is true, but the help is partly demonstrable, partly probably due to external circumstances and therefore not against the course or the laws of nature. If, however, it must be admitted that according to the ordinary course of nature the success would have been different, or that the means and causes of the help were extraordinary, then a miracle cannot be denied. It is not absolutely against the laws of nature, for example, if ravens carry something away and to another place, but that they bring food just to Elijah and regularly during a longer time, that was obviously a divine miracle. But if this was a divine miracle, then also similar instructions of God are to be considered miracles, and we want to and can also praise the miracle power of our God with full right.

The opinion, as if according to the promise of Christ Ma2c. 16, 17. 18. every believer must perform miracles is obviously wrong. We can confidently assert that the ability to perform miracles is inherent in every believing Christian, for all things are possible to him who believes; but it is another matter whether circumstances make it absolutely necessary for a miracle to take place. If there is no such necessity

God does not perform miracles, least of all to satisfy the curiosity and curiosity of men (cf. Match 16:1 ff.).

Also, no one can claim that at the time of the apostles all believers were miracle workers, rather the gift of performing miracles is listed as a special charisma, as a special gift of the Holy Spirit. The fact that so many miracles happened at that time had a special purpose, namely to promote the introduction of Christianity and to confirm it (Joh. 20, 31.). Since this purpose has been achieved, there is no longer any need for miracles. Therefore, we can confidently repeat in our days what St. Augustine (ch 430) wrote already in his time: "Whoever still desires miracles for the confirmation of Christianity is truly the greatest miracle himself

The life and death of a Planitz Latin student.

(From the "Ev.-Luth. Free Church.")

The undersigned feels the need to set up a small memorial to an early and accomplished student with a few simple words. He believes that what he has to report can be of edification to the readers. The members of our synod have continuously shown active interest in the Planitz Latin School, so they will certainly also be happy to hear about a little fruit of this young planting school, which, by the Lord's wonderful grace, has ripened early for eternity. It is customary in church publications, e.g. also in the "Lutheraner", to dedicate an obituary to faithful servants of the church after their death. Thus, a short curriculum vitae of a beginning church servant, who would have so gladly served the Lord and His congregation in his mature age, may also find room in these columns. What is praised here and there is the manifold grace of God, which unfolds in its large and small tools in ever new ways, power, freshness and beauty.

On February 27 Ernst Gläß, 14 years old, died in Planitz. He was the son of a miner who worked faithfully from the beginning in the Lutheran Association, then in the separated Lutheran St. Johanniskirche here. His eldest son migrated to America years ago via Steeden and will hopefully, with God's help, complete the high school course in Fort Wayne this summer. The youngest son of this Gläß family, Ernst, showed rich gifts at an early age. He quickly took advantage of what was offered him in the local parochial school. By extraordinary diligence and accuracy of his work, he attracted the attention of the state school inspector during school inspections. Through punctual obedience he was dear to his parents, through diligence and zeal in teaching, especially in religious education, he was dear to his pastor and his teacher, and through his lively, quick-witted answers in the catechism class he was dear to the whole Planitz community. In October of 1876 he entered the Planitz Latin School, i.e. together with three comrades he gave rise and impetus to the modest instruction which is commonly called "Latin School". He grasped and learned about the measures easily and quickly. While his classmates often racked their brains over Latin and Greek forms, he had the key to the secret in no time at all.

In most cases, before the start of a new section of the grammar, he had already made the new difficulties clear to himself. In his elaborations, one did not need to corrigir much. German works on easier and more difficult topics of many pages could be returned to him without it having been necessary to put the pen to improvement anywhere. What he wrote carried fresh, lively color, was clearly thought out and presented, and held in a homely, loyal tone. Last autumn, in an essay entitled "Autumn", he let flow his own thoughts of homesickness, of longing for another spring than the one that is now beginning to sprout here. In appearance, too, his work, his notebooks were patterns of order and cleanliness, his writing as if printed and cast. What he had once read was firmly established. He could tell the biblical story word for word, wherever one knocked. The writer of these lines has already taught a lot, in all kinds of lower and higher schools; but this he must confess with deep pain about the timely loss, such a pupil, like this little Ernst Gläß, who would have carried out with such persistent conscientiousness great and small things, which he was commanded to do, would have proved himself so faithful in his little house in all pieces, would have grown with his little pound so diligently and eagerly, he had not met before. His beautiful gifts, with which God had adorned him, certainly served him well in this; but he also did not shy away from work and effort, often sitting over his books late in the evening and early in the morning. His mother often had to play unpleasant tricks on him, like the widow Cotta did to the young Martin Luther, i.e. to extinguish or take away his light so that he would not overdo it. He did much more than was required. With easy effort, he had completed the workload for Sexta, Quinta, Quarta in years, i.e. in half the time it usually takes a student, and would certainly have passed the exam for Textia in Fort Wayne with honor by now. He did and read daily all kinds of good and useful things that did not belong to the school; he had studied the library of the blessed teacher Volland, which was open to him. Church magazines, which his father kept, "Lutheraner", "Synodalberichte", "Freikirche" were devoured in no time. At the same time, he was always ready and willing for any small service that was asked of him. He never needed an admonition, a spur, an urging call. Rather, he drew his environment, especially his classmates, who all loved him dearly, along with him, yes, and also his parents, as they themselves confessed, and also his teachers he spurred on with his example to zeal, to loyalty. He had no rest, he was in a hurry, it pushed him forward, yes and not only forward, also upward, it was a blessed hurry, towards the blessed goal, the beautiful eternity.

The main thing is not mentioned yet. This obedience, this diligence, this zeal grew on the right ground, on the ground of grace, it was all the fruit of faith. Yes, a childlike faith, that was the most beautiful gift with which the Lord had gifted this little armament. God's word was the ultimate goal, the dearest object of his knowledge, his diligence, his efforts. He read a lot for himself in the Bible, in godly books, faithfully used the "little treasure of prayers" given to him by his mother at Christmas. His faith had nothing premature, unhealthy, he did not prate, like

He was a real child in his speeches, gestures, games, joys, but certainly also, and for that very reason, a real child of God, because he did not make much of what moved his little soul. His faith did not lack this seal of authenticity: the humility that is a child of grace. Thus he knew and spoke nothing of what he was, of what was familiar to him from the Lord, except that he often expressed the ardent wish that one day he might be granted the opportunity to study theology in America and become a preacher of the Gospel. But in spite of his modesty and secrecy, it was obvious from his answers about matters of faith, his childlike joyful singing and praying, that this came from the depths. He had ground under his feet, he had found the reason, he knew and loved his Savior. Yes, it was such a blessed child's faith, which without much doubt and dispute, without much ado and circumstance, takes the word of grace, grasps it, grasps it, takes it into one's heart, is cheerful, happy and satisfied about it, such a faith, which, as our Luther says, sits cheerfully and confidently in the bosom of our Lord God. The Holy Spirit had opened this little heart and won in it a workshop of his work. The willingness and joyfulness, the desire and love, which was pronounced in his doing and learning, every work, every word, that was the impulse and effect of the good Spirit of God; this full, persistent, iron diligence, this burning zeal - that was first love, full love for the Lord, who had loved him first. And even external, little things and services of love were matters of heart and conscience to him. He had already become a small servant of the sanctuary; since the St. John's Church in Planitz had bells, he pulled these bells for evening vespers, on Sundays for the service, struck them and punctually maintained this small office. Even in his last illness he got up in bed at the time of the evening ringing and checked whether exactly the right time and manner would be observed. For a long time he had been accustomed to spice up the evening hours with all kinds of sweet songs and chants with his mother and sister when the Bavarian went to work, and it was always he who called for such praise and song. Genuine Christians follow the example of Christ in all things, and genuine, God-loving Christian children are and become similar to the child of Jesus. As it is said of Jesus that he increased in wisdom and age and grace with God and men, so the quiet, godly life and activity of this Christian boy also attracted the grace and favor of men, including those outside. The great sympathy of the people at the time of his illness and death proved that the small, lively, friendly lad, who otherwise went unnoticed and unnoticed on his quiet way to school and church and did not make a noise in the streets, had nevertheless won the hearts and the sympathy of many. Even those who were far away could not fail to notice that God from heaven had bestowed his grace and pleasure upon him. Yes, without knowing it and without wanting it, he shone his little light before the people and irritated and reminded them to praise the Father in heaven, from whom all good, perfect gifts come. He was, he lived and he wove, he remained in that which was his Father's.

Therefore, yes certainly, only therefore, "because his soul pleased God, therefore the Lord also hastened with him out of this evil life." This tender young flower was His face, his flower, his actions and thoughts were turned toward the eternal light; he hurried through and out of this life as if in flight. Perhaps he himself had occasionally sensed that the Lord wanted to complete him soon. Two years ago he wrote to a friend: "I know that my Redeemer liveth; and afterward raise me up out of the earth; and afterward shall I be clothed with this skin of mine, and in my flesh shall I see God." Job 19, 25. 26. Having not yet experienced what "being sick" means, he was seized by diphtheritis at the beginning of February of this year, the evil disease that has already laid thousands of children, large and small, in a fresh grave. Three of his little cousins, who lived in the same house, had shortly before fallen victim to the same enemy at the tenderest age, and since they had passed away in the grace of baptism, he rightly imagined in his thoughts and speeches how happily those above would now sing with each other. For two days he was in danger of dying from a cough, respiratory problems and fever. When he was asked if he was sure that his Savior was with him, he nodded approvingly. There was much prayer with him and for him. And behold, God was again thanked for his answer, for his recovery. The fever had broken, his chest and throat had become free again, he was visibly getting better day by day. His desire for the comfort of God remained the same. His mother had to diligently read aloud the prayers for the sick from the little prayer treasure, and he also wanted to hear the "hourly prayers" listed in it over and over again. He who wrote this already said goodbye to him in the schoolroom. The doctor had promised that he would soon be able to get up and go out. He was able to occupy himself again, to read again. Shortly before his end he took up the "Lutheran" and read the wonderful, comforting preface on the question: "What must I do that I may be saved? On the evening of February 27, he suddenly felt pressure and pain in his side. His mother recited to him the one evening prayer in which the praying person

commands his soul to the faithful God in case of a quick death. Before he went to sleep, his father pointed out to him the crucified Christ, whose image hung above his bed. After midnight he was seized by a violent restlessness, the pain in his side increased, he sighed, "Oh God, take me to yourself!" and then lay down on his side, became quiet and passed away gently and blissfully. A heartbeat had put an end to his young life. His mother alone was with him. Before his own and those who loved him could bid him farewell, the Lord had hurried away with him. His mother had often prayed to God that if it was really His will to call her son away now, He would not let him die of that evil, loathsome disease. God answered her prayer. He passed away without some agony and pain of death. He did not see death, he did not taste it. Death touched him only fleetingly and was immediately swallowed up by life, victory, triumph, glory, peace; indescribable peace covered the little face; he could now say: "I lie and sleep completely in peace; for you, Lord, help me". Because he had not died of that contagious disease, he was now allowed and able to be buried publicly and with full ecclesiastical honors. In the midst of stormy days, the Lord granted several hours of complete calm and peace during the funeral service in the church and the walk to the grave. The tender body now rests

in the earth from which he was taken, awaiting the last trumpet note and the joyful resurrection to life.

Surely, a wonderful God! Why did he so quickly and hastily take away from the earth this young armor and instrument of fine grace, which he himself adorned so splendidly with his gifts, and thus also withdrew it from his church? We will find out later. Perhaps he wanted to protect him from the dangers and temptations that such gifts entail. Perhaps he loved him so dearly and wanted to have this young, ardent soul, which was in the best course, as soon as possible with him in his heaven, where it now sings its hosanna in a completely different way, fullness, power, joy and bliss. In any case, God meant everything well and did it well, and he did not leave the work he had begun unfinished, nor did he himself abandon it. The fruit was ripe for paradise. Little Ernst Gläß did not live in vain. His example, his faith can and should, according to God's will, admonish, provoke, entice his friends, his comrades, his relatives, his teachers, the congregation from which he grew: "Hasten, hasten to the future of the day of the Lord! Prepare yourselves with holy conduct and godly behavior. And may all who have followed these lines remember the word of Jesus: "See that you do not despise any of these little ones! - That you also do not despise such examples of the little ones, such life and death! "Unless ye repent and become as little children, ye shall not enter into the kingdom of heaven!" God grant us all such childlike faith, such childlike simplicity and humility, such childlike full love, yes, in addition such truly manly earnestness, zeal, diligence, faithfulness! "Such is the kingdom of God!" Admittedly, this Ernst Gläß was also a poor sinner, knew this well himself, and often confessed of his own free will what he had sinned. Christ's blood and righteousness alone, in which he believed, and to which he confessed even on his sickbed, made him blessed. That is why we rejoiced in this lovely plant, because we deduced from the fruit to the kind of tree, to the root from life to faith. God keep us this root healthy and strong! In this evil life, in the manifold struggles, temptations, and challenges to which our Christianity is exposed and from which this young Christian has been preserved, in this evil time, when young men stumble, men become weak, old men grow stiff, when the love of many has grown cold, may He preserve, strengthen, and increase our faith, the faith of true children of God, and help us to attain the end of faith as well, the blessedness of souls!

St.

(Submitted.)

Mr. Doctor Moldehnke

has answered my question in No. 5 of the "Lutheran": "Is this ignorance or malice?" in a way that must be deplored for its own sake. In No. 3 of the "Lutheran Herald," p. 2, he asserts: "For we had written that according to Missourian doctrine every Christian originally received from God the office of preaching, and then entrusted the same to One, the preacher." But it is not true that he had written in this way! His words were rather these: "As is well known, the Missouri Synod teaches that actually and originally every Christian received from God the right to preach **in the**

Church to teach and preach publicly, to baptize, to absolve, to distribute Holy Communion, in short, the ministry of preaching. This is a Christian's divine right."

Even the most simple-minded person can see here what a dishonest game Dr. Moldehnke is playing. First he writes out into the world: Missouri teaches something that is straightforwardly against God's word and the symbols; when questioned, he then cites completely different words and boldly claims: "We had written.

He then proves his latest assertion, which, however, contains the "Missourian doctrine" in unclear terms, to be perfectly correct from the book "The Voice of Our Church in the Question of Church and Ministry." But this is only a quite Jesuitical feat! It is not at all necessary to prove that Missouri teaches: "Every Christian has received from God the office of preaching"; for we do not deny that, and Dr. Moldehnke had not "written" that at all. He must prove that we teach against God's Word and the confession: "Every Christian has received from God the right to teach publicly in the church" and so on. And as long as he has not proven this, my first question shall be upheld.

In No. 2 of the Lutheran Herald, March 7, p. 3, Dr. Moldehnke writes: "We have found, of course, that with the Missourian spirit, as it is still at present, no understanding is possible. It is easier to hold an eel by the tail than such people with reasons." He underlined the latter words himself.

Now, Doctor, what is it called when a man writes and has printed certain words which contain a quite shameful gross slander of a great synod, and which are now lying there before everyone's eyes; but then, when called upon to prove it, puts quite different words which have the opposite meaning, and boldly

claims to have "written" them, and then also gives himself the appearance of having proved his first assertion? Doctor, what is this called among honest heathens? - Prove that "Missouri" has only once acted in this way against his adversaries, then you may say with some justification: "One can eel", etc., etc.

Also the accusation expressed in No. 2 of the "Lutheran Herald," p. 2, that with us "man's word" is "passed off for God's word," is nothing but a slander of the Missouri Synod and a vituperation of the divine Word. Doctor, the evidence, the evidence!

And if the story is true, which Doctor Moldehnke tells in No. 3 of his paper at the end of the article directed against me, it proves only this one thing: that his "dear friend from the West who had gone over to Missouri" was just as "Missourian" as he himself is. May the Lord deliver us from such "friends".

J. C. W. Lindemann.

"National Church.

"In 1843, Pastor Bodemann, now in Finkenwerder, had the commendable idea of republishing the confessional writings of our church, which nobody knew and which were nowhere to be had. He wished the book to King Ernst

He asked His Majesty for permission to dedicate the book. The King, who wished to be informed in detail about the book in question, turned to the (Cultus) Ministry and this to the Consistory with the request to report on the significance of the book and to examine Pastor Bodemann's request. And what was the answer of the Consistory? The Concordia Book, this jewel of the Lutheran Church, is such an outdated text that a new edition of it is highly inappropriate and superfluous. Let it lie where it belongs, in the dust. And what did the ministry do? It at least recognized the legal significance of the Concordia Book and reprimanded the Consttorio for speaking so contemptuously of a book to which the entire Hanoverian clergy has been committed up to the present time. - There we have a striking example of the depravity of the state church authority! - One will of course say: thank God, that has changed since the year 1843! Some things have changed, however. The ignorance is not quite so great today. But basically everything has remained the same; for unbelief and faith, false doctrine and right doctrine are tolerated side by side, and where this happens, there is no true church, but only an after-church, an irreligious sect."

(From: "Kirchliches Dolksblatt aus Nieder- sachsenHerausgegeben von Pastor Müller und

L. Grote. Hanover. Jahrg. III. No. 2, p. 13.)

To the ecclesiastical chronicle. I. America.

The Young Men's Association of the local Lutheran congregation of Trinity currently has 64 members. It holds two meetings a month. In the one, the current business is taken care of, in the other, questions are discussed. For the support of poor students \$124.00 was spent. The stock of coffee is: \$180.75. The association has a library, which is open every Wednesday evening.

Dr. Krotel, who has been active for ten years in an English Lutheran congregation in the city of New York, reports in the "Dmkeran" that during this time 184 persons have joined this mission congregation. Then he states how few of these new members came over from the German Lutheran congregations. He says about it literally as follows: "During all these years we received 13 members from the German St. Matthew congregation, 10 from St. Mark's congregation, and 2 from St. Luke's congregation." All these congregations belong to the New York Ministerium, to which Dr. Krotel's congregation also belongs - or did belong before. From the German Lutheran congregations of his own synod, therefore, Dr. Krotel, in ten years of his missionary work in the cosmopolitan city of New York, received just 25-say twenty-five members for the English Lutheran congregation. This number is very small and shows that the German Lutherans in New York are not becoming English very quickly. But what will become of the hundreds and thousands who are confirmed annually in the German Lutheran congregations? Will they stay with their congregations? Oh no! Many get lost and some fall prey to the sects. That is the sad thing about this numerical ratio!

L. Kztg.

Our Negro Mission. Concerning it the "Kirchenfreund", the German paper of the so-called Lutheran General Synod, says: "The negro mission is at present a much discussed and variously encouraged topic in the papers of the Synodal Conference.

We, too, can take the warmest part in this, and encourage our readers in the southern states, who come into contact with the Lutheran Negro missions earlier, to support this good cause. However distant we may be from the Missourians and however reluctant they may be to cooperate with us, in this mission they are working ahead of the General Synod. Their success will be to our credit, for more easily could a Moor change his skin, or a Pardel seine spots*, than a negro become Missourian." - According to this, the religion of the General Synod of the black skin must be particularly homogeneous. Indeed, a strange new insight into this peculiar Lutheranism.

A judicial decision. Dr. Mann of Philadelphia reported the following at the church congress: "Many years ago, a very important question was to be decided in the Zion congregation in Philadelphia. Among others, a man who had been confirmed in the church, but had not been a communicating member for 30 years, submitted his vote. Of course, his vote was rejected. The man became actionable. And the Superior Court of Pennsylvania ruled that the congregation must accept the plaintiff's vote." - From this one can see how important it is that every congregation have and have judicially registered a constitution in which it is precisely determined who is a congregation member and entitled to vote, and in which it is at the same time declared that those who are excluded according to ordinary church discipline are deprived of all congregation membership rights.

"Community churches." Among the German Pennsylvanians it often happens that Lutherans and Reformed have joint churches. The "Zeitschrift", which has often testified against this evil, now also draws attention to the fact that there are even "communal congregations". It writes: "That there are even communal congregations, however, might be strange to some. A Lutheran pastor sued the joint congregation at which he officiated for back pay, and the court ruled that the Reformed as well as the Lutheran members of the congregation would have to make up the shortfall." From the "Reformirten Hausfreund" she reports the following: "Many of the so-called joint congregations are actually just one congregation with two pastors. They have only one treasury, from which both pastors receive their wages. It is the same with the elections of the congregation. The Lutherans vote for a Reformed pastor and the Reformed vote for a Lutheran pastor. We heard not long ago of a congregation in which the Reformed were almost unanimously in favor of a certain pastor, but their desire was thwarted by the Lutherans coming out strongly and all voting against the Reformed preacher." - What a horrible Babylonian confusion that seems possible only in America!

"Young Men Christian Associations. The state of their Christianity can be seen, among other things, from the fact that recently such an association invited the notorious Col. Jngersoll, one of the most impudent mockers of religion, to give lectures in his hall.

Pug barking. As is well known, the small, miserable pugs, who have nothing else to do, bark at the moon at night, and then think that they have shown their rage forcefully and frightened the moon - the stupid beasts. Many of the so-called "free Protestants" of Germany and especially of America behave similarly. They have long since thrown the "Bible faith" overboard as something outdated, and sit, puffed up with self-conceit, in the dull light of the stinking tallow candle.

of their clouded reason. But they are not satisfied with that. They want to forcefully impose their nonsense on others and furiously storm against the walls of the church, which are firmly established in God's Word. - A dear fellow minister brought such an attack to our attention these days. This attack was made by a member of the Cincinnati Protestant Union, Mr. W. Thomas, preacher of the "free" St. John's Church at Newport, Kentucky. This gentleman preached a sermon to his congregation on February 17, last, on the subject, "The Godhead and the Lord God," in which he made the most disgraceful attacks on Christianity, and in a manner seldom met with, made a mockery of all that is holy. An excerpt of this sermon appeared in the "Daily Evening Praise" of Cincinnati, February 18, 1878. We have it before us as we write this, but will not sully our columns with this infernal slobber, but only cite as significant that this "preacher" calls God the Lord a "triumphant devil," and then proclaims that "the modern Trinity" is "God as Spirit, God as Love, and God as Will (That) Power." Then comes with great verbosity a description of the "religious reform of the present and the future" - as the great cryer in Newport thinks of it. Now such attacks, as described above, are certainly not new, but it has been noticeable to us for some time that they are made in a much more impudent and coarser manner than before, so also in many articles which appear in the "Protestant Zeitblätter". It seems that a new importation of young pugs with large gurgles has taken place. That is probably the reason for the great barking. - But up in the sky, despite all this, the bright star remains, while on earth one pug after the other rots!

L. Kztg.

Innocent Rome! Although the papists cannot deny that in earlier centuries Christians (Lutherans) were harassed, persecuted and executed as heretics, they say that this was done by the godless emperors and kings, for which the holy church cannot be held responsible. A nice excuse that! But unfortunately, many weak and ignorant people let themselves be deceived by such and similar pious excuses and think that Luther painted the Roman church a little too black, and that many things are not true that are blamed on the Romans. I would like to ask such people to read the following from the Evangelical Lutheran Missionary Gazette with attention: The Catholics in Mexico are still doing the bloody work of their church, persecuting, torturing, and even murdering the Protestants when it suits them. In Guadalajara, a Catholic has become a Protestant. He himself served the evangelical missionary work among his townspeople. In his house gather those who want to hear and read the Word of God. He reads to them and explains according to his gift. The visitors multiply. Then the Catholic priest notices. The next Sunday he gives a sermon and his flock understands him. The heretic is marked as vile. One evening he has to go out because of a sick child. A mob of miscreants picks him up on the street, takes him into their midst, mocks and mistreats him. They scornfully shout: "Lay out a chapter for us now! Defend your faith! Where is your God now?" Passers-by hurry and bring news of the danger to his house. His wife rushes after him, crying, asking, pleading for help, for mercy. But Rome's worshippers know no mercy against heretics. His death was decided; and his wife thirsted only when he lay there as a corpse. His own mother was the first to come forward! and provided with lights, crucifix and all kinds of Roman pomp, in order to pray her son out of heresy while he was still dead. The rosary beads also soon fell a after the other. But the Protestants take their friend and teacher and bury him. At the grave, however, the brother of the murdered man still appears and says: "You have met your deserved death; you were a heretic. May it happen to all Protestants as it happened to you!" - Were the godless emperors and kings also to blame for this? C. A. G.

II. abroad.

Christoph Hoffman", a well-known chiliastic enthusiast, who seduced quite a number of inexperienced Christians to emigrate with him to Palestine in order to await there the return of Christ to the millennial kingdom, has revealed himself in more recent times as an impudent mocker of the mystery of the Holy Trinity.

Negro Mission. The "Lutherische Kirchenbote für Australien" of January 21 writes: "The Lutheran Synodal Conference of North America, to which the Missouri Synod and other orthodox synods have convened, has decided to send the collected missionary funds no longer abroad, but to mission among the heathen Negroes of the southern states. For this purpose, Pastor I. F. Döschner of Aankton has been appointed as a missionary, and he has already been commissioned and confirmed in his office by Pastors Bünger and Sapper on October 16. This happened at Altenburg, at the end of the meetings of the Western District Synod of Missouri. May the Lord crown this work with His blessing and cause congregations of the pure confession to be gathered among the Negroes of America!

Latest news about the Hanoverian separation. The Consistory has elected Pastor Plathuer from Sülze as the future pastor in Hermannsburg at the urgent request of the church council, and he has accepted this election. - On Sunday Quinquagesimä the consecration of the temporarily erected church building of the separated congregation served by Mr. Pastor Harms has already taken place. - Harms explained to the father of the orphanage, teacher Molsen, who did not accept the separation, that he did not want to force him to separate, but that if he wanted to continue to work with him, teacher Molsen, even if he wanted to remain in the national church, would have to keep to his church and his communion. Since Molsen declared that he could not accept this condition, Harms told him that they would then have to dissolve their previous relationship. Molsen is now looking for a school teacher position. - From the parish of Wriedel, 52 names with about 150 souls had registered to leave by the end of February, including 2 farm owners. Their preacher is Pastor Dreves. - Superintendent Rocholl has finally decided to become the pastor of the separated in the city of Hanover from Easter on; his brother, merchant Rocholl, wants to convert a house on his property into a church downstairs and a parish apartment upstairs, which should be finished by Michaelmas. - —

To **the late Pope Pius** the Ninth, an Italian newspaper, called "Osservatore Romano", dedicated an obituary the day after the Pope's death (February 8), which concludes with the following words: "So that our petitions may be heard, let us invoke the protection of him whom the Blessed Mother of God has adorned with an immortal crown. Pius the Ninth our Mediator beside the Almighty and beside

the Immaculate Virgin." - So this is now the Trinity of the Papists! God's Word says: "There is One God and One Mediator between God and men, namely the man Christ Jesus." 1 Tim. 2, 5. But the Bible of the Antichrist says no to this.

W. [Walther]

Timothy.
A gift for the confirmirt youth.

On page 102 of this booklet, now in its 10th edition, only our synod is recommended as a faithful one and only our seminaries are recommended as those from which orthodox preachers emerge. Recently the dear brothers of the Wisconsin and Ohio Synods have publicly complained about this in their church bulletins, and with full justification. We take the liberty of remarking here, however, that that exclusive recommendation not only dates from, praise God! long ago, but that it was also left standing out of sheer oversight and will therefore be changed in the next edition of the booklet and extended to all synods of the Synodal Conference and their institutions. Therefore, the dear brethren will kindly forgive us for the oversight committed by us, as we see to our own great sorrow, and will not let our fraternal relationship be disturbed by it in any way.

W. [Walther]

This year's meeting of our Synod of Delegates.

Since certain circumstances have made it necessary to change the date set for the opening of this year's sessions of our Synod of Delegates to the first Wednesday in October of this year, and since the Wednesday before the Sunday of Cantate has been set for the opening of this year's sessions, we hereby issue an urgent invitation to all members of our Synod of Delegates to attend on the aforementioned day, namely

on May 15 of this year in St. Louis,
in the state of Missouri, to gather.

C. F. W. Walther, currently President of the German Lutheran Synod of Missouri, Ohio and other states.

St. Louis, Mo, Feb. 23, 1878.

(For the resolutions recalled in the two previous advertisements, see "Lutherans" Nos. 5 and 7).

Postscript.

Subsequently, all synodal congregations and their pastors are reminded that they must send in their declaration as to whether or not they consent to the change proposed by the Synod of Delegates assembled in 1874 in the manner in which teachers are to be elected in the synodal institutions. Those congregations which fail to send in their declaration shall be deemed to have given their consent. The last date until which written declarations may be accepted is the first day of the session of this year's Synodal Assembly. The wording of the proposed amendment is found in the 16th Synodal Report of the General Synod of 1874. p. 59. f., as well as in the "Supplements to the Synodal Manual, p. 4. f.

The undersigned.

Announcement.

All those who intend to attend the meetings of the 2nd Synod of Delegates, which will convene here on May 15 of this year, both the delegates, i.e. substitutes, and all guests, are requested to notify the undersigned of their names and exact addresses as soon as possible, but no later than April 25, so that they can be notified of their quarters by postcard. Those who have been invited directly by friends here also wish to notify this, so that no unpleasant disturbances and obstacles occur when the quarters are distributed. Those who fail to notify will have to take care of themselves, or will have to make do with a very distant apartment.

At the station, the arrivals will be directed to their lodgings according to their postcard, which they should not fail to bring.

The meetings are held in the school hall of the Dreieinigkeits- Gemeinde an Ltreet,. E. A. Brauer,

1811 Fulton Srr, St. LouiS, Mo.

Fare - discounts.

Whoever is willing to travel to the Synod via Cleveland to St. Louis and back for the small price of 417.00, or from Crestline and Galion for 415.00, will report to the undersigned before May 5, so that the same may mail the tickets to each purchaser before his departure for the Committee meeting.

I. H. Welcher, Cleveland, O.

To all synodicals who have to travel from Fort Wayne and vicinity to St. Louis for the Synod of Delegates, hereby serve notice that the Toledo, Wabash & Western Railroad will sell tickets there and back for 412 00 at the depot. Trains leave afternoon 4 o'clock, evening 9 o'clock and early at 3:15.

Otto Hanser.

For 410.00 All can travel from here to the Synod at St. Louis and back on the JUmiois Central Railroad. Should quite a few give via Chicago, the cost would be even less. The station is on the shore of the lake and at the foot of Luke 8 "re-k>". Would everyone who intends to travel in this way please let me know without delay'.

Chicago, April 4, 1878.

A. Wagner.

Those delegates and guests who use the following railroads for their journey to St. Louis and have paid the full fare may return on the railroads used for the journey either completely free or for the 5th or 3rd part of the fare on presentation of a certificate issued by the Secretary of the Synod:

Odio <L Llis-issippi 14th L. (from Cincinnati and all intermediate stations to St. Louis,).

Same railroad, Louisville's division,

8t. Louis L 8outü Lastern IL L.,

8t. Louis L (Miro 8iirt Line, Älobilo Ohio L. 14.

All railroad companies in Missouri have refused redactions because on their railroads since April 1 of this year the law allows only a fare of 3 cents per mile.

H. Kalbfleisch for dir Committee.'

Ordination and introductions.

On Sunday Estomihi, Candidate U. Iben was ordained by the undersigned with the assistance of Pastor Bremer and inducted into his office. Geo. Link.

Address: I4sv. LI. Iden,

Larmington, 8t. Lruneois 6o., Hlo.

By order of Praeses Beyrr, Rev. Franz W. Schmitt, formerly of West Seneca, was introduced by me to his new congregation on Sunday Reminiscere, assisted by Rev. I. W. Weinbach.

Address: Luv. Lrnns >V. 8elrmitt,

Church consecration.

^{IBerspätet."}

On December 9, 1877, on the 2nd Sunday of Advent, the newly built brick church of the German Lutheran congregation of St. Matthew in AUegheny City, Pa. was solemnly consecrated. In the morning Pastor Beyer preached, in the afternoon Pastor K. Walz and in the evening Pastor P. Brand.

F. Wambsganß.

This year's meeting of the Evangelical Lutheran Synod of Illinois and Other States.

Certain circumstances have made it necessary to change the time of our meeting this year. The Synod will not meet on June 13, as had been determined, but rather

Wednesday May 8-13 this year in Mascoutah, St. Clair Co, Illinois.

G. Moche(, Secretary.

I4L. Synod members and guests want to register at the Duster locn beforehand.

Conference - Displays.

The combined Auglaize and Fort Wayne Conference will commence, s. G. w., in the afternoon of April 23, at Fort Wayne, Ind. and continue until Friday noon. Main subject: theses on Art. VII. of the Concordia Formula.

H. W. Querl.

On April 30 and May 1, there will be a conference in Manitowoc, WiS. Subject: Lorniu! Ooneorlliao, ^rt. VI.

I. Jacob Hoffmann.

The Dodge-Washington Conference will meet, s. G. w., April 23rd to 25th at the home of Mr. Past. A. Opitz in Hartford, WiS. W. Schimpf.

The Southern Michigan Pastoral Conference will meet, s. G. w., on Tuesday, April 30, in Monroe, Mich. Registrations requested. I. R. Lauritzen.

The Concordia Academy and the Higher Daughter School in St. Louis, Mo.

(The purpose of this institution, as well as the subjects taught, were given in the previous number of the "Lutheran").

The school fees are H40.00 per year for boys and K24.00 per year for girls, and are to be paid annually or quarterly in advance. - For those parents who find it too difficult to pay the full school fees for their children, the Directorate will grant a reduction.

Foreign students can get board and lodging in Christian families for about H14.00 per month.

The next regular intake of new sophomores will be held, God willing, on April 24. Applications should be sent to

A. C. Burgdorf, Director.
1921 8oull" 9(6 8tr., 8t. Touis, Hlo.

Revenue into the coffers of the Eastern District:-

For the synod treasury: From the Williamsburg congregation 420.00. Pastor Drever 2.00. College Point congregation 8.25. Teacher Gießmann 5.00.

For the Negro Mission: By G. D. Simon, Al- leganv County, 425.00.

For, the widow's fund: Collecte at the silver wedding of Hrn. W. A. Schott 4'11.87. From Past. Drever 4.00. C. Krieger and Joh. Schomber 2 00. From JmmanuelS-Gem. in Baltimore 29.05. Jacob Arnold 2.00. E. S. 50 CtS.

For poor students in St. Louis: For A. Rehwal: By N. N. 4l 00. EoUcctirt by young men and maidens 1.95. H. K. 1.05.

For poor students in Fort Wayne: For Br. Brand: N. N. 41 00. Collecte 1.67. H. K. 1.33.

For the community in Crimmitschau: Bon of the congregation in New York subsequently 49.00.

For the college maintenance fund: From the New York congregation 4'10.80.

For the Institution for the Deaf and Dumb near Detroit: By Magdalene Damm 4'1.00.

For the orphanage near Boston: Collected through the Children's Journal 450.00.

For the orphanage at Addison: Collected through the children's leaf 450.00.

For the orphanage at St. LouiS: Collected through the children's leaf 450.00.

Correction. - On page 40 of this year's issue of "The Lutheran," several articles are listed as having been received from Mr. Lebrer Krieger. However, each time it should read: From Christoph Krieger in Baltimore.

New York, April 1, 1878. I. Birkner, Kassirer.

Received with heartfelt thanks from the undersigned: From Mr. Pastor I. G. Kunz' congregation for Tb. Horst 410.00. Don Mr. George Griebel 5.00, from Past. MalschS "None. 31.00, from a wedding 5.00 - for Wunderlich. By Past. I. H. Nie- mann for Bente from the Jungfrauenverein 6.25. For Lucas on Mr. Leimküblers wedding 5.00, from Mr. H. MeyerS wedding 3.50. From Rev. Weseloh for Trögemiller 2.00. From Mr. Chr. Wollpert for Horst 8.00. By Rev. I. P. Bever for Holm 60.00. From Rev. Stocks Frauenverein 8 quiltS, 12 towels, 6 Klffcnübrzüge, 3 sheets, 7 pairs of socks. From Past. A. BrömerS Frauenverein 9 shirts, 3 pr. stockings.

C. I. Otto Hanser.

For poor students, from the Southeastern Conference District of Missouri, undersigned received the following gifts of love: From Mr. Pastor HoltermannS congregation at Longtown, Perry Co., Mo., 410.50 for Seminarian Steinkrauß at Addison. From Messrs. Revs: Bünger 1.00, C. Vetter 50 CtS. From the wer- then Women's Association of the Gem. of Mr. Rev. Sapper 10.00. By Rev. A. W. Müller in Osage County, Mo. from Mrs. Giesemeier 2.00. From my St. PaulS-Gem. there 5.00.

May the faithful God be a rich reward for the dear donors for Jesus' sake, and may many cheerful donors be raised up for this fund as well. In the name of the supported thanking

North St. Louis, Mo., April 2, 1878. c. C. E. Brandt.

For poor students received through Pastor Hahn from the werth Women's Association of the same in Staunton, Ill, 4 sheets, 6 towels, 2 handkerchiefs, 5 pairs of stockings and 1 pair of undergarments. L. F. W. Walther.

For poor students received through Pastor Kleist from the werth women's club of his church in Washington, Mo., 410.00

C. F. W. Walther.

Received by Mr. Pastor Succop from the werthen Jungfrauen- verein in his parish for the pupil Lcwerenz 410.00, for Oue 45.00.

H.. W. Dieberich.

Display.

Festgefang auf Pfingsten für gemischten Chor von F. W. Moesta, Lehrer und Organist zu Logn n Sport, Ind.

St. Louis, Mo., Druckerei der Synode von Missouri, Ohio u. a. St. 1878.

This festive song consists of a kind of motet of 56 measures in 6 - major and a following "chorale". Text of the former is the old hymn: "O heil'ger Geist, o heil'ger Gott", text of the latter the first verse of "Komm, o komm, du Geist des Lebens". Since the entire festive song makes only modest demands on the strength of our choir singers and yet sounds lovely in its way, this work by Mr. Moesta will undoubtedly be used many times. In the field of church music, our powers, our understanding and our taste are mostly not yet so far advanced as to be able, as in the field of theology and edification, to preferentially draw from the so rich and noble heritage of the fathers that has been left to us!

While Schreiber therefore also recommends this festive song, he cannot avoid pointing out a few errata concerning the harmony in order to correct it before use. Since bar 15 (exl prelude) is the 6 of the two-eighths note in the soprano prelude, it should probably be n or even better c in the tenor instead of 8. Likewise, it would certainly sound better in bar 38 if instead of the three-eighths and eighths note e for the word "Christum" in the tenor, d were used as a quarter and then eis d as a two-eighth. Obviously, however, an error has crept in at "Praise" in measure 52; for since s in the soprano is likewise supposed to be a prelude to the eighth note <1, the quarter note should be k in the bass and ck in the tenor.

Printing and decor this time leave nothing to be desired. Price 10 cents a piece, 41.00 a dozen. For best prices, please contact Mr. F. W. Moesta, Logansport, Jnd.

F. L.

Changed address:

IV. ^VivZrvkv, Dsvvner's 6lrov", Du DaZo 6o., IIIs.

Communion guests.

The Holy Communion, the other sacrament of the New Testament, is, like the sacrament of Holy Baptism, of the highest importance, even if the enthusiasts continue to speak of it in a very disdainful and dismissive manner. The very fact that Christ, who is Wisdom Himself, has commanded us to hold it in trust shows that infinitely more is at stake in it than in heaven and earth. This is all the more evident when one considers what the Holy Communion has given us. This is all the more evident when we consider what is given to us in the Holy Communion after Christ's institution, namely, not a figure of the body, but the true body of Christ, which was given up for us in bitter death; and not an image of the blood, but the true blood of Christ himself, which he poured out mildly on the trunk of the cross for the forgiveness of our sins, according to his word: "Receive and eat, this is my body which is given for you", and, "Receive and drink of it, all of you; this cup is the new testament in my blood, which is poured out for you for the remission of sins." If Christ, according to the opinion of the swarming spirits, had meant only mere bread by the words, "This is my body," and only mere wine by the words, "This cup is the new testament in my blood," then natural bread would have been given to death for us, and wine would have been poured out for us on the trunk of the cross, for the forgiveness of our sins. Such a thing is put into Christ's mouth when one departs from his word and leaves the rule to blind reason even in matters of faith.

The fact that the enthusiasts place little value on the Holy Communion for the salvation of the soul, as they do on everything that God has done for us, is of course due to the fact that their own actions prevent them from taking the word of God, which straightaway overthrows all self-righteousness, as it reads. For they are well aware of this: If they take the word as God has spoken it, then they are and remain before God only cursed and damned sinners, even with their very best works, as long as they have not thrown themselves into the arms of God's grace in Christ, the grace that alone makes us blessed. Then it would be

St. Louis, Mo., May 1, 1878.

No. 9.

All the glory of one's own works, including the glory of earning heaven by struggling and praying, has passed by. So also: Should they take the words of institution of the Holy Communion, as they read: "This is the Lord's Supper. If they were to take the words of institution of Holy Communion as they read: "This is my body; this is my blood," then all their merit would be over; then, if they believed it, they, like all those who believe it, would have forgiveness of sins, life, and blessedness offered to them, administered to them, and sealed in Christ's body and blood; then they would have nothing further to do but to take hold of it and accept it, i.e., to rely in faith only on the word: "Given and shed for you for the forgiveness of sins. For the sacrament of the altar is a means by which God offers his grace to all who use it, and confers and seals it to the faithful. With the heavenly good, namely Christ's body and blood, he also gives the latter the good of grace, namely forgiveness of sins and eternal life, in both of which all spiritual goods are included. And that is why we say and sing of the Holy Communion. This is why we rightly say and sing about Holy Communion:

It is the chief good of all goods And our faith's bond and ground, The greatest strength of mind, Hope and the covenant of grace."

Thus our Lord Jesus Christ has prepared for us a table in the Holy Communion. In the Holy Supper, our Lord Jesus Christ has prepared for us a table that has no equal in glory anywhere on earth. What can be more precious and glorious for the sin-weary soul, hungering and thirsting for righteousness, than the certainty of the forgiveness of sins, which is the core and star of the whole gospel? Here in the holy. Here in the holy supper, here at this heavenly table, it is pledged to us with Christ's own body and blood. Blessed, indeed blessed, is everyone who is a worthy companion at this table, i.e. who has faith in these words: "Given and shed for you for the forgiveness of sins. In faith he boasts with David: "The Lord is my shepherd, I shall not want. He feedeth me in green pastures, and leadeth me beside the still waters; he restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk in darkness

Thou, I fear no evil; for thou art with me, thy rod and thy staff they comfort me. Thou preparest a table before me against mine enemies" (sin, death, devil, hell, etc.). "Thou anointest my head with oil, and pourest me full. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD forever." (Ps. 23.) The food which is offered to the believing soul here is such that it will never tire of it. What St. Augustine, in reference to the enjoyment of eternal glory before the throne of God, with which the elect are satiated, so aptly expresses in the hymn: "After the eternal fountain of life" 2c. with the words: "Always full of desire to enjoy, they enjoy in full satiety, and in the enjoyment of full satiety the desire to enjoy remains with them", also finds its application to the repeated enjoyment of the holy supper of the believing children of God. As often as they have already been fed in the Holy Communion As often as they have been fed and watered in the holy supper to the full satisfaction, the call does not die from their lips:

"Lord Jesus Christ, you faithful shepherd, Come, with grace entertain me. With thee alone I find salvation and life; What I may, thou canst give me."

This makes it easy to see what a sacrilegious beginning it is to appear at this heavenly table as a guest without the wedding garment (Match. 22:11, 12), i.e. without faith. "In a righteous congregation, therefore, no one may be admitted to Holy Communion without faith. In a righteous congregation, therefore, no one may be admitted to Holy Communion who has been revealed as an unchristian. A preacher cannot sin more terribly than by admitting such a person to Holy Communion. By doing so, he himself becomes a murderer of Christ. Yes, if one were to throw the body of Christ into a puddle of dirt, it would not be as shameful and ungodly as if I knowingly put the body of Christ into the mouth of a wicked evil-doer. Of course, we cannot completely keep away the wicked and hypocrites...; because they are not yet evident, they cannot be rejected. But a preacher should be careful not to admit anyone he knows with certainty to be unworthy. The congregations themselves should also be careful,

that the ungodly are kept away from the Sacrament. The preacher should and must abandon all fear of man. Also the whole congregation must leave against the admission of open sinners, or they take part in the guilt. - Because it is not believed that Christ's body and blood are in the Lord's Supper, that is where the lack of discipline comes from; but with us it should be different." (Syn.-Ber. of the Jll.-Distr. 1875, p. 70.)

The act of Holy Communion. The Lord Christ commanded his church, i.e. his congregation, with the words: "Do this. The congregation, for its part, has entrusted the public administration of this sacrament to the servants of Christ and stewards of God's mysteries, according to God's order. All members of the congregation, including their preacher, are guests at this sacrament as often as they partake of Holy Communion. They are guests at this heavenly table as often as they partake of Holy Communion. What God the Lord once said to his people of Israel concerning the land of Canaan: "The land is mine, and you are strangers and sojourners before me" (Deut. 25:23), applies especially to the sacred table of the Lord. This table is prepared for us solely by the incomprehensible goodness and mercy of our God. No human being has contributed anything to its preparation. Whoever enters, worthy or unworthy, enters as a guest. Also in our symbolic books we speak of the communicants as guests. For example, in the Epitome of the Formula of Concord it says: (It is rejected:) "That the worthiness of the guests at this heavenly supper is not only in true faith in Christ, but also in the outward preparation of men"; and in the declarative of the same Concordia formula: "But it must be diligently explained who are the unworthy guests of this supper, namely, those who go to this sacrament without true repentance and sorrow for their sins, and without true faith and good resolution to amend their lives, and so forth". (Garbage. pp. 543 and 662.)

This confession of our church, that the participants in the sacrament of the altar are guests of the Lord's Supper, finds its expression in its magnificent communion songs. Allow me to cite a few examples: "Abba, Father, take care of me, that I may appear worthy today as your guest and unite myself with Jesus.

"Lord Jesus Christ, you have prepared for our weary souls

Your body and blood for a meal, choose us as your guests;

We bear our burden of sin, Therefore we come to you as guests And seek counsel and help."

"Weary am I, and laden With a heavy burden of sin, But accept me sinner with grace And feed me as your guest."

"For the Lord, full of salvation and grace, Will now invite you as his guest, Who can administer heaven, Will now give you shelter."

"Let me, through thy soul monkey, measure thy love aright, That I too, as now on earth, May become a guest in heaven."

Every communicant should take such hospitality on the part of our God to heart and show his heartfelt gratitude to God for it. After all, the communion guest enjoys it out of pure fatherly divine goodness without all his merit and worthiness. Therefore, he also owes God thanks for them.

praise him, serve him in return, and be obedient. Retribution on the part of the guest for this highest and best of God's goods is quite impossible,

"Because in all the mining grounds No such gem is to be found, That can pay the blood-filled bowls And this manna."

The meaning of the word "guests of the Lord's Supper", as it has been explained above, seems to be diminishing more and more in recent times. Today, the term "guests of the Lord's Supper" is often understood to mean something other than simply communicants. The members of some church communities or congregations who, according to the word of God, have a closed communion, i.e. such a communion with regard to the Holy Communion, that they are not simply communing. The members of some church communities or congregations who, according to the word of God, have a closed communion, i.e., such a communion concerning Holy Communion that they basically exclude from Holy Communion all those who are not of one faith with them, do not practice this. Nevertheless, they sometimes exercise a right of hospitality at their own discretion. And so in many places a special class of communion guests has formed who are not members of the congregation, nor are they regarded as such, but as strangers, i.e., as those who do not want to be bound by any order in force in the congregation and are therefore in no way willing to ever become members of the congregation.

One can now distinguish here between communion guests in the broader and in the narrower sense. By communion guests in the broader sense, one understands, first, those people who belong to a church community that shares the confession of the church in question in the doctrine of the Lord's Supper, but deviates from it in various other doctrinal articles. On the other hand, these communion guests are understood to be the members of the congregation who agree with the respective congregation in the doctrine of Holy Communion. The first is the doctrine of the Lord's Supper, and the second is the doctrine of the Lord's Supper, which is not the same as the doctrine of the Lord's Supper. Although this church

community, as a community, has different principles and opinions regarding the doctrine of Holy Communion than the church community from which Holy Communion is desired, they are not members of the same community. However, the individual members of such a church community of its members allows the deviation from the same. (Thus, for example, there are not a few in the united church who profess the communion doctrine of the Lutheran church with their mouths and are of the opinion that they are good Lutherans, even though they belong to the united church). To grant these unionists orthodoxy and admit them to Holy Communion, provided there is agreement in the doctrine of the Lord's Supper. In many cases, there is no hesitation in admitting them to Holy Communion. For example, look at the *General Council*. There is no lack of examples of this kind. Yes, one is in part not limited to the Uniate Church, but goes one step further and, thirdly, includes among the communion guests those who assure the host congregation that they are Lutheran in their doctrine of the Lord's Supper, even though they are members of a church community that is entirely Zwinglian or Calvinist in its doctrine of the Lord's Supper. Communities of this kind are, apart from the Reformed Church itself, the Episcopalians, Presbyterians, Congregationalists, Methodists, Baptists, etc. That these communion-goers place little or no value on the doctrine of the Lord's Supper, they prove by the fact that they are by no means willing to give up participation in the Lord's Supper of their ecclesiastical community, although the latter, as they must confess, has a different doctrine of the Sacrament of the Altar than that which they claim to have and to profess for their person. Who wants to be in

We must deny that it is not possible for communion guests to nestle here as well, as they are very often found in the General Synod, since, as everyone knows, in the latter synod the Holy Communion is sometimes served as a guest to everyone who knows how to give the impression that he is a Christian. In the latter synod, as everyone knows, Holy Communion is served as a guest to anyone who knows how to give the impression that he is a Christian, even if he is generally guilty of deviations from some article of doctrine and in particular, with regard to the doctrine of the Lord's Supper, is a Zwinglian body and soul.

That would be now approximately the communion guests - after designation of the newer church hospitality - in the broader sense of the word. It should be noted that the same hospitality - also in the broadest sense of the word - has become almost the rule in the so-called Lutheran churches of Germany.

What do we mean by supper guests in the narrower sense? It should be noted here that we are not talking about those guests at the Lord's Supper who together form a congregation, but about those people who are not considered to be members of a congregation, nor do they themselves want to be considered as such, but who are nevertheless in sacramental communion with a congregation. These are people who do not belong to a parish, but, as in every other doctrine, so also in the doctrine of the Lord's Supper, are in sacramental communion with the parish from which they desire the Holy Communion. However, as in every other doctrine, so also in the doctrine of the Lord's Supper, they are in complete agreement with the church from which they desire the Holy Communion. It is not the difference of faith, but only certain external causes and misgivings, as they say, that keep them from joining the congregation. They prove this by going to church diligently, taking Holy Communion frequently, and by being a part of the congregation. They proved this by going to church diligently, frequently taking Holy Communion, not soon in this congregation and soon in that one, but continuously in the congregation whose hospitality they enjoyed. - These would be communion guests in the narrower sense of the word. This kind of hospitality seems to be of a quite innocent nature, and quite a few Lutheran congregations, which do not want to know anything about communion guests in the broader sense of the word, as they have been named above, not only do not take offense at these communion guests, but consider that they must grant them a place at the communion table. To refuse such guests from the Holy Communion seems to be a mistake. To refuse such guests from the holy supper seems to some to be an unforgivable harshness and unkindness.

Let us take a closer look at this matter. It is said to be only "certain external causes and concerns" which cause these guests to take up a somewhat alien position towards the community. On examining these "causes and concerns," which we cannot avoid, we will find that they are of various kinds. But we will also find that all these "causes and concerns" are contrary to God's Word. If this is proven, it will follow that a truly Lutheran congregation cannot tolerate, let alone cherish, such communion guests without sin.

The first class of these communion-goers consists of people who, on closer examination of their reasons and doubts as to why they do not want to become members of the congregation, repeatedly confess how they are all interested in the blessings of the congregation and, as proof of this, refer to their diligent church attendance and frequent partaking of Holy Communion. They refer to their frequent participation in Holy Communion as proof of this. What prevented them from joining the congregation were the expenses. There were burdens to be borne, which

exceeded their strength. Their poverty, in which they still lived, was the reason why they had to refrain from joining the church. - Now what is the real reason for these communion guests to stay away from the congregation? Nothing other than that they do not want to take on any duties. It is the tiresome stinginess that prevents them from becoming church members. These people have money for everything else, but not for the building of the Kingdom of God, not for the maintenance of the church and school of the local congregation.

It should not be objected here that some people are in fact so bitterly poor that with the best will in the world they cannot bear the share of the congregation's burdens that is borne by the wealthy members of the congregation. Which true Christian will then demand that the really poor be put on an equal footing with the wealthy and rich within the congregation in bearing the congregation's burdens? Such equality would be contrary to love. "For if a man be willing, he is acceptable according to that he hath, and not according to that he hath not" (2 Cor. 8:12). A truly Lutheran congregation will support such poor members of the congregation who are sick and infirm, so that they cannot earn their living, rather than demand support from them. Is the order of a congregation, according to which its members pay their church contributions, a truly evangelical one (Apost. 4, 32. 5, 1-12.); does it agree with the words of St. Paul: "Each one according to his own will, not with unwillingness, or out of compulsion; for God loves a cheerful giver" (2 Cor. 9:7); if the church in its order speaks with the same apostle: "I do not say that I command anything, but because others are so diligent, I try your love, whether it be right" (2 Cor. 8:8) - it is not to be dismissed how poverty can keep a Christian from joining the church. Then it is nothing other than shameful unbelief, which manifests itself in distrust of God, in belly concern or in stinginess, which opposes joining the church.

It can be different, of course, if a congregation has such an unevangelical order concerning the church contributions of its members that according to it the latter have to be assessed and taxed, and the leaders are forced to determine: "So and so much you are worth, so and so many dollars you have to pay for this year to carry the church burdens"; or if all, without taking into consideration whether one "has" or whether he "does not have", are, as it were, lumped together, and such a burden then, of course - especially if it is imposed according to the scale of an affluent majority of the congregation - seems to be an unaffordable and unbearable one for some. By such an order, however, a state of emergency can be created, the author of which is none other than the municipality itself. In addition, the consciences of Christians can be very easily entangled by such an order. For on the one hand there is the divine requirement that the Christian should belong to a Christian congregation, and on the other hand there is the human order that membership of the congregation is only permitted on condition of a certain sum of money. The regulation of church contributions must always be kept in such a way that conscience remains free, and submission to such a human order, namely for the sake of conscience, must never be demanded, either from those who within the congregation rebel against it, or from those who do not.

nor of those who oppose them outside the congregation. It is also the duty of every Lutheran pastor to see to it that such unevangelical orders do not arise in the congregation, or, if they have arisen through no fault of his own, that they do not rule against God's Word. Although with all patience, he must nevertheless work unceasingly to eliminate such order. No true evangelical preacher may allow himself to be used as an instrument of an order that makes the enjoyment of Holy Communion dependent on certain monetary contributions. No right evangelical preacher may be used as an instrument of an order that makes the enjoyment of Holy Communion dependent on certain monetary contributions. There can hardly be an extreme limit to which a pastor can wait in patience,

The congregation is not allowed to refuse the right to vote to those who do not want to submit to such an order, even if under protest (all his teachings about this have been in vain so far). If the congregation goes even further, it demands from its pastor rejection from Holy Communion of all those who do not want to submit to such an order. If the congregation goes even further, demanding that its pastor refuse Holy Communion to all those who cannot submit to such an order, then he must not consent to this at all, but must allow himself to be expelled rather than submit to such compulsion of conscience. In the case that a congregation is still so weak as to believe that by "voluntary" contributions "according to what one has, or according to what he has not," "God can make all grace abound among them, and they may have full sufficiency in all things, and be rich in all good works" (2 Cor. 9:8.), it may indeed happen that a pastor has to wait on two kinds of "church members" of his office, namely, those who are entitled to vote, and those who are not, although they should be. Such a condition, however, will only be a respective one in an otherwise right-standing congregation. But as long as it lasts, on the part of the pastor, the members of the congregation who are only designated as contributing members should be respected and treated in the same way as the members of the congregation who are entitled to vote. He himself should also refrain from using the expression: "contributing members" and actually maintain his protest against this designation.*) But where one tries to hide behind his supposed poverty, although no order demands certain monetary contributions, but the congregation leaves the sum of the contribution to the conscience, - where one appeals to his poverty and seeks recognition in this, then one shows sufficiently how much the heart is entangled in mammon service. Instead of creating a special class of such people. Instead of creating a special class of communion guests out of such people, it is necessary to oppose them right from the start and to testify that neither churches nor schools, neither parsonages nor teachers' dwellings, nor seminaries and the like can be built out of thin air, and that those who have to serve in churches and schools cannot be fed with thin air alone; that equal rights also demand equal duties; but equal rights are offered to all members of the congregation, which is why every member of the congregation is obliged to contribute to the congregation's burdens according to his ability. To give up the right to vote in the opinion that one can justify the neglect of all other duties is a twofold sin against the commandment of love. In this case, the

In order to avoid the appearance of claiming a special type of communion guests by the rubric of the parochial reports: "contributing" (namely congregation members), our Synod of the Middle District has deleted this rubric in its parochial reports. Certainly a very good example, with which this district should precede and in which all other districts should follow without delay.

Doing one thing and not letting go of the other. It is also highly unjust and unkind. To let others pay for oneself and one's own, when one is able to pay oneself. If every member of the community wanted to make such claims, churches and schools would soon enough have reached their end. The demand to join the community and to fulfill one's duties must be maintained. A united local congregation is not based on a human institution that can be left to the free discretion of the individual, but on divine order, whose wanton non-observance brings eternal damnation.

(To be continued.)
(Submitted.).

Fifth Annual Report

about the Institute for the Deaf and Dumb in Norris, Mich.

As I prepare to report on the past year of the institution, I can only praise God's undeserved grace, which has proved itself abundantly and daily in the bestowal of good as well as in the prevention of evil through petition and understanding. From the lists of receipts of the "Lutheraner" and other Lutheran journals, the dear readers have seen not only the continued existence of the institution, but also the active participation which it has enjoyed up to now. Praise and glory be to God for this! However, there is one

circumstance that clouds this joy and makes it difficult for me to report with joy. This is the great debt that weighs on the institution, and which, as the accounts show, has not diminished, but rather increased. Even the raising of the current interest is an oppressive burden; it takes away a significant sum of the mild contributions and necessitates such restrictions in the budget that can only have a detrimental influence on the prosperity of an institution. Thus, the necessary thriftiness is one of the reasons why the appointment of a third teacher has not yet been made, although there is enough work for three teachers. This precarious situation had to be seriously considered by the association for the support of the deaf and dumb. Ways and means were considered to prevent the increase of the debt, and after thorough consultation, there was no other way than to once again call upon the Christian charity of our fellow believers.

As our dear readers know, the Association for the Support of the Deaf and Dumb has given up the office of a permanent collector for the sake of savings and has asked the pastors and their congregations within our synodal conference to take over this office according to the profession of love and to support the institution annually with a collection. In this way, the association believed to be in a position to meet its needs and also to be able to pay off some of the capital debt. With thanks to God, it must be said that contributions have also flowed into the institution's treasury from many sides. However, there are also a number of communities from which the institution has not yet received any support, either because they did not know the situation of the institution or because they had to give their gifts to other needy people. In the conviction that they will willingly come to the aid of the aforementioned institution with their donations, the undersigned is encouraged to approach them with the request of the Deaf-Mute Support Association to provide the deaf-mutes annually with a

The aim of the project is to raise awareness of the importance of the need without compromising more important institutions in the care of the poor. The willingness of our fellow believers to make sacrifices is, of course, approached daily by those in need, and many a Christian may find it hard on the heart in these oppressive times that he cannot meet all those who ask with help. Now, God, who is rich in mercy, and who gives the will and the accomplishment of all good, may he also in these hard times awaken undaunted givers who will not grow weary in serving the Lord even in the least of his members. - —

Furthermore, it should be noted that the number of students is currently 33, all of whom are in good health and show a desire and love for learning; we have so far been spared serious illnesses through divine preservation and have not yet had to mourn any deaths. By God's grace, a deaf-mute student was promoted in Christian knowledge to such an extent that she could be confirmed on the first Sunday of Advent and has now returned to her parents.

As far as the confirmed pupils who have already left are concerned, the news about their behavior is favorable. Here the thought may suggest itself to the reader, how it might be with the spiritual care of the confirmed deaf-mutes. Of course, because of their deafness, they have no benefit from Sunday church attendance, neither from the sermon nor from the prayers and Bible readings, and they do not attain such a level of absenteeism to read the speech from the preacher's mouth; for this, the train of thought and the language in which the sermon moves is far too high and remote for the deaf-mute with his poor speech. Nevertheless, they are to be encouraged to attend church diligently; after all, they are in the fellowship of the saints and enjoy the same intercession. And some worship practices, to which they are already instructed during their stay in the institution, for example, that they say a short prayer upon entering the church, such as: "Create in me, God, a pure heart," 2c., the standing songs: "To God alone be honor," 2c., "Kyrie, God the Father forever" 2c., "We all believe in one God" 2c., reading in silence, praying an Our Father when leaving the service, will certainly not remain without blessing under the protection of the Holy Spirit. They can also take part in the Sunday catechism prayer in so far as their pastor gives them a piece of catechism or a saying or a song verse to learn, breaks it down by simple questions and puts the heavenly truth to their hearts. Since they can only use private confession because of their deafness, there is an opportunity here to talk to them about sin and the redemption of Christ in a simple way using the questions. In general, preachers and teachers render real Samaritan services to such weak members of Christ, if they help from time to time, by reading a Bible story or listening to a catechism, that the acquired knowledge is preserved, strengthened, and even expanded. A Bible story, as well as a collection of written prayers, song verses, sayings, and a form for private confession are given to the confirmands. It goes without saying that the parents in question also provide for the spiritual care of their child by listening to a catechism 2c. every day. As small and meager as this way of satisfying the spiritual needs of the deaf-mute may seem, it not only corresponds to the deaf-mute's ability to grasp things, but also achieves the purpose, namely, the blessedness of the soul.

Of the deaf-mutes registered last year, several did not enter the institution. Among the newly registered is a woman of 40 years and a boy of English descent. There is no doubt that something can be achieved even at such an advanced age, provided that the deafness is not connected with a mental infirmity, such as stupidity, and that the speech organs are healthy; however, we lack experience as to what success the work can have. Since our institution is primarily a missionary institution, which has the task of bringing God's will of grace to such infirm persons, who cannot reach it in the usual way, the admission of such older persons can certainly not be refused, all the less, if a desire to enjoy Holy Communion should still become apparent. Nevertheless, one had to have reservations about admitting them, because they would not have the right benefit from their stay, since with the lack of a teacher the necessary time could not be spent on them, and probably more obstacles and greater work are to be expected than with younger pupils. In the absence of a teacher for English, the English boy could not be promised admission. Although it is not feasible under the present circumstances to consider the English language, the question of whether it should not be excluded as a subject cannot be entirely dismissed. Even the deaf-mutes themselves make us do this; they soon realize that they cannot get through with their German words and phrases if they are only to fetch something in the store, and they desire to know the English names and all kinds of expressions, and this leads us of its own accord to take account of English as well as German, according to the principle: to do one thing and not to do another. But if the institution is to solve the task set for it only to a certain extent, it needs a sufficient teaching staff and a teaching period of eight years. There is often a misconception that when children have acquired a certain mechanical skill in speaking,

writing and reading, they are immediately able to communicate their thoughts through writing and sounds, to understand what they have read and to communicate with their environment. It is not considered, however, that the deaf-mute, when he enters school, has no conception of our word language, that every word, every form of speech is imparted by the teacher, and that he must learn our language as if it were a foreign one. And even under the most favorable conditions of a school institution, the successes will be noticeably inferior to those of an ordinary elementary school, although the work is not in vain by God's grace. Thus, during a catechism lecture, many of our students, prompted by an interposed question, have said: "Before I was stupid, dark, now I know about Jesus, before I think my body remains in the grave, now I know about resurrection, now I know about heaven, hell, eternal life, etc., which at least shows that something of the bright glow of the Gospel has penetrated the darkened heart. As further evidence may follow, among other things, only a few excerpts from letters written by deaf-mutes, from which the linguistic point of view can be recognized depending on the age and gift of individual students. A boy, who is in his 17th year and has been receiving instruction for three years, wrote to his mother: "Dear mother! Grace and peace in Christ!

Your birthday is in three days, you will be 59 years old. God keep you healthy for a long time; I wish you much happiness and blessings. I also remembered Anna and little Heinrich birthday. I also wish happiness on their birthdays. My friend K. will be confirmed in his home country in May. We have spring now, but it is still cold here, there is a lot of water in the country. I also want to write something about the institution, there are 22 boys and 11 girls here, and soon there will be other deaf-mutes. At 9 o'clock we start school. First we pray, then we have lessons. One day we have Bible history, the other day we study catechism. In the afternoon we read in the reading book. At 11 o'clock there is little free time. Then we do arithmetic." - Another boy, soon to be 15 years old, who had been in school for four years, wrote to his godfather: "Grace and peace in Christ! I want to write you a letter, I am well. I will soon be confirmed. I thank you for bringing me to Holy Baptism when I was a small child. I was baptized on August 24, 1862. I am a child of God. I know about God now. He is my Creator, he is a spirit, eternal, omnipotent, omniscient. I also know about Christ, he is the Son of God. He died for my sake and shed his blood on the cross for me. I also know about the Holy Spirit, He is my Comforter. - After Confirmation I will stay with my parents and work on the farm. We are all still healthy in the deaf-mute institution." - If the space of the paper permitted, other details could be given. - —

As far as the admission of new pupils is concerned, it is desirable, with regard to instruction, that this take place at a certain time of the year, namely at the beginning of the new school year in the first week of August Any applications can be sent immediately to the undersigned, who is ready at any time to provide more detailed information about the institution. - —

In thanking once again the dear patrons and friends of our deaf-mutes on their behalf for the love shown to them, we entrust this institution to the merciful God and His children for the faithful care, salvation and blessing of many souls, so that we may boast in time and eternity: "The Lord has made all things well!

Norris, Wayne Co, Mich, April 4, 1878.
G. Speckhard.

(Submitted.)

Annual Report

about the Lutheran hospital, asylum and orphanage in and near St. Louis, Mo.

Through God's great goodness and care, we have once again managed to get through a whole year with the charitable institutions mentioned in the heading.

1. there were fewer sick people in the hospital in the past year than before. St. Louis has the reputation of being a particularly healthy city, according to the death lists of large cities. This has also been proven in our hospital. The report of our esteemed hospital physician, Dr. Wichmann, shows that only 76 patients were treated. Of these, 7 were called away by God from the time of grace through death. In only one of them was there no sign of repentance and faith. 6 patients have received the Holy Communion in the

Hospital. Our dear fellow believers are asked to direct seriously ill persons who are alone or strangers to our hospital, where, in addition to good medical treatment, they will not only receive loving physical care, but will also be instructed from God's Word, comforted and refreshed, and, if their illness is fatal, prepared for a blessed journey home. Our house father, Mr. Naumann, holds regular house services and diligently reads sayings and short prayers to the seriously ill. The Lutheran pastors of the city visit the hospital from time to time, even when they are not called upon.

The number of children in the orphanage was large last year, namely 95. Since the German Protestant orphanage had burned down, no orphans could be exempted in it, and therefore the newly admitted were brought to our orphanage; and we could not turn away those who knocked on our door to be exempted. 42 children were exempted during the year. Adding these to the 49 children who remained from the previous year, and 4 boys who were brought back to us by the Christian families to whom they had been given, because they did not meet their wishes, gives the above large number. At present, only 64 children remain in the orphanage; 29 have been returned to their respective fathers or mothers who have just remarried, or have been given to Christian childless families who wished to raise and adopt an orphan, or have entered the service after confirmation. One boy of 14 years, a dear pious child who attended the confirmation classes, died of nervous fever, and one child is ill in the hospital. The 64 children are distributed as follows: 36 boys, 28 girls; 13 orphans, 41 half-orphans (20 fatherless, 21 motherless), 7 children of unhappy parents and of 3 it is unknown whether one of the parents is still alive or not. In total, since the foundation of the orphanage "zum Kindlein JEsu", 215 orphans have been excluded. The school is now divided into three classes. Since the resignation of the previous orphan father and since the marriage of our valuable teacher, the current orphan father, teacher E. Leubner, presides over the first class. This class is currently attended by 24 children. The second class with 26 children is headed by teacher *emeritus* Siegert. Two seminarists help in both classes. The third class is an infant school or kindergarten. It is under the supervision of the orphan mother, a former deaconess from Dresden, and is led by an older girl who was educated here. None of these teachers receives a special salary. Teacher Leubner has his salary as an orphan father. Teacher Siegert is excluded from the asylum. The seminarists, however, have to regard the teaching in the classes as practice for their teaching position, in that they receive special practical training. Consequently, we have ample schooling for our children and yet at no cost. The exams show that the students have learned something proper in religion, in German and English, in writing, arithmetic, singing and all the usual school skills. In addition to the school lessons, the boys are required to do work in the garden, field and forest; a couple also work in the carpenter's workshop. The girls have to

and to sew and knit. It is a joy to spend a day among the children.

3 The asylum has also received significant growth in the past year. We are approached from all sides to take in the infirm and those who cannot support themselves. However, with our limited resources and space, we must adhere to the principle of only accepting people of faith, and we could not accept all of them. 7 persons were excluded from the orphanage, so that there are now 12 persons there, 5 men and 7 women's rooms. At present, there are 5 people in the hospital as asylum patients, 2 men and 3 women. As much as they can still work, they have to do. Some of them are really useful.

What has been said so far concerns our patients, for whose sake these charitable institutions exist. But now we also want to say something about how our means stand. First of all, it should be noted that we do not understand, nor do we want to learn to understand, how the Romans acquire great treasures from the charitable institutions. We are heartily glad and grateful to God and man when we just get by. That is what happened in the hospital. But in the orphanage we had to incur debts last year and have actually added H1052.97 more debt to the debt still existing from the construction, so that our debt burden on the orphanage now amounts to \$10,781.49. This will, of course, astonish and even disgust all who learn of it. But how could this happen? That is what it will say. There have been special expenses in the last year, such as the travel expenses of our new orphan father, the purchase of a pair of mules, the installation of coal stoves and the like. In addition, we had H800.00 less income than in the previous year. That we did not manage badly will be clear to anyone who thinks cheaply from the fact that the sum of H4123.72, The amount of money that has been spent is about one dollar a week for one person, if we assume that 84 people have been fed, clothed, etc. throughout the year. And at times there have been even more than 84. What has been given in clothing will not amount to so much as has been used for all kinds of incidental expenses. Admittedly, the large number of half-orphans should have brought in more than has happened. We ask for 2 dollars a week for a child as the regular price, but we do not get the same. One dollar a week is promised in writing with the explicit statement: If nothing has been paid for a quarter of a year, and no apology has been received, the administrator shall be given the authority to place the child in a childless Christian family until the age of 21. But this does not help either. We are dealing with really poor people, or even with lazy and degenerate people. But we cannot let the children pay for the poverty or the wickedness of their parents. When they are brought to us by divine government, we remember the word of our Lord: "He that receiveth one such child in my name receiveth me. And our Lord Jesus Christ has also wonderfully provided for the children thus received. We have still received what we need, even if partly in advance. Only these debts and the distant guidance worry us.

and care of the orphanage. Our dear Lord Jesus Christ also tries our trust and love and speaks to us, as once to his disciples: "Where do we get bread, that these may eat? And asks further, "How much have ye bread?" And the disciples willingly give what they have in their poverty. And the little is blessed abundantly, that 5000 men without wives and children have been fed. Let every Christian brother and sister consider that the Lord Jesus also approaches them with these questions and waits for the answer and loving presentation of the gifts in order to pronounce his blessing on them. We do not want to suggest how to collect money for the orphanage "zum Kindlein JEsu" in the Christian communities. We only want to share an example. In several local churches, a monthly donation is collected by collectors. Also, something is collected from time to time at children's services, e.g. at Christmas, and in the schools. We also want to send a letter of request to individual congregations which belong to the Western District Synod, or which are near St. Louis, or which do not yet have an orphanage in their area, that they remember our orphanage, support it and first of all help us to pay our debts. We therefore ask for friendly acceptance and consideration of this petition. Any gift, however, even without a previously received petition, will be very welcome to us and will be recorded and amply rewarded by the all-knowing and benevolent Lord. Therefore, our dear orphans also ask diligently for their valuable benefactors.

St. Louis, Mo. in April 1878.

On behalf of the Board of Directors r I. F. Bünger.

Note: Please send the love gifts to our Mr. Cassirer I. M. Estel, 1300 South 3rd Street in St. Louis, Mo. who will publicly acknowledge it in due time.

* * *

From the year 1876, 8 patients remained for treatment, 68 were newly excluded, total 76. 47 were cured, 12 improved, 3 unimproved, 7 died, 7 remained for treatment. The patients treated were eye diseases 6, rheumatism 2, hypochondria 3, laryngitis 1, pneumonia 1, chronic ulcers 2, sores 3, intermittent fever 9, remittent 5, gastric 2, catarrhal 1, typhoid 2, drunken madness 2, hepatitis 2, liver cancer 1, Diphtheria 3, enteritis 1, skin disease 1, neuralgia 2, pericarditis 1, cardiac dilatation 1, dropsy 4, dyspepsia 3, gastritis 1, meningitis 1, uterine disease 4, spinal cord paralysis 1, bronchitis 1, amputation 1, intestinal rupture 1.

Died: of dropsy 1, hepatitis 1, liver cancer 1, pericarditis 1, meningitis 1, typhoid fever 1, gastritis 1.

There died from age 1 to 10 years 1, from 10 to 20 years 1, from 20 to 30 years 1, from 40 to 50 years 1, from 50 to 60 years 3.

vr. H. Wichmann.

Annual accounts of the Lutheran Hospital at St. Louis, Mo. from Feb. 19, 1877 to Feb. 18, 1878. .

Intake.			
Legacy of the blessed Mrs. SterthmannP25	.00		
By the inmates or sick persons have received	1089.65		
Through regular monthly contributions have been received			
from Concordia - District in St. LouisH	42.60		
" Trinity "" 128.90			
" Jmmanuels- "" 44.25			
" Zion "" 57.90			
from Neu-Brcmen-St. Louis	28.25		
			301.90
Through extra contributions67	.75		
Balance at last financial statement	63.23		
		Sum of revenue itemsP1547	.53

			Issue.	
For device'th boxes	817	.25		
For operation		492.90		
For the budget		919.43		
Paid back to the inmates		7.50		
For white washing and other repairs		65.35		
Total expenditure			81502.43	
				Remains in cash8 45.10
				As above81547 .53
				F. W. Schuricht, Kassirer.

Annual account of the Lutheran orphanage "zum Kindlein JEsu" in Des PereS, Mo" from S. Feb. 1877 LbiS 18 Feb. 1878.

			Intake.	
1) Through voluntary contributions, thank-offerings, occasional collections, along with collections in several young men's and young women's associations, as well as schools within Lutheran congregations, including a bequest of 825.00, according to temporary receipts in the "Lutheraner".				
from St. Louis81037		.59		
from various other Missouri communities 236.85 from Arkansas		54.00		
from Colorado		2.70		
from Illinois		127.87		
from Iowa		36.90		
from Indian"		13.00		
from Kansas		7.50		
from Louisiana		60.00		
from Nebraska		45.65		
from Ohio		20.00		
from TeraS		25.25		
by Mr. Past. Beyer in Pittsburgh		150.00		
by Mr. Kassirer Grahl		78.86		
by Mr. Kassirer E. F. W. Meier		38.20		
at yearSsest collectirtand otherwise received		472.85		
				82407.22
2) For catering		493.25		
3) For sold things		170.28		
Total revenue83070		.75		
	Expenditure. For food8		'2248.43	
For clothing fabrics		150.99		
For footwear		172.63		
For textbooks rc		36.90		
For short goods rc		70.15		
For Medicin rc		44.28		
For boards and other material		56.35		
For railroad and road cost		21.08		
For Christmas gifts for the childrenandadults67 .85				
For travel expenses and freight for the new orphan parents-150		.00		
For insurance for the orphanage		49.00		
For freight on hard coal		44.00		
For salary of orphan parents		300.00		
For salary of the former teacher until her departure on September 15		155.00		
For salary deo house servant and other help		169.50		
For household appliances, including new coal eyes, writing desk, Porcelain and tinware rc		159.55		
For farm equipment		28.95		
Spent more for college student Ernst Holm, as taken,		24.06		
For 1 pair of mules and harness		175.00		
I'Summa of expenses84123		.72		
Since our income this year was only		3070.75		
is - an additional expenditure of81052		.97		
which is partly due to the fact that our income from gifts was 2c. 8800.00 less than in the previous year and we had over 8400.00 extra expenses for travel costs of the new orphan parents, as well as several other accidental significant expenses, including a team of mules for our carriage. Total debt of the Society for the last yearS-.				
invoice amounted to89728		.52		
Enlargement of the same in this year		1052.97		
			Present debt810781	.49

St. LoutS, 18 Feb. 1878. I. M. Estel, Cassirer.

God's nature is to make something out of nothing; therefore, whoever is not yet nothing, God can also make nothing out of him. But men make something into something else; but this is vain work. Therefore God receiveth not, but the forsaken; he healeth not, but the sick; he seeth not, but the blind; he quickeneth not, but the dead; he pardoneth not, but sinners; he maketh not wise, but the unwise; in short, he hath no mercy, but on

the miserable, neither giveth grace, but on them that are in disgrace. Therefore, no hopeful saint, wise man, or righteous man can become God's matter and obtain God's work in him, but remains in his own work and makes a fictitious, seeming, false, colored saint out of himself, that is, a hypocrite. (IV, 2309.)

Luther.

To the ecclesiastical chronicle.

I. America.

In the **little town of Rutland, Vermont**, it recently happened, as the Lutheran Church Gazette reports, that in the Congregationalist congregation there, which includes some Negroes, two chalices were used at the Lord's Supper. One was for the whites, the other for the blacks. The whites did not want to drink from one chalice with the Negroes. - A clean fruit of New England abolitionism!

False binding of conscience. The holy scripture says: "If then ye are dead with Christ unto the statutes of the world, why are ye entangled with statutes, as though ye taught yet in the world? Who say, Thou shalt not touch this, thou shalt not taste that, thou shalt not touch that, which all things are consumed with hands, and are the commandments and doctrines of men; which have an appearance of wisdom, through self-chosen spirituality and humility, and in that they spare not the body, neither do honor to the flesh for its need." Col. 2, 20-23. In contrast to this word of God, a conference of the Methodist Evangelical Fellowship spoke out, among other things, as follows: "Because the Holy Scriptures teach us to be free from all evil. Scripture teaches us to avoid all evil appearances, and since the customary use of tobacco is a very great evil, an unnecessary waste of money, disgusting and disgusting, therefore resolved that we recommend all our members, and especially the preachers who are afflicted with this evil, to seek salvation in the Lord, who is able to deliver them from all evil."

Methodists. At the New Jersey Conference of the Methodist Episcopal Church, Bishop Simpson designated Preacher Pearne for the church on Clinton Avenue in Trenton, N. N. But the congregation, with its officers, insisted on retaining their previous preacher, Hamilton. The church was closed to the new preacher. The latter withdrew, leaving the matter to the decision of the bishop. The congregation does not want to reopen the church to anyone but the old preacher and will disassociate itself from the conference if its demands are not met. Thus, even in the hierarchically governed Methodist community, there is a growing awareness that Christian congregations are not subject to their alleged bishops in matters of profession and similar matters of conscience.

Blasphemy. A Baptist preacher in Lexington, Ky., recently tried to convert his listeners in the Sturmlanf. In the most glaring colors he described the bliss of heaven and the punishments of hell, then pulled his watch out of his pocket and exclaimed: "Now I give each one five minutes to decide for heaven or hell. Who are you, man, to presume to give people their reprieve?" (L. Z tsch.)

II. foreign countries.

From Hanover, the German church bulletins report, among other things, the following. In Wridel, where Pastor Drewes, brother of Pastor Drewes in San Franztsco, stands, about 200 "Separirt" hold their service in a barn. In Suhlendorf, where Pastor Stromburg was formerly collaborator, and in Natendorf, there is also a tendency towards separation.

Saxon Regional Church. In the "Lutheraner" of April I of this year, we reported that in a congregation of the Saxon regional church, a man had been elected to the church council, who had kept away from church and sacrament in his congregation, had publicly mocked the Virgin Mary and blasphemed Christ in a vile manner in the tavern, and had himself stated in the investigation: "He does believe in a world creation and a supreme being, but not in a

personal God. We also reported that the pastor in question and his church council, as well as the superintendent in question, had reservations about accepting such an open despiser of church and sacraments and blasphemer of Christ and God into the church council, but that the consistory had declared all this to be no reason not to appoint the man to the office, but had given the instruction to admit him in spite of all this. The "Pilger aus Sachsen" and the "Sächsische Kirchen- und Schulblatt", from which we had taken this news, bring in a later number (of March 17 and 21) an alleged "correction" of the matter, which the "high Landesconsistorium" demanded. And what does this correction consist of? First of all, it had not been proven that the man had been guilty of the "mean expressions about Jesus and Mary" that had been laid to his charge. (He had, in fact, not used the words that he was charged with in the

The second correction is supposed to be that the man did not attend the services in his church, but in a neighboring church, and that he had also gone to Holy Communion earlier. (Probably his former pastor was a rationalist and his present one was not). The third alleged correction is that the statement concerning his denial of God reads completely: "I believe in a creation, a higher being; I cannot believe in a personal God." The Consistory explains once again that the man "has not yet reached the clarity of the ecclesiastical confession in his religious views", but since "the revival of the Christian sense in the church community, but not the cultivation of doctrine and discussions of doctrinal questions belong to the area of a church leader", the "revival of a Christian sense in the church community, but not the cultivation of doctrine and discussions of doctrinal questions belong to the area of a church leader", but that "stimulation of a Christian sense" was "not excluded by his still inadequate Christian knowledge", so according to the laws of the Saxon regional church "the eligibility to be a member of the church council" could not be denied to him. - What is one to say to this? - A church, according to whose laws those who professedly believe in no personal God can be members of its board, has become a pit of murder. A consistory, which even in spite of a protest against the appointment of a God-denier to a church office, gives the order to appoint him, declares his denial of God to be a mere sign of his "defective Christian knowledge," and claims that such a one is suitable for "enlivening the Christian sense," is worse than Annas and Caiphas. Preachers, however, who remain under such a church regime and in such a church, are guilty of a continuous factual denial of Christ and God.

W. [Walther]

A converted Social Democrat. The Berlin paper "Der Staatssocialist" reports the following about a former Social Democrat: He was an itinerant agitator for the party in southern Germany for eight years and served four years in prison. He ranted and raved in countless popular meetings against Christianity and "Pfaffenthum," as he called it. Today he prays with fervor to the God he used to blaspheme. He is no longer zealous against the gospel, but already proclaims it to others. The same man who a year ago fanatized hateful crowds now stands among a crowd of children every Sunday to teach them the Word of God. For many years he was the terror of his pious wife. When he came out of the people's meetings at night with a hot head, and his poor wife was waiting for him reading the Bible, this sight aroused his anger. He cursed at the Bible reading and threw the hated book against the ground. His eldest

Son is about to move to a mission school to become a missionary. At the same time, the Pauline force is not extinguished in him. He prepares himself for an agitational campaign for the newly founded Centralverein für Socialreform. The passionate devotion to the interests of his fellow brothers from the working class remained the same, indeed it grew through the awakening of the highest religious power of the soul.

The Reformed Free Church in the Swiss canton of Vaud has existed for only 30 years, has barely 4,000 adult members, and yet it maintains its own theological faculty and 46 pastors, has an annual expenditure of 137,000 Frcs. and also runs an independent mission for which 18? 6/^"och extra 24,293 Frcs. of voluntary gifts were steered. (Freimund.)

Pope Pius the Ninth. The "Evangelical Lutheran Messenger of Peace" from Alsace-Lorraine writes in its number of February 24: It is said that the last words of the pope were: "I did everything possible for the Holy See. God, who knows hearts, you know whether I speak the truth." There the word applies, "As you lived, so you died." We would have believed the pope even without him calling God to witness. God, the heart's proclaimer, is also now already evident to Pius IX, as the one who worked for the "Holy See", not for Christ, but for the transitory vain honor, not for eternity, but for this short span of time. For the so-called "holy throne" is only that "throne", of which Revelation Joh. 13, 2. says: "The dragon gave him his power, and his throne, and great authority."

Hostility to the Bible in Catholic countries. A Bohemian church newspaper reports the following: The first pastor in Krabschitz, Mr. Chlumsky, of the Reformed confession, was officially interrogated by order of the governor's office for distributing Bibles. The Bible collector in Tabor, Mr. Motl (he is a member of the Brüdergemeinde), was sentenced to a 20 guilder fine and to the loss of the books confiscated from him, to the value of 100 guilders. The city council of Tabor ordered him to leave the city of Tabor with his family, otherwise coercive measures would be taken against him. The request for free Bible colportage, which both Protestant synods submitted in 1871, was rejected by the Ministry of Culture.

Miraculous salvation from adversity and death is not proof that one is in favor with God.

Luther writes in his interpretation of the first book of Moses:

"I still remember that at one time a godless man and a great enemy of the gospel fell from a scaffold, looking at the building that was erected there. Since he felt no harm because of the fall, for no limb was injured, he cried out with a loud voice: Now I know that I have a merciful God!) This is what the world is wont to do. It misses itself from bodily benefits and creates such a delusion that God is merciful and favorable to it. (I, 2146). God's word interprets the goodness of God, which even unconverted people experience, quite differently. Rather, it says: "Do you despise the riches of His goodness, patience and long-suffering? Do you not know that God's goodness leads you to repentance?" Rom. 2:4.

W. [Walther.]

Bible reading by the laity.

Gregory I, whom the papists count among their popes, says in his third sermon on the story of Lazarus:

"For this reason, I will tell you beforehand the content of my future sermons, so that in the meantime you may take the Bible, consider the whole matter carefully, and thus prepare your minds to listen to what is to be said to you. I exhort you not only to be attentive here (in church) to what is said, but also to occupy yourselves in your homes with the reading of the holy Scriptures. - Let no one hold that tasteless and reprehensible excuse against me: My business is not to read the Scriptures, but that belongs to people who have renounced the world, who are on the tops of mountains and lead such a life constantly.* What do you say, my friend? for this reason it should not be your business to read the Scriptures, because innumerable sorrows distract you? For this very reason it is more your profession than that of the monks .

Saul! Saul! Why do you persecute me?

The famous English knight George Littleton not only denied that Jesus Christ was the Son of God and could take care of sinners, he also tried to mislead others in their faith and thus dissuade them. He knew, however, that his efforts would be successful only if he could prove that the resurrection of the crucified from the dead was only a myth and a lie. Therefore, he went with the greatest zeal to refute the writings of those who in their books defended the credibility of this resurrection and sought to prove it irrefutably. But in the midst of these efforts, as Paul expresses it in his letter to the Philippians, he was seized by Christ, overcome and brought to the confession that he believed in him. Thus, this persecutor became a confessor, who from then on sought to promote the spread of the gospel. Apost. 9. (Stöber, 200 Gesch.) A. Ch. B.

Death notice.

On April 3, 1878, the former Lutheran pastor Martin Sondhaus died suddenly of a heart attack in the asylum at St. Louis, Mo. He was born May 21, 1820, in Erfurt, Province of Saxony, Kingdom of Prussia. In his hometown, he had begun attending high school. In 1835 he emigrated to America and was able to continue his studies here through friendly support. He was 8 years at the college of the General Synod at Gettysburg, Pa. After that he served several congregations from 1843 to 1875 in Pennsylvania, in Virginia, then in Ohio, joining the Lutheran Synod of Ohio and other states. Most recently he turned to our synod and served the congregations in Sulphur Spring, Jefferson Co, Mo, in Lemont and Summit near Chicago, Ills. In the latter congregation he was compelled to resign. He moved with his family to St. Louis. But soon there appeared very alarming disturbances in his mind, which at last, as he began to rave, became the cause of placing him in the local city asylum. He was not always in a state of raving madness, but often had quite lucid hours and days, so that he was once again taken out of the asylum, but only for a short time, since the attacks of mental disturbance recurred. In his good hours he could remember everything, especially his dear Savior. With eagerness he read the New Testament; so that we could comfort ourselves with the words of Christ, which were also taken as the funeral text at his Christian burial in the local Lutheran churchyard on April 5 of this year: "Be content with my grace, for my power is mighty in the weak. 2 Cor. 12, 9. He brought his age to not quite 58 years and served the Lord in his church for 32 years. He leaves a grieving widow and 5 sons, one of whom is studying at the seminary in Springfield, Ills. and >a daughter who is now being confirmed.

I. F. B.

This year's meeting of our Synod of Delegates.

Since certain circumstances have made it necessary to change the date set for the opening of this year's sessions of our Synod of Delegates to the first Wednesday in October of this year, and since the Wednesday before the Sunday of Cantate has been appointed for the same, we hereby issue an invitation to all members of our Synod of Delegates to attend on the aforementioned day, namely to assemble in St. Louis, in the state of Missouri, on May 15 of this year.

C. F. W. Walther,

d. Z. Praeses of the German Lutheran Synod of Missouri- Ohio u. a. St.

St. Louis, Mo, Feb. 23, 1878.

All who are traveling to **St. Louis via Chicago for** the Synod must be at the local railroad station at 8 o'clock in the evening of Tuesday, May 14. (See "Lutherans" No. 8.) A. W a g n e r.

Inauguration.

Commissioned by Mr. President Wunder, I installed Rev. G. W. Bruegmann in his new congregation at Union Hill, Ills. on Maundy Thursday, April 18, 1878.

Mr. Pastor G. A. Müller "Hosts. A. Schuessler.

Address: R "v. (4. ^V.

Union Hill, Linnkksk vo., Ills.

Church consecration.

c Delayed.)

On the 3rd Sunday of Advent, December 16, the Concordia congregation of Pastor Kretzschmar in the Town of Pickwell Lake, Freeborn Co., Minn. dedicated their small new church with attached school building to the service of the Triune God. Preaching were Pastors Wiegner, Schulenburg and the undersigned.

J.v. Brandt.

Conference - Displays.

The Third District of the Minnesota Pastoral Conference meets, s. G. w., May 14-16 at Blue Earth City in the parish of the undersigned. Theses against unevangelical practice of No. 24. lit. §. an. Those brethren who are on the Minnesota ventral k. R. from Mankato will descend at Minnesota Lake on Tuesday morning 8 o'clock, where they will find wagons. I. v. Brandt.

The second district of the mixed pastoral conference in Minnesota will meet, s. G. w., May 21-23, at the congregation of the undersigned at Lewiston.

All brothers who are not able to come may indicate this to the ?u--tor looi as soon as possible.

G. P. A. Schaaf.

Proceeds to the Northwest District coffers:

For the Negro Mission: From Miss A. K. H2.M. Miss I. K. 2.50. Jmmanuet congregation in Milwaukee 3.45. Mrs. R. Plötz, Oshkosh, 2.50. Baptismal coll. at L. Bode by teacher Dichmer 2.37.
For the heathen mission: Bon M. Buchholz, Germania, 2.00.
For the deaf and dumb institution: Bon Frau Henriette Adler 1.00.
For poor students in Springfield: high time coll. at Hrrm. Böhlke 4.05.
For poor students in St. Louis: From Clara Wolfram, Winona, 50 Cts.
For the building fund: From Mrs. Henriette Adler 1.00.
For the emigrant mission in New York: From Carl PlöB, Oshkosh, 2.50.
For poor students in Addison: through teacher P. E. Ethert, baptismal coll. at H. Bade 3.31.
For Past. Multanowski: From Past. Daibs Gem. 10.20.
For Past. I. L. Hirschmann's Gem. in Lolfax, Lol.r baptismal coll. at W. Bade by teacher P. E. Elbert 1.36. Bon Past. F. Schumann's Gem. 7.00.
For the Inner Mission: From the Kreuzgem. in Milwaukee 3.15.
For the widow's fund: From Past. L. v. Schenk 1.00. Past. Ch. H. Löber 4.00. Past. Chr. Mäurer 4.00. From teachers G. Grothmann 1.00, F. Rir 2.00, A. Wilde 2.00, F. Rüge 4.00. WeddingScoll. at H. Lobist, Waronia, 7.00. From Past. Schulst' Gem., Courtland, 3.00.
For the orphanage near Addison: From Past. Schumann's congregation in Fresstadt from the communion coffee 5.00.

Don the Immanuel School in Milwaukee 3.35. Don the students of teacher F. Rir 3.50, teacher A. Wilde 2.00.

For dir Gem. dcsPa st. O. Willkomm in Crimmit- schau, Saxony: Don Pastor Schumanns Gem., Freistadt, 9.00.

For the Synodalcasse: From Past. Friedrichs Gem. in Waronia 13.00. Pastor Wesemanns Gem. in Grafton 9.45. N. N. in Nicolet 1.35. Immanuelsgemeinde in Lebanon 24.50. Past. I. I. Hoffmann's Gem. in Shedogan Falls 3.36, in Ply- mouth 6.24. Of the pastors: Werfelmann 2.00, Schumann 3.00, Eh. H. Löber and G. Löber 2.00. Of the teachers: G. Grothmann, A. Wilde, P. E. Elbert, F. Bodemer 2.00 each.

For sick pastors and teachers: By Fräulein F. B. 1.00. Miss I. K. 2.50. Hochzsilseoll. at H. Böhlke by Past. Präger 11.90. By Mrs. Henriette Adler 1.00. Teacher G. Grothmann 2.00. Pastor Schumann, Freistadt, 3.00. Whose congregation 10.00. Joachim Pipkorn 1.00. By Pastor Präger, baptismal collecte at Aug. Göck, 1.75. TcSgl. at Fr. Nowack 1.09. By Past. Osterhus' Gem. in Williamsburg 2.00. teacher Rüge 1.00. past. W. Hudtloff 28 Ets. Whose congregation 3.74. Fr. Krenz 25 Cts. Whose children 23 Cts. Baptismal collecte at Past. Hudtloff 2.50. From Past. A. Käsclitz' parish 5.00. Past. A. G. Döhler 1.00. Past. Ch. H. Löber 3.00. Whose Gem. in Milwaukee 16.75.

Milwaukee, April 17, 1878. C. Eißfeldt, Kassirer.

Proceeds to the Northern District coffers:

For the synodal treasury: Bon of the Gem. in Amelith -5.00. Hrn. I. Hartmann 3.00. Congregation in Waldenburg 17.50. Gcm. of the Past. Lohrmann and its branch 10.13. Congregation in Frankenlust 20.43. Gcm. in Montaguc 4.00. Baptismal coll. at G. Gremel 3.00. By Rev. Hahn 2.00. Rev. Wuggazer 2.00. Its branch in Beaver Town 1.18. By Rev. Ernst 16.41. By Rev. Schroeder 2.00. Christmas coll. from congreg. to Tandy Creek 5.23. House coll. from St. Pauls congreg. in Detroit 100.00. From congreg. in Frankenlust (for teachers' salaries) 15.00. From same congreg. 25.00.

For college maintenance in St. Louis: From the comm. in Hadley Hill 1.81.

For college maintenance in Fort Wayne: From the comm. in Harley Hill 1.35.

For the Emigrant Mission in New York: From the Gem. in Amelith 4.78. Past. Lohrmann's Gcm. 2.08. Gem. in Ludington 2.90. Gem. in Frankenlust 10.00. By Past. Ernst 2.00. Kichweihroll. of Gcm. to Tandy Crrrk 3.20.

For the emigrants - mission in Baltimore: From dcr Grm. in Frankenlust 3.82.

For the Deaf and Dumb Institution: From the school children in Amelith 2.25. By Past. Ernst 5.25.

For poor students in Addison: From Past. Arendts Gcm. for M. Ahrens 3.00.

To the widow's fund: From the comm. in Amelith 4.75. From widow K. Vurk 75 Cts. Past. Bohm's Gem. in Belknap 1.50, in Nagers City 2.50, in Moltke Township 1.25. Gem. in Hadley Hill 4.37. Mr. G. Reh 1.00. Gem. in Frankenlust 15.86. Past. Sievers 5.00. Past. Partenfeller 4.00. Teacher Pfeiffer 2.00. Rev. Wuggazer 2.00. By Rev. Ernst 3.25. Tank offering by Mrs. Ch. Hahn 1.00.

For the orphanage in Addison: From the confirmand H. Ordner 35 Cts. From Johannes and Georg Bcrnthall 40 Cts. Common in Frankenlust 1.80. Gcm. in Montaguc 5.80. R. Flückiger 50 Cts. On Hrn. M. Hörner's wedding ges. 2.50. By B. K. in Frankenlust 2.00.

For the orphanage in Boston: Through Past. Ernst 3.50.

For heathen mission: from Gcm. in Hadley Hill 1.42. Gcm. in Frankenlust 17.41.

For inner mission: From the Gem. in Amelith 4.00. Gem. in Frankenlust 5.25.

For the sick PastorJske: From the "Volksblatt" treasury by Past. Ernst 10.00. From Past. Speckhard 1.00. comm. in Benona 2.65. comm. in Srbewaing 10.00. Mr. I. Stöckert ssu. in Monroe 2.00. Mrs. G. Matthes in Monroe 5.00. Lehrer H. Meier 2.00.

For sick and emeritus preachers and teachers: From the congregation in Frankenlust 14.00. Past. Arendts Gem. 5.00. Gem. in Amelith 3.85. Past. Müller 1.15. By Past. Ernst 11.25. By the congregation of Past. WambSganß in Adell (for teacher Bratcr) 26.40.

For daSProseminar in Steeden: From the comm. in Frankenlust 16.14.

For the hospital in St. Louis: By M. Förster.75.

For the Negro mission: From the Gcm. in Amelith 9.50. To the school children of teacher H. Mcier 1.60. Gem. in Frankentrost 4.87. Past. Lohrmann's Gem. 2.00. Gem. in Ludington 1.00. Gem. in Benona 50 Cts. Past. Langc's Gem. in Dearborn 4.00. By Past. Ernst 34.55. In teacher Simon's school at dismissal ceremony ges. 4.58.

Monroe, April 23, 1878. I. S. Simon, Cassirer.

Revenue into the Illinois - District's coffers:

For the synodal treasury: By Past. Succop, contribution -4.00. By Past. Große in Harlem by F. Völz 1.00. By Mrs. Kamman in Dundee, to pay off debt, Dankopser for happy. Delivery 2.00. By W. Märlen in Altamont, from Past. G. Wangerin's comm. 4.72. By Past. Hansen of the Dreieinigk.- Gcm. in and around Worden 10.85, by himself 215. By Past. Müller's congregation in Chrstcr 5.35. Teacher Nützet, contribution 2.00. Pastor Francke, contribution 2.00. By Past. Flachsbart in Dorscy communion collecte sr. Gem. 4.W. By Rev. Steege in Dundee from some members of the congregation" to pay off debt 13.75. By W. Märlen in Altamont, coll. of Rev. G. Wangerin's parish on the last day of penance, 3.30. By Rev. Nachtigall in Waterloo from his. Gem. zum hl. Kreuz 4.75. By I. H. Kuh- lenbeck of Past. Ottmann's congregation in Collinsville 8.80. By Teacher Kienzl, contribution for 1878, 2.00. (Summa -70.67.)

For the Synodal-Baucasse: By Past. Wehrs in Lake Zurich by H. Thiemann 5.00.

For the Gentile and Negro Mission: Through Past.

Bartling in Chicago by H. Gchrs 50 Cts. By Past. Engel- brecht there from Ernst Kopitike 25 Cts. From a virgin in Schaumburg by Past. H. Schmidt 5.00. By Past. Döder- lein in Homewood by F. Siekmann 10.00. By Past. Wehrs in Lake Zurich by Mrs. N. 2.00. (Summa -17.75.)

ForCollege maintenance in St. Louis: Abcnd- mahlseollccten by Past. Dödcrlcin's Gem. in Homewood 5.83.

For poor SudeNts in St. Louis: By Past. Wagner in Chicago by the Women's Association 11.00.

For poor students in Springfield: By Teacher Tönies in Strasburg, Collecte at Jul. Kull's wedding, 10.50. By W. Märlen in Altamont from Rev. G. Wangerin's Gem. 10.23. (Summa -20.73.)

For poor eolle students in Fort Wayne: through Past. Engelbrecht in Chicago for Bendin: from the Women's Association 5.00, from the Young Men's Association 5.00. By Rev. Wagner for H. Mirßler from the Jungfrauenverein 15.00, and for Th. Arndt from the Jung- frauenverein 10.00. By Past. Succop for Otto from the Women's Association 5.00, and for Lewerenz also 5.00. By Rev. Bartling: for Mar Albrecht from Fr. Albrecht 10.00, from the Women's Association 6.00; for W. Wrocklage from D. Wrocklage 8.00, from the Women's Association 8.00; for Th. Kohn from the Women's Association 1.00, from the Young Women's Association 15.00. (Summa -93.00.)

For poor students in Addison: Through Past. Wagner in Chicago from the Fraurnverein 10.00, by Lhrer P. Meyn in Kansas, Collecte at Lcseberg's wedding, 7.75. By Past. Succop in Chicago for A. Becskow: by the Jünglingsvercin 12.10, by the Frauenverein 5.00. By Cassirer I. S. Simon for Ahrens 3.00. By Pastor Engelbrecht in Chicago for Jul. Trapp from the Women's Association 7.00. (Summa -44.75.)

For Past. Brunn's institution in Steeden: Don Past. P. Hansen in Worden 10.00.

For the Emigrants - Mission in New York: By Past. Hartmann in Woodworth from sr. Gem. 6.00. By Rev. Reisinger in Danville by sr. Gem. 10.00. By I. H. Kühlenbeck from Pastor Ottmann's congregation in Collinsville 3.85. (summa 19.85.)

For the widow's fund: From Past. A. G. G. Francke 4.00.

For old and poor sick pastors and teachers: By Past. Engelbrecht in Chicago by Mrs. N. N. 10.00. By Past. Fredericks Gem. in LoSt Prairie 4.50. Past. Pennekamp's Gem. in Bremen 7.85. By Past. Seidel in Keokuk Junction by I. Fleßner 1.00. By Past. Dörmann in Yorkville, Coll. at G. Hardckopf's wedding, 6.00. For Leherr G. A. Alber's from N. N. in Addison 2.00 and from Chicago Teachers' Conference 20.00. By Past. Achenbach in Venedy by W. H. Skötter 5.00. By Past. Brüggmann in Union Hill 3.00. By Past. Martin in New Biemen 1.00. (Summa -60.35.)

For Pa. st. Hirschmann's congregation in Colorado: By Past. Achenbach in Venedy by W. H. Skötter 5.00. By Past. Große in Harlem by F. Völz 1.00. By Past. Wagner in Chicago by Mrs. Beduhn and by E. Alenne 1.00 each. (Summa 8.00.)

For the deaf and dumb in Norris: By Past. Seidel in Keokuk Junction by W. Fleßner 1.00.

For the orphanage near Boston: By Past. Succop in Chicago by Hermine Eichmann 75 Cts. and by W. Rodemann 2.00.

For the Orphanage near St. Louis: By Pastor Seidel at Keokuk Junction from W. Fleßner 1.00. From Wittwe Louise Krull at Altamont 1.00.

For Carl Huth in Watertown: By Past. Wagner in Chicago by the JünglingSverein 15.00.

Addison, Ill, April 15, 1878. H. Bartling, Cassirer.

Revenue into the Western District's coffers:

To Synodalkasser By Past. Hein, St. Louis, -2.00- I. Pohle, St. Louis, 1.00. Jacob Urban, Serbin, Tcr, 1.00. Past. LcnkS congregation in St. Louis, 10.00- Rev. Homestead, Iowa, 2.00. Rev. Hochstetter, Frohna, Perry Co, Mo, 4.00. Collecte, ges. on A. Rotvc's infant baptism ibid. 2.30. By Teacher Hcider, St. Louis, 2.00. Teacher Grote, Baden, Mo, 2.00. Teacher Dirrsen, St. Louis, 2.00. By Rev. Stiemke, Fayette Co, Tcr, toward travel expenses for Rev. Köstering, 10.70. From Trinity District in St. Louis, Mo, 10.75. Collecte, ges. on Maltyczt' infant baptism by Rev. Kaspar, Giddings, Tex., 3.50. Infant baptism coll. bci Franke by same 2.00. From teacher Rojscau, Reserve, N. I>, 1.00. Two Kindtauf-Collect. by Rev. Meyer, Appleton City, Mo., 2.46. by Rev. Kleist, Washington, Mo., 4.00. by Traugoit Bolz, St. Louis, 50.00. by Jmmanucl's-Distr. in St. Louis 10.90. by Rev. Oetjen, Monticello, Iowa, 2.00. Coll. of the congregation of Past. Michels, Franklin County, Mo., 5.50. From F. Walkenhorst the. 1.00.

For inner mission: By Past. Kleist, Washington, Mon., 4.00.

For Ncgermission: From Past. A. Frey, editor of the evang. luth. missions-BlattcS, Brooklyn, N. I., 100.00. From I. H. MycrS, Ambia, Jnd, 5.00. From school children and confirmands Past. Octjens, Monticello, Iowa, 6.00.

For poor sick pastors: From Past. Schürmann, Homestead, Iowa, 5.00. From the Nä'h-Verein dcr Gem. of the Rev. Brohm, St. Louis, 20.00. From the Virgins' Association that. 20.00. From Friedrich Müller, St. Louis, 5.00.

For the Deaf and Dumb Institution: Collecte, ges. from Frieband's child baptism, Fort Dodge, Iowa, 4.00.

For Past. HtrschmannsGrm., Colfar, Col.: From N. N. in St. Louis, 40 Cts. I. Albeß, St. Louis, 1.00.

St. Louis, April 20, 1878. Ed. Roschke.

For the preachers' and teachers' widows' and orphans' fund (middle district)

have been received:

By Mr. Past. F. W. Husmann, Coll. sr. Gemeinde, -5.00 and by H. Möller 50 LtS. By Mr. Past. F. R. Tramm from the Women's Association in Vincennes, Jnd, 10.00. By Mr. Past. A. Hritmüller by Mr. H. Scheidt at drr Clifty, Jnd., 10.00. M. Conzclmann.

Fifth Annual Report of the Lutheran Orphans' and Mute People's Support Association.

.intake from March 10, '77 to March 9, '78.		
Contributions in cash money	410670-	"
For board and tuition	88650	
Borrowed money without interest	... 251	73
Borrowed money with interest	846500	
Rent for property at Noyal Oak	75'00	
Sold farm produrt from the farm to NorriS	90	
Monthly membership fee	11'00	
Kaffen stock on 10 March 1877411658	.08	
		Total available 411660.13
March 10, '77 to March 9, '78 issue.		
Bonds redeemed without interest4	110.00	
Interest bearing bonds repaid	8200.00	
For contents, wood and other hauSauS	1200.79	.
For clothing and linen	37.84	
For provisioning	9io'l8	
For taxes and fire insurance of the Noyal		
Oak property	81.07	
For labor wages, seeds, cattle feed for NorriS Farm	268.24	
For small livestock and farmgerath for the NorriS		
Aarm..	32.00	
For interests in Capital	648.59	
For repairs to buildings	33.75	
Miscellaneous expenses	79.65	
Coffee stock to date	.^^^'02	
Contributions in kind received during the year worth	4	72.22
Crops received, and consumed by the		
Farm to Noyal Oak, worth	12.75	
Field spruce obtained and consumed by the		
Farm to NorriS, worth.	549.70	
		» -- 4634.67
Debts encumber the institute as follows:		
Promissory bills with interest	410075.00	
Promissory bills without interest	916.73	
Shares	1250.00	
		P12241 73
The debt on March 10, 1877 was	11835.00	
Makes an increase in debt of 4406.73		
Due to the coffee stock of	458.02	
and by purchase of farm implements and permanent livestock	32.00	
		490.02
the deficit is reduced to 4316.71		

Detroit, March 10, 1878, C. H. Beyer, Secretary.

For the seminar - household in Springfield received:

From the congregation of Mr. Past. H. Böttiger in Mt. Pulasky Jlls. (Zion's parish, Pulaski, Ill Synod): 11 smoked sides, 12 shoulders, 6 hams, 18 bushrl of cartostels, 4Z bushel of wheat and 1 sack of rye flour; in money 42.50. Second consignment: 6 sacks of potatoes and 1 piece of smoked bacon. From the congregation of the Rev. Th. Buszin at Indian Creek, Me- redosia, Jlls: 3 hams, 8 shoulders, 9 sides of bacon, 8 sacks of potatoes, 1 barrel of eggs, 2 Galt. Pork fat, 1 roll of butter beans and wheat flour, 38 roosters. From Mr. Past. l' Seidel at Keokuk Junetion, Adams Co, Jlls, 100 pounds of flour From an undisclosed person 1 barrel of sauerkraut. From Mrs. Selle in Springfield, Jlls, a cartload of Kramköpse, Z Bu. Onions and 5 pounds of butter. From Mr. Ostermcier j barr. of sour cucumbers From Wittwe Eva Kraft at Dwiight 1 bag of dried apples.' From Mr. Winsky 1Z Bu. potatoes. From Mr. S. F. Reinhardt 13 heads of cabbage. From Mr. H. Müller in Lineoln, Jlls. 13 cabbage heads.

Springfield, April 17, 1878. G. P fa u.

A new edition of the Bible.

A new edition of the Bible in Lexicon-Fvrmot or in large octavo has just been published by the local Lutheran Central Bible Society. This new edition is otherwise quite similar to the school Bible published by the same publisher, also with regard to the number of pages, but it is distinguished by a larger font corresponding to the format and by whiter paper. The binding in pressed leather is as pleasing as it is durable. For readers with weaker eyes, as well as for use in public and family worship, this edition can be especially recommended with a clear conscience. May the book of all books also be read in this form by many with holy desire for their eternal salvation!

W. [Walther]

Changed addresses:

Kov. D. Roïä, Llai-tin8vill8, Nin^ai-a Oo., X.

Rsv. H.. H. Bi-susi-, Lox 101, LVorckvn, LlääisoQ Oo., Ills.

kov. Korä. 8NU86r, Oolä LVatsr, Llicch.

Combs. Duts, , 332 8ücrbi-volc8ti-, Olsvelsucl, 0.

Volume 34.

Mr. Pastor Theodor Harms' false teaching on marriage.

There are many errors that become so dangerous only through the false teachings with which alone they can be defended. A sad example of this is provided by the dear Pastor Th. Harms. He considers the marriage by a pastor so necessary that he declares those who have not been married by a pastor, even if they have been married civilly, not to be married, but only to be living in fornication. In the March number of the "Hermannsbürger Missionsblatt" he now tries to defend this; but, as it happens in such cases, he also falls into more and more and greater errors. He writes, for example, the following:

"Diele pastors say, and many laymen repeat after them, that the engagement is the marriage."

Pastor Harms presents the matter here as if only "many pastors and laymen" said so; but he does not mention that above all God Himself says so in His words, both in the Old and in the New Testaments. In Deut. 22:24, God says of the one who has violated a "familiar prostitute," that is, the betrothed bride of another, that such a one should be stoned to death as an adulterer "because he has violated his neighbor's wife. It also says in Deut. 20:7, "Whoever has entrusted a wife to him and has not yet taken her home," that is, who has betrothed himself to a person. *) When Jacob finally wanted to bring home Rachel, his betrothed bride, he therefore said to her father, "Give me now my wife." (Ex. 29, 21.). Therefore, in the prophet Hosea, God also calls brides who have fallen into fornication adulteresses, threatening the people who committed spiritual fornication through idolatry: "Therefore your daughters also work for harlots, and your brides work for adulteresses." (Court 4:13.) The same doctrine that "betrothal is marriage" before God is therefore found in the New Testament. Mary, who was only familiar with Joseph, that is, only betrothed to him, is called Joseph's spouse by the angel of the Lord. He speaks:

*) Hebrew: *Erssch*.

St. Louis, Mo., May 15, 1878.

No. 10.

"Joseph, son of David, do not be afraid to take Mariam, your husband, as your wife" (Match. 1, 20), but Joseph, Mary's bridegroom, is called her husband by Matthew, who tells: "Joseph, her husband, was pious and did not want to rebuke her. (Match. 1, 19.) Therefore, the angel Gabriel calls Mary "the most blessed of women" (Luk. 1, 28.) and Luke a "virgin who trusted in a man" (Luk. 1, 27.), but Paul calls her a "woman" (Gal. 4, 4.). So there is no doubt, according to God's word a lawful betrothal is a real and true marriage before God and if Pastor Harms denies this, he contradicts not only all orthodox teachers, but God Himself in His word to his face.

Pastor Harms continues:

"If it is" (he means to say that the engagement is a marriage) "it is indissoluble, for what Golt has joined together, man shall not separate."

Pastor Harms thus pronounces the highly dangerous doctrine that the mere lawful betrothal is dissolvable, even if there is no reason for divorce. With this he also contradicts God to his face, because according to God's word, as has already been noted, engaged brides become adulteresses when they fall asleep with other men (Hof. 4, 13.). Luther therefore writes explicitly: "He who has the bride is the bridegroom," says St. John the Baptist John 3:29. Because the first man to be betrothed has the bride and is the bridegroom, she cannot be betrothed to anyone else afterwards, nor the bridegroom to anyone else. Therefore also Moses 5 Mos. 22, 23. a trustworthy virgin a conjugal wife ninth.... Also Match. 1, 20. The angel said to Joseph, when Mary was entrusted to him: Joseph, son of David, do not be afraid to take Mary as your husband or wife. Whoever, after the public betrothal, touches another with betrothal, but to marry her with it, to break the first betrothal, that should be considered adultery. . . It would be necessary to show how great and grave adultery is, that it was punished by death in the Law of Moses. Therefore, the priests should diligently admonish and denounce it.

How great this adultery is It is just as well

a marriage after the public betrothal than after the wedding." (X, 922 f. 932 f.) This is the opinion of all our orthodox theologians.

Pastor Harms now objects:

"But everyone knows that when two people get engaged now, they promise each other that they will marry, but not that they will actually marry at the moment of the engagement."

A strange interjection! Is it not the case with most contracts or agreements that an obligation is thereby entered into which is to be fulfilled only later? But is the contract therefore void as long as it has not yet been fulfilled? Or does not rather the mutual obligation begin from the moment that the contract is concluded? According to Pastor Harms' theology, anyone who has made a contract to do something in the future could easily release himself from the obligation he has entered into; he could only say: As long as I have not yet fulfilled the contract, it is not yet good. Indeed, a more foolish principle can hardly be imagined. Of course, those who become engaged to each other really and truly marry, but at the same time they declare that they want to wait a certain time before they are married, or, as the Scriptures say, before they are taken home.

Pastor Harms writes further:

"If the latter were the case" (if they really married at the moment of the engagement), "they could also live together in marriage from the beginning, and would have to recognize it as a gross insult if one wanted to accuse them of fornication."

The answer to this is that it is indeed a great sin when fiancées "live together in marriage" beforehand and only afterwards present themselves as pure bride and bridegroom, marry, that is, pray for themselves as such and have themselves blessed, who only now want to live together in marriage; but although this is against all Christian discipline and a deception before God and man, it is not the sin of fornication. The great theologian Johann Gerhard therefore writes: "The church servants are to be reminded that in the same fiancée" (who has already been married before the wedding) they are to be "married to the same fiancée".

(Loc. de conjugio, § 476) "to be imposed as a church penance or apology, behave cautiously and modestly and explain to their listeners the nature of this sin, namely, that it may not be considered fornication, but that it has been committed with public offense against the honorable laws of the church. (Loc. de conjugio § 476) And this is how our entire Lutheran Church has taught up to now, both according to the doctrinal writings of its ministers and according to its church ordinances.

Pastor Harms writes further:

"Then they would not be able to marry in the registry office, since they are already married, and the pastor would not be able to offer them as bride and groom in the church for the same reason. I at least wanted to teach the pastor manners, who would offer me as a bridegroom while I am already a husband, but even more so if he would punish me for fornication because of it, if I had made use of my conjugal rights with the engagement."

As I said, this would not be punishable as fornication, but that one cannot marry a person if they are already married is a foolish objection, since the opposite is the truth. On the contrary, a couple can never be legally and validly married if they are not already married. Neither a registrar, nor even less a preacher, can by any ceremony make persons married who are not yet so; the registrar can only confirm the marriage already concluded by a kind mutual consent and also make it valid before the state, the preacher can only confirm and bless it. Just as one can only ordain a pastor who has already been called, in that ordination is only a confirmation of the calling, one can also only marry a couple already engaged to be married. Luther therefore writes of ordination: "It depends on whether the church and the bishop" (that is, the preacher) "are one and the church wants to hear the bishop and the bishop wants to teach the church. So it is done" (that is, so the person has become a preacher)." The laying on of hands, blessing, confirms and testifies to this, as a notary and witnesses testify to a secular matter, and as the priest, blessing bride and bridegroom, confirms their marriage, or testifies that they have **previously** taken and publicly confessed each other." (XVII, 156.)

Pastor Harms continues:

"One refers to the Old Testament that betrothal is marriage, but betrothal in Israel was not the betrothal of our days, when the betrothed give each other the word that they will marry sooner or later, but when the parents and closest family members together with the betrothed establish the covenant, so that the legal status was thereby secured, and no one was allowed to tamper with the bride, who belonged to the groom. But that in Israel the betrothal was not yet the marriage, so that the bridegroom was only allowed to regard her as his bride and not as a wife, we see from the book of Tobiah 7, where Raguel took the hand of his daughter and struck it into the hand of the young Tobias and said: The God of Abraham, Isaac and Jacob help you together 2c. So Raguel married Tobias and his daughter, and so the fact was secured, i.e. by the engagement the bride became legally the bridegroom's own, but not yet stink honorary wife, by the marriage abrr thatsächlich and thus his honorary wife. Until the wedding she remained a bride and a virgin, but through the wedding she became a wife.

That all these are only Harms' thoughts, not taken from God's word, but from his own head, we have already proven above from Mosis and Hosea. But what Past. Harms quotes from Tobias (as is known, an apocryphal book), even

This refutes him instead of confirming his opinion; for we see from this that Tobias was not "married" to Sarah by a priest, as we now call it, but only betrothed to her by his Sarah's father, and that on the basis of this fact the written marriage foundation was drawn up.

Pastor Harms further notes:

"The relationship of Mary, the mother of the Lord and Joseph, is to be understood in this way. She was Joseph's bride by betrothal and belonged to him by right, therefore she was called his familiar wife, but in fact she was not yet Joseph's wife, but still a virgin according to Is. 7 and the second article of our faith. Therefore, whoever claims that betrothal is marriage, claims that the Lord Christ was not born of a virgin, but of a wife."

Indeed, we would not have thought that a Harms could stray so far as we see in these words of his. According to them, the pastoral consecration of the virgin takes her virginity! Has he not read that Joseph is called Mary's husband and Mary his familiar wife, but the latter is called a virgin? (Luk 1, 27. 2, 5.)

Furthermore, Harms writes:

"That, by the way, the Old Testament marriage law is not the New Testament marriage law is already evident from the marriage ordinances and from the provisions concerning the marriage of the brethren."

With this Harms only proves that there are also Levitical and political regulations in the Old Testament marriage law; but to make the conclusion from this that the Old Testament marriage law is no longer of any concern to us Christians is just as wrong as if one wanted to make the conclusion from the fact that Levitical and political regulations are also found in the Ten Commandments according to Exodus 20, that the Ten Commandments contain only non-binding things for us.

Pastor Harms continues:

"Under Christn, the Lord brings you bride and groom together; in Paradise He did it to you directly, in the new covenant indirectly through His Word and the ministry of the Church, as it has done from the beginning."

That the bride and groom have always been married by means of a kind of ecclesiastical marriage cannot be denied; but that this is based on a commandment of God, that ecclesiastical copulation is therefore absolutely necessary for the validity of the marriage, and that without it the bride and groom are not and cannot become husband and wife, that is what Pastor Harms claims, but he does not even attempt to prove it, because he knows quite well that he cannot provide this proof. So he turns the thoughts and feelings of his heart into God's word and into a rope of conscience, yes, he makes millions of marriages, which have not been confirmed by any Christian preacher, into nothing but huric unions, which is quite frightening. Would that he would let God open his eyes to his grave error, an error by which he has also added a not insignificant stain to the holy cause of separation!

Pastor Harms concludes with the following words:

"When Dr. Luther calls marriage a worldly thing in the Marriage Booklet, he also calls it a divine order, and anyone who says that Luther considered and declared honor to be only a worldly thing hardly knows Luther at all. Hardly anyone has spoken of marriage as a holy, blessed, divine order as Luther has. Whichever Christian teaches that marriage is only a worldly thing, is a "jrlehrer" of the worst kind."

All this is quite true. But does Luther not also declare the secular authorities to be divine?

holy order? He writes explicitly: "The holy orders and right foundations, instituted by God, are these three: the priesthood, the marital state, the secular authority". (XX, 1378.) But will Pastor Harms draw from this the conclusion that the pastor must also confirm and bless the authority to its office, otherwise it is an unchristian, unholy thing, a mere predatory usurpation of power? We hope he will not go that far, although very unconsequent, but leave it to the Antichrist. Therefore, he should also leave it to the Antichrist alone to make marriage a sacrament, which only the church servants should be able to bring about. But if Pastor Harms declares that as a good Lutheran he has to stay with Luther's marriage booklet for the sake of conscience, he should also stay with the whole marriage booklet. In it, however, Luther also writes this:

"Many a country, many a custom, says the common proverb. Accordingly, because marriage and matrimony is a secular business, it behooves us clergy or ecclesiastics to order or govern nothing therein, but leave to each city and country its custom and usage as they go. Some take the bride to church twice, both in the evening and in the morning; some only once; some announce and offer her on the pulpit two or three weeks before. I let the lords and council (magistratibus et dominis) do all this and the like as they wish; it is none of my business. But if they ask us to bless them before the church or in the church, to pray over them, or even to marry them (*copulemus*), we are obliged to do the same." (X, 854. ff.) Luther thus places ecclesiastical marriage in itself in the free will of Christians; by which, of course, he does not mean to say that, where ecclesiastical marriage has been instituted by the church, a righteous Christian may despise it; for he who does so reveals himself not only as a self-willed head, but at the same time as a despiser of the word of God and the intercession of his brethren. From those words with which Luther begins his Traubüchlein, however, Pastor Harms should be able to see that he is not on Luther's side in his views of church marriage, but stands in the most decided contradiction to Luther. W. [Walther]

The Pabstthum - nothing but a world full of idolatry.

The first of all commandments is, "You shall not have other gods besides Me!" God is a zealous God. He says, "I the LORD, that is my name; and will not give my glory to another, nor my honor to idols." Is. 42, 8. But the honor due to this true God is none other than that we recognize Him alone as our God, cling to Him alone, turn to Him alone for all good things, call upon Him alone, take refuge in Him alone, seek help and salvation from Him alone, put our trust in Him alone, love and fear Him alone, hear His word alone and let Him alone reign. Whoever takes this honor from God and gives even a little of it to a creature is an idolater. Idolatry is therefore committed not only when one gives divine honor to a creature because one really believes it to be God, but also when one knows that it is not God, and yet still gives its divine honor to a creature.

The first step is to show them the honor they deserve and thus actually make them a god.

If we keep this in mind, we will certainly have to agree with our dear father Luther when he says: "Therefore, the entire papacy is nothing but a world full of idolatry. (Hauspost., E. A. 5, 344.)

Let us first consider the papist worship of saints and the veneration of images and relics of the saints. Even the dumbest eye can see that this is an abominable idolatry.

We know, of course, that the papists in their public confessional writings take pains to speak very delicately of the matter and reject everything idolatrous. We also know how Roman writers and newspaper writers, when attacked, present the matter so innocently. Then we hear them say: We Catholics also worship God alone, we honor the saints only as friends of God, we commend ourselves only to their intercession, the honor we pay to the saints, their images and relics, we pay not to themselves, but to God in them.

But we do not let ourselves be deceived by such talk. We know quite well the practice of the Roman Catholic people and see there the opposite of what sometimes Roman writers and newspaper writers want to tell us. We know that the people do this because they are guided by the priests, the very priests who would like to persuade us otherwise. We know the prayer books that the people have in their hands and that are written by the same writers who, when attacked, would like to deny it. These prayer books, in which the Roman people are led to the most abominable idolatry, are in general use, they are printed with the approval of the Roman bishops. Other books in which divine honor is ascribed to the saints also abound. Nowhere do we find that popes and bishops have forbidden them. We can see that the popes have counted such books, in which God's word is taught purely and all honor is given to God alone, even the Bible itself, among the forbidden books, but we have not yet seen that such prayer books and other books, in which instructions are given for the most abominable idolatry, would have been counted among the forbidden books. The popes have had pure right doctrines extracted from the books of Luther and other orthodox teachers and have condemned them; of the idolatrous utterances in the books of the papists we find nothing of the kind.

Therefore, what is brought forward by some papists to whitewash the service of the saints is nothing but blue vapor. These clergymen laugh up their sleeves when they have befuddled the simple-minded with their beautiful phrases.

So what is the reality of the Roman saints' ministry? In the Roman church, the saints are regarded as mediators between God and man. It is true that the priests who wrote the so-called refutation of the Augsburg Confession at the Diet of Augsburg wanted to talk themselves out of it and claimed that they made a distinction between a mediator who redeemed us and mediators who intercede for us; but in the Apology of the Augsburg Confession it was splendidly proved to them that they do indeed make the saints mediators who redeem us. And this was not proved to them "from the gross abuses, as the common rabble do with the saints and pilgrimages.

but from "what their scholars preach, write! and teach in their schools of this piece." S. Apology Art. 21.

It is not true that the saints are addressed only as intercessors to bring the petition presented to them before God's throne; rather, the saints are in fact regarded as the dispensers of the desired benefits. Every Roman Catholic country, every city, every class has its patron saint, from whom one implores and expects help. The Apology of the Augsburg Confession says: "Their scholars also impudently preach that everyone among the saints can give a special gift, as: St. Anne protects against poverty, St. Sebastian against pestilence, St. Veiten (Valentin) against the falling plague; the holy knight St. George was called upon by the horsemen to protect against stabbing and shooting and all kinds of driving. And all this basically is from pagans hergekonunen." (Art. 21.)

The papists expect from the saints help in physical and spiritual needs, they ascribe to them merits - merits which they place next to the merit of Christ. The merits of Christ and the saints together form the treasury of indulgences, from which the penitent can obtain remission of punishments, usually for money. The Apology gives a Roman formula of absolution, which reads: "The passion of our Lord Jesus Christ, the merits of the Mother Mary and of all the saints shall be yours for the forgiveness of sins. Likewise, she cites the words of Gabriel Biel, who interprets the Canon of the Mass: "We are to flee to the saints according to the order which God has instituted, that we may be saved by their help and merits." If the papists can ascribe merits and beatification to the saints, it is but a small leap to speak of faith in them as well. The Jesuit Cornelius a Lapide therefore writes: "The faith which we have in the Lord Jesus, quite the same we have also in all the saints." (Oomweot. in sp. kauli aä ktnlern.) The Jesuit and Cardinal Bellarmine writes: "He cannot call the saints saints and friends of God who does not believe in them in a certain way, that is, who does not believe that they are holy, or who does not hope in them as patron saints, or who does not love them as such." (1.). äe deat. 8. v. 20.) Still a small step further is to call them downright gods. This has been done by Jovius and Bellarmine. The former calls them tutelary gods; the latter writes: "The saints dwelling in heaven are certain gods by participation." (1. 3. äe oultu 8. 6. 9.)

Therefore, as much as the papists, when cornered, deny that they worship the saints, Cardinal Gabr. Vasquez betrays the heart's opinion when he writes: "It is a Catholic opinion, confirmed by the constant use and tradition of the Church, that a sacred worship is due to the saints. (Oouaw. in 3 part. 8. Ikom.)

It is especially Mary whom the papists make an idol. We, too, honor the dear Virgin Mary, the mother of our Savior, we praise her glorious faith and the glorious fruits of it with which she adorned God, but we do not take refuge in her, but only in Him to whom she herself took refuge, of whom she sings: "My soul exalts the Lord and my spirit rejoices in God my Savior". In the Roman prayer books, then

We pray to her: "To you we cry, to you we groan, come to our aid, under your protection and shield we flee, deliver us, you our mediatrix and advocate, reconcile us". In the *Antidotarium animae* it says: "I adore thy most holy feet, with which thou hast trodden down the head of the old serpent. (fol. 118.) In a German hymnal published at Dillingen in 1573 it is said, "Thou Mary pure, by thy obedience and godly humility hast crushed the devil's head and robbed him of all his power." Therefore also in the Roman (Latin) Bible Gen. 3,15. is translated: "she will crush your head", namely Mary. In a book published in 1628 by Lorenz Danhäuser, which has the title: "Geistlicher Ehrenpreis", are p. 2 following Versetz" read: Honor and venerate them (Mary), so that they free you from the burden of sin and forgive what you have overlooked.

Greetings to a thousand times. You have given us life" and redeemed from Adam's fall.

In the "Zinß- und Dinstbüchlein", printed in 1627 by Andream Aperger, it says: "Whoever therefore desires to follow this noble example and to profit" (confess) "and to serve the most powerful Queen of Heaven for a slave, must first of all consider the great power, authority and glory, which this Queen has and enjoys eternally, to which not only all creatures and creatures, but the Creator Himself is subject. Hell is subject to it, together with all its power, purgatory, so that it comforts the poor souls, the earth and all kingdoms, the churches for which it contends, the sea, the air, heaven, the saints, the angels, yes, in a word... the Lord Himself. Therefore thou hast not one, but many thousand causes to profit, join, and submit thyself to her even for the least slave and serf." (Cap. 1.) The ordinary rosary has 55 beads, on which the chattered prayers are counted, 50 small ones, at which a Hail Mary is said, and 5 larger ones, on each of which an Our Father is said. So Mary is invoked ten times before the Father in Heaven is invoked once. The words, "Glory be to the Virgin, Father and Son," 2c., can be found in Roman prayer books. The Jesuit Bellarmine and others put at the end of their books: "Praise be to God and to the Blessed Virgin, and likewise to Jesus Christ." A frequent exclamation is: "Praise be to Jesus, Mary and Joseph." Pope Leo X and the monk Antoninus call Mary a goddess.

Let us listen to some more recent sayings. From an essay of the Cincinnati "Truth Friend" from the

year 1852 we take the following: "Mary, the Queen of Heaven and Earth, Mary, the refuge of sinners, the help of Christians, Mary, our Mother - she is also the mother and the consolation of the poor souls in Purgatory.... Mary, I love you and I want to consecrate my whole heart to you! Help me, Mary, that I may soon find myself in the ark of your devotees; then I will proclaim your praise with tongue and pen, consecrate my life to you; I will preach Mary's mercy to sinners, give courage to all to turn to you, O Mary. On my knees I beseech thee, O most blessed Virgin, Mother of Mercy! Help me that I may see you once in heaven and eternally praise your love, your mercy!"

A few years ago the Roman paper wrote

Tablet: "After the cross of Christ, in the name of Mary is our hope, as well as the hope of the Church, and both together form the glory, strength and pride of the same. In all ages of Christianity they have always appeared united on the banes of secular princes and religious communities. Before the holy sign of the cross and the holy name (Mary) the powers of darkness flee today just as surely as they fled in earlier centuries".

In 1858 a book was published under the title: "Marienblumen, Anreden zu Ehren der allerheiligsten Jungfrau Maria, gehalten von Ludwig Gemminger" (priest in Munich). In it it is said, for example, that the fifth crown of honor of Mary is "that she is mediatrix between God and creatures." Furthermore, it says: "In love for Mary, one can never do too much." "All of you who are gathered here, do you not wish to save your souls" and go to heaven? It is a sure sign of pre-selection, of destiny for heaven, if one persistently loves Mary. A devotion to Mary, however small, but persistently practiced, is capable of making one blessed. - If you want to go to heaven, worship Mary all the days of your life, because a true devotee of Mary cannot perish.

In a magazine: "Der Marienprediger", published by the same Gemminger and also strongly recommended by the "Katholische Kirchenzeitung" of Father Oertel, it says: "You are ours, we are yours! you are all ours, we are all yours! Thine are our eyes, only on thee they shall look, until they close at the deathbed. Thine is our head, until man lays it in the cold coffin. Thine is our mouth, it shall speak only of thee, proclaim only thy praise, kiss only thy image, until the angel of death closes it forever. Thine are our hands, only to thee they shall rise in prayer, until one day they shall be folded over the dead breast for the last time. Thine are our feet, to thy churches and chapels, to thy places of grace they shall walk wearily, until that last ripening into eternity. Thine is our heart, every movement, every vein, every drop of blood shall love thee and surge into it, we write with indelible features: Thou art our dear wife! This threefold joy it will lovingly receive until that moment when it departs from this world with your name, O Mary, and greets eternal joys with your name of heaven!" In another sermon it says: "Trust in Mary; for if you are sick, Mary is the salvation of the sick. If you are in sin, Mary is the refuge of sinners! Who trusts in Whoever trusts in Mary will not be put to shame for eternity." "Blessed is the heart to which Mary comes! Woe to the man who stands alone. She no longer protects him, she no longer has mercy on him. This abandonment is far more terrible than when God abandons man.... If Mary no longer prays for the sinner, where will he go? To the people? (!) They cannot make him blessed. To the saints? They do not know him because their Queen abandons him. To Jesus Christ? He does not look at him, because his mother is no longer with the sinner.

In the No. of May 8, the local "Herald of the Faith" describes it as an important act of Pius IX that in the year 1870, he had given St. Joseph the title of "The Great Father".

as the patron saint of the Church. He says: "Pius and the Church rightly hoped that all the faithful would regard the installation of the saint as patron saint as an urgent, constant reminder to pray from now on ever more generally, ever more fervently, ever more confidently to St. Joseph in all distresses, especially for the distress of the Church.... He hoped, by virtue of the promises made to the common prayer, that St. Joseph would turn the dangers away from the Church and the souls and once again save the world from moral ruin. This hope will not be put to shame." Further, the same paper relates, "In Paris, two old people, husband and wife, were living in the bitterest distress under great sorrow. ... They had not eaten for 48 hours. We are dying, my poor wife,' said the old man, 'God is leaving us.' The woman answered nothing. After some time, she raised her head and, as if seized by a sudden inspiration, said: Let us invoke the Blessed Virgin; she is the comforter of the afflicted, the refuge of the suffering, she will help us. Wait, I still have a small candle; let us light it before her image. I am convinced that she will send us help. "Of course, the help that is coming now should have sent Mary.

In the No. of May 1, there is the following verse: "O Mother, let me be with you. Wrap me in your veil. Whom you have looked upon only once, Is eternally blessed and happy."

From this it is clear and obvious that in the Roman church completely pagan idolatry, the most horrible, most shameful idolatry, is practiced with the saints, especially with Mary. What the Holy Scriptures ascribe to God, and to God alone, is ascribed in the papacy to the saints. The honor due to the true God. Trust, love, invocation, praise etc. is also shown to the saints. One asks of the saints the same things that one should only ask of God, thus one places them next to God. One attributes divine qualities to the saints, e.g. omnipotence, power to help in all needs. They are thus placed next to God, yes, Mary even above God, - by considering her more merciful than Christ, whom she must first move and soften through her intercession. One puts God on the side and looks to the saints. God's mercy, which is so great, which

swallows up all our misery, which is the source of all blessedness, is not considered enough; one must also have the mercy of the saints. Divine works are attributed to the saints. One expects help also from them. Christ's mediatorial office is not considered sufficient; one must have the saints as mediators in addition to Christ. Christ is deprived of the honor of being the only mediator. Christ's merit is not considered sufficient, the merits of the saints are placed next to it, they are put on the same level. They take away from Christ the honor that we owe all salvation and blessedness to him alone. Next to the only refuge of the sinners, Christ, another one is set up.

Who does not already see from this that the papacy is nothing else than an abominable idolatrous temple, in which one gives his idols the name of Mary and other saints; - an abominable idolatry more abominable than that which the pagans once practiced with their gods and goddesses, Jupiter, Venus and others!

(To be continued.)

(Sent in by Pastor Rohrlack.)

Evening majlsgäffe.

(Continued.)

But let us pass on and look around at the other class of so-called communion-goers. There we find people who, when their causes are examined, point without hesitation to their great willingness to serve the congregation to the best of their ability. And it is true: What is demanded of them, they give without grumbling, yes, they often do not even let the demand come to them, but give immediately as soon as they hear of this or that need of the congregation. Their regular contributions are in the hands of the treasurer of the municipality to the day and hour. They are not seldom in the first row with the members of the congregation, who contribute very abundantly to the church needs, and probably even surpass them. But, alas, the causes and concerns of these people regarding their affiliation with the congregation are rooted in their unfortunate ambition. They do not want to bear the shame of the world with the latter. In the church, with whose members they go to the table of the Lord, there are tares among the wheat, as in every other church. It is not unheard of for things to happen here and there that are not the fault of the congregation as such, but for which it must bear the reproach of the world in abundance. One does not want that. One tries to keep oneself free of backbiting, in order to give the appearance to the world that one does not belong to such a congregation; yes, even to be able to join in the blasphemies of the unchurched and self-righteous crowd, if the preservation of one's supposed honor should demand it. - So here, too, shameful unbelief is the cause of distancing. According to Christ's word: "Whoever confesses me before men, him will I also confess before my heavenly Father. But whosoever shall deny me before men, him will I also deny before my heavenly Father" (Match. 10:32, 33), a believing Christian is also a brave confessor of Christ; and remembering the words of St. Paul: "If a man believe with his heart, he shall be justified; and if he confess with his mouth, he shall be saved" (Rom. 10:10), he is willing with his heart to bear all the reproach that falls upon him because of his confession. Even though he has much to suffer, he cannot refrain from saying with David: "I believe, therefore I speak" (Ps. 116:10), and to act accordingly. It is not difficult to recognize that such people, who are not with Christ and therefore against him (Luc. 11:23), and who, because of their flight from the cross, which is a constant denial of Christ, would much rather choose honor in the eyes of the world than suffer adversity with the people of God, cannot be guests at the Lord's Supper.

The third class of communion guests are people who are not guilty of anything in the payment of their church contributions, nor are they in the least ashamed of the church connection in which they stand with the congregation through participation in Holy Communion. They are also willing to defend God's word, which is in circulation in the congregation, against the blasphemers. They also take care of the reviled members of the congregation and strive to fulfill the requirement of the eighth commandment with regard to them, namely to apologize, to speak good words and to turn everything around for the best. But on closer examination, it turns out that the source of their actions is the

is self-love. What they can't stand are the community meetings. They love rest and a walk for a change. They pretend not to be friends of quarrels, as they happen from time to time in church meetings, when members of the congregation sometimes come into hard contact with each other in this time of fight and quarrel. There, too, they are not offered a resting place for their peaceful heads. Hot debates, which are often unavoidably caused by certain things and are associated with all kinds of unpleasantness, are therefore not at all to their taste. They are also overcome with a shudder every time they merely think of having to sit and sweat into the night in sour toil and strenuous labor on serious matters, the negotiations of which the members of the community are not spared. In their opinion, they are not made for such a headache. They prefer to enjoy at home the languid repose of the flesh. As so-called communion guests and only "contracting" people, they even consider it their duty not to worry in the least about the meetings of the congregation. It is not hidden from them that even as voting members of the congregation they could find enough excuses to avoid the congregational meeting, as some voting congregation members unfortunately do; but in their opinion they can tolerate more than they would be able to bear, namely to be called to account and punished once and again. As right-thinking people, they also have the conviction that, as a member of the congregation entitled to vote, one must fulfill one's duty and participate in the meetings at all times. In this way, however, they are deliberately spared this and all the trouble that it entails.

But, we ask, is this rightly thought and wisely done, in view of the divine word, according to which the battle is ordered for us, and in which we are exhorted to run in this battle through patience (Ebr. 12, 1.)? Does not the crown go to the fighter and the victor alone? It is true that the congregations in their meetings often have a lot to fight about, and the struggle is great, but on the other hand, the blessing that such a struggle, fought with the weapons of the divine word in the right way, brings for all sincere souls, is just as great. Any fatigue that one has here is rewarded with the blessing of growth in knowledge. The faithful God, according to His incomprehensible goodness, has granted our congregations here in this country the great boon of being allowed to govern themselves in their assemblies according to His word. If we disregard this blessing, even if we despise it by neglecting the congregational meetings, we will be justified when God, after his just judgment, withdraws this blessing from us again. A congregation must therefore make every effort to ensure that the congregational meetings are attended most diligently by all its members who are entitled to vote, i.e. with the exception of women, young confirmands and children. It is indeed a grave injustice to leave the struggle and strife, the toil and labor, to others alone, and to enjoy the fruits of it in peace. How is it possible that such people can even be tolerated as supper guests?

Here also belongs the fourth class of communion guests, who are also formed by the congregational assembly.

They are not repulsed by the meetings because they do not like to argue, but because, as they often confess, they have their heads for themselves, and people in the meetings do not want what they want. This opinionated attitude of theirs, according to which they cannot bear even the slightest contradiction, is an indication that they are not at all inclined to submit unconditionally to the word of God. They deny this, but if they wanted to speak honestly, they would have to confess that they have more than once been able to suppress the expression of their dissatisfaction under the preaching of the divine word, and would not have suppressed it even if they had been allowed to give vent to their feelings there; so they had to confine themselves to making a fist in their pocket, as the saying goes. The thought lives in them: "It does no good if I join the congregation and then have to participate in the congregation's meetings. I already know that others do not follow me, and I follow others much less. Now it is certainly a heavy heartache which a congregation has when it is plagued with such obstinate people; but does that give these people themselves a right to be tolerated as supper guests? I think not. For them, it is not the Holy Communion that belongs. For them, it is not the Holy Communion but the preaching of meekness, humility, patience and submission to God's Word and the judgment of others, the latter for the sake of love. According to God's will, Christians should be "of one mind after Jesus Christ" (Rom. 8, 5.), and "be diligent to keep unity in the Spirit through the bond of peace" (Ephes. 4, 3.). It is disgraceful beyond measure not to want to break one's mind in the face of the judgment of all other Christians, but to nurture and cultivate quarrels and discord in the congregation in an opinionated manner.

We come to the fifth class of communion guests. It consists of those fine, worldly-minded hypocrites who do not want to spoil things with anyone. They give very little for Word and Sacrament, but they cannot well avoid belonging to a congregation at least as communion guests. One finds this dictated by his business or profession, but is careful not to let this motive be known in the presence of members of the congregation and only in the presence of the pastor. The other is moved to do so by circumstances of a different kind. His whole environment is church-minded. A person who makes an exception here is viewed suspiciously. One is therefore forced to bite the bullet and become a communion guest. The third is determined by family considerations. Wife and children go to church and to Holy Communion. Decency demands to accompany them. In this way one becomes a communion guest. Even carnal love for the woman becomes an incentive for some to do what they would not do if they were not married, namely, to appear as a communion guest. Here we could still mention the reasons why some people become a guest at the Lord's Supper. In short, it is a disgraceful practice of the proverb: "Whose bread I eat, whose song I sing," which is in vogue here among these communion guests. What a grave sin this indifference to Word and Sacrament is, is expressed, among other things, in these words: "Because you are lukewarm and neither cold nor warm, I will spit you out of my mouth. You saying, I am rich and full, and have nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.... Be diligent therefore and repent" (Revelation 3:16, 17, 19). - What right do we have to cherish such people who think that godliness is a trade or something else? God's word says: "Get rid of them" (1 Tim. 6, 5.).

The sixth class of communion guests are those who are otherwise satisfied with everything, but not with all, namely not with all members of the congregation. They have once been at enmity with this or that. The resentment is still in their hearts, and they cannot and will not master it. The thought of living in a community with those they are hostile to is unbearable to them. Their decision is firm: "As long as these opponents of ours belong to the church, we will not join it. As supper guests, they come into contact with their opponents only at the table of the Lord. In their opinion, this can be detrimental to the latter, but not to them. For it goes without saying that they are in the right. They were not the offenders, but their opponents. If they, too, were not lacking in insults, this, they think, could not have been avoided. What they did was only a necessary defense. It is not they who should seek reconciliation, but their opponents. But even if the latter happened, there was still the question of whether they could forget everything, for the injustice done to them had been too great and too severe. Then they would forgive, but forget - no! they would remember it all their lives and never again gain the trust of such people. Their opponents were responsible for the fact that it had come to this; they were completely innocent of it, for everyone would have to give them the testimony that they were such mild-hearted people who would not offend a child. Now they must be left alone. That they are worthy supper guests is clear to them from the start. If they were not, there would be no worthy communion guests in the whole congregation. - Horrible! How can there be even the slightest doubt whether these people are to be tolerated as supper guests? The mouth

of the truthful one says: "In the same way, my heavenly Father will also do to you, if you do not forgive each of your brethren their trespasses from your heart. (Match. 18, 35.) He teaches us to pray, "Forgive us our sins; for we also forgive all that are indebted to us." (Luc. 11, 4.) "Therefore, when you offer your gift on the altar" (i.e. when you pray, sing, and especially when you want to partake of Holy Communion), "and you think that your brother has something against you, leave your gift there in front of the altar, and first go and be reconciled with your brother; and then come and offer your gift. Be ready to serve thy benefactor while thou art yet with him in the way, lest the benefactor deliver thee to the judge, and the judge deliver thee to the servant, and thou be cast into prison. I say unto thee, Verily thou shalt not come forth thence, till thou hast paid the last farthing. (Match. 5, 23-26.)

We are now left with the seventh class of communion guests. It includes all those who, as it turns out on closer examination, have the

They love the world and serve its lusts. They shun the discipline that the congregation exercises on its members, and flatter themselves that they, as nonmembers of the congregation, are not subject to church discipline. The worst thing they would have to fear is rejection from Holy Communion, which would also be unpleasant and which one would therefore have to try to avoid in some way, but if it could not be avoided, it would not cause as much of a stir or be as sensitive as exclusion from the congregation. So such communion guests believe that they can serve the lusts of the world and of the flesh without being disturbed by the church, even if with caution. While they are ready to join all kinds of worldly associations at any time, they cannot be persuaded to join the congregation, which can only make a congregation happy, for it would certainly not be served by such people; but they are not served by the administration of Holy Communion either. The damage done to them by this, since they partake of Holy Communion unworthily, is unspeakably great. In view of the Lord's demand: "Do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove which is the good, the acceptable, and the perfect will of God" (Rom. 12:2); and "Do not love the world or what is in the world. If any man love the world, the love of the Father is not in him. For all that is in the world (the lust of the flesh, and the lust of the eyes, and the pride of life) is not of the Father, but is of the world. And the world perisheth with the lust thereof: but he that doeth the will of God abideth for ever (1 John 2:15-17); - how can a church, in view of this divine requirement, tolerate the lustful of the world as supper guests? It cannot in any way, but here it is really said: "Clean off!"

It is not uncommon for so-called communion guests to claim as a reason for their refusal to join the congregation that they will not be able to stay much longer in the place they still inhabit, but soon intend to move on. This supposed reason, however, is usually only a meaningless pretext, behind which something completely different, which one does not dare to say, is hidden. One says to such guests: "We do not bind you, nor do we in any other way deprive you of the freedom to move on, if your stay can no longer be in this place. On the contrary, we give you our intercession along the way, and a recommendation that ensures you immediate admission into another orthodox congregation, provided that you have behaved as righteous members of the congregation until then. This recommendation alone should induce you to join the congregation, even in the event that your stay here in this place would be of even shorter duration than you yourselves consider."

(Conclusion follows.)

De- Churfürsten Christian I daily prayer.

O Lord, take from me what turns me away from you.

O Lord, give me what turns me to you.

O Lord, take me from you and make me all your own.

(Brtbuch Christian I. p. 268.)

To the ecclesiastical chronicle.

I. America.

Unbelief and Superstition in the Fraternal Association. In one of Chicago's English newspapers, the officials of the Unitarian congregation indicate that their church has, however, been rented out to the "spiritists" (spiritualists). However, the congregation is by no means bankrupt. It has taken this step only to improve itself financially. - The Unitarians hold their services on Sunday afternoons. The famous "medium" of the "Spiritists", a Mrs. Richmond, on the other hand, will proclaim her messages from the spirit world in the morning and evening in the house of worship (?) of the Unitarians. Who will not be reminded here vividly of Ma2c. 3, 23. 26. Luc. 11,18?

J.

II. foreign countries.

The **burial place** of the Free Religious community in Berlin bears the inscription on the inside of the gate:

"Make life here good and beautiful, - No hereafter there is, no reunion!" - Poor people! In order not to have to fear any otherworldly wretchedness, they at the same time renounce all otherworldly bliss; but a man may well deprive himself of bliss by not hoping for it, but he cannot escape wretchedness by not fearing it. W. [Walther]

Berlin. Last year, about 6,000 children remained unbaptized in this city, so that there is one unbaptized child for every six baptized children. Two thirds of the marriages of so-called Protestant couples remained unmarried. Berlin is apparently well on the way to becoming a real pagan city. W. [Walther]

For the sake of the drunkenness of so-called Christians pagans have decided to establish a mission among the Christians! Thus the "Pilgrim from Saxony" reports: A heathen mission among Christians has been founded in all seriousness by the

Hindus in Benares, in order to spread the brahmanical religion among the Christians first in Australia. A distinguished Brahmin named Suraji had made a visit to the English colonies in Australia and found that drunkenness prevailed there to a terrible extent among the Christians. When he returned home, he called a meeting to which he proved that these people could be helped by converting them to the Brahmin religion. He immediately received 12,000 marks to found a society for this purpose; some excellent Brahmins agreed to go to Australia as missionaries, and Suraji himself set to work with zeal to translate puffy passages from the Vedas, the Indian religious books, into English.

Saxony. Recently, Mr. Licentiate Pastor Stöckhardt in Planitz in Saxony was sued by the public prosecutor for having insulted the Saxon regional church and the regional consistory and for having insulted the pastor Dr. Peter, a denier of the Trinity, because he had called him an apostle of the devil. Stöckhardt has now been acquitted of the first charge by the district court in Zwickau. At the behest of the Consistory, however, the legal prosecution for insulting the Christian religion and the church is to continue, which is to consist of Pastor Stöckhardt calling the denier of the Trinity an apostle of the devil, and those who called him a synagogue of Satan. The Consistory evidently proceeds consequently; for since it even confirms atheists when they are elected church leaders, it must of course also take care of the Christ-deniers whom it has appointed when the same are attacked. W. [Walther]

Hanover. Here, the separation from the state church is making progress. In the area of Gistenbeck in the

Wendlande, 80 people have registered their resignation. Likewise, a separation is preparing in Zahrenholz in the parish of Gr. Oesingen, and in Molzen near Uelzen. In Hermannsburg, as in Scharnebeck (P. Stromburg), steps are taken to build new churches for the separated Lutherans. The newspaper reports: "Under the Cross". The Lord build Jerusalem and bring together the exiles in Israel!

The young valet and his temptation.

When I was about 18 years old - so an old, 70-year-old, rich merchant tells - I got a job as a commis at a merchant in the city. My bread master was very strict and precise; he knew my poverty and unfortunately took advantage of it. He paid me hardly as much as I needed for my living, which made it impossible for me to do anything to ease the sad situation of my parents, whose misery I saw before my eyes every day. I was very despondent about it; but under the protection of God's grace, my sorrow drove me into the arms of the dear Savior to seek help from Him. I had a young companion, almost as poor as I, with whom I often went to church. This became the turning point of my life. God's word, "living and powerful and sharper than any two-edged sword," penetrated my soul. I went to church burdened with earthly worries and often came out overwhelmed with spiritual sadness. However, after some time I found peace with God through our Lord Jesus Christ. I was transported into a new world; I had an almighty friend to whom I could lament my sorrow; His promises served to encourage me and gave me relief, yes, let me hope for salvation.

I do not say that I had no more worries; I was as poor as ever; but I respected that little. But it hurt me that my parents were still living in the world without God, and my newfound religion, as they called it, almost made me an unwelcome housemate for them. In addition, my father suddenly fell ill, as a result of which the means of support for the maintenance of his family were suddenly completely cut off, with the exception of what little I was able to contribute to keep the bitterest hardship away from the house.

When my bread lord learned that I had become a follower of Jesus, he did not change his behavior towards me, even though he belonged to the children of this world and often spoke of religion and pious people with the greatest contempt. He believed that religion served them as a cover for evil pranks and that a pious mind was synonymous with hypocrisy. Only now and then did he drop a few mocking and biting allusions to my piety; but I soon realized that he was watching me more keenly than ever to detect any dishonesty or nakedness in me, by which I not only became continually very careful of myself, but also prayed persistently and with fervor: "Lord, show me thy way and guide me in the right path for the sake of my enemies; strengthen me that I may recover." Oh, I was still such a young Christian, and had to struggle with so many adversities, and for this a quite strong faith would have been necessary.

Under such sad circumstances, I went about my daily work one morning, extremely depressed. In the afternoon, my bread master handed me some bills with the order to pay them and gave me the amount in paper money and cash. Since some of the people to whom I was to pay the money lived far away, namely near my parental home, he told me to leave early enough in the evening to take care of the matter on my way home, and to bring the receipted bills with me the following morning. Almost mechanically

I took the bills and the money, and after a few hours I set off with them. - I went from house to house and paid the bills, until at last, at the last house, I discovered to my greatest astonishment that 50 Thlr. more were left than I had to have.

So I started on my way to my parents' house, where I unfortunately found something upon entering that I had long feared. - During my father's illness, I had used almost all my earnings to provide the daily bread for our family; however, I could not even think of paying the rent, which was now half a year in arrears, and the landlord, a hard man, had already threatened my father with garnishment. When I entered my parents' apartment that evening, the landlord had carried out his threat, and a bailiff was already busy seizing the various items. My sick father, my distressed mother, my half-naked and starving siblings stood around, a pitiful picture of misery. Even the bailiff, who was used to such scenes of misery, seemed to be moved by it, because he pulled me to the side and said: "This is a sad business for me. It is bad that the things are to be seized, since it is only a matter of an amount of 40 Thlr."

40 Thlr., while at that moment I had 50 Thlr. in my pocket, which was probably never claimed from me, because my master was extremely careless in money matters. I gave the bailiff no answer, but took a light and hurried to my bedchamber, locking the door behind me. Here I fell on my knees and tried to pray, but it was so hard that I could not utter a word in prayer in this hour of trial, nor even occupy my thoughts with it. I got up from my knees and paced up and down the room in agony. "Why can't I take this 50 thlr?" said I to myself. "My master is a rich man and will never use this money, which would bring salvation to my poor father. The man is careless and will never miss this amount, and he is also unjust because he has always given me too little pay. Who knows if this money is not sent to me by God!"

This thought made sense to me, and - if the good Lord had not helped me at that moment - I would undoubtedly have fallen victim to temptation. I was about to take the yellow to my sorrowful parents when my eyes fell on my Bible. I opened it and read: "Blessed is the man who endures temptation, for after he is tried he will receive the crown of life which God has promised to those who love him. Let no one say when he is tempted that he is tempted by God. For God is not a tempter to evil, he tempts no one. But every one is tempted when he is provoked and enticed by his own lust." (Jac. 1:12-14.) It ran ice cold down my spine when I read this. I fell on my knees to pray. I am not able to describe the emotion; I felt as it says in the 124th Psalm: "Our soul has escaped like a bird from the bailiff's rope; the rope is broken and we are free." - I went back to my parents' room; my father was sitting in an armchair and I said a few words of comfort to him; then I went out to buy bread for our family for the only 10 Sgr. that I had left.

The next morning I went back to the store with my fifty-and-a-half license in my pocket. My master was already sitting at the desk, busily writing. - "I have the paid bills here," I said. - "Good, put them on the table," he replied. - "Well, what was-

Do you?" he asked me when I stopped. - "I wish you would check the bills to see if everything is in order," I replied. - He picked them up, gave them a cursory glance, and said, "Go about your business." - But I stopped with him and replied, "You gave me 50 thlr. too much yesterday," and put the money on the table. - As I said this, I noticed a peculiar expression in his countenance, but it quickly disappeared. "All right," he said, "leave it there."

Soon after, the house servant came and whispered something to the teacher that I could not understand; however, I heard that he answered: "Tell him he need not wait; it is no longer necessary. At noon, the house servant, who was very close to me, asked me if something had happened, because he had already gone to the police last night and had to order a police officer here for this morning. Obviously, my employer had discovered his mistake, and since he suspected that I would give in to temptation, he had already made all arrangements to have me arrested immediately. This revelation caused me great excitement, and already the thought arose in me to give up my miserable job that very day and throw myself into the arms of Divine Providence. It was noon, but I could not eat, since I had spent my last pennies on bread for the family the night before. My request for a small advance, which I had made to my master that very morning, had been brusquely rejected by him. I was very depressed and could only with difficulty hold on to the divine promises and console myself with them.

As I was walking through a narrow street with an empty stomach during lunchtime, someone suddenly grabbed me by the arm. It was the gentleman from whom I had paid the last bill the night before. His name was Bürger. "Have you eaten yet?" he asked me. - I stammered that I had no intention of dining that day. - But it is my intention, and since I have a few words to say to you, you must accompany me," and with that he led me into a dining house, where we sat down alone in a small cabinet to eat lunch, and he told me how he had noticed my excitement the night before and had suspected that I was about to do something wrong; how he had then followed me in the evening and waited in front of my house until he saw that I had bought bread late in the evening at a baker's store. From the baker, whom he later questioned about me and my circumstances, he learned about my and my parents' sad situation. Then he was afraid that necessity would finally force me to do some evil deed if God's help did not intervene. - Do you know, young man," he continued, "what I have done for you now? - I shook my head. - "I locked myself in my room and prayed for you that your faith would not fail." - "You prayed for me?" I answered, bursting into tears. "Yes, I did," he answered, "Christians should always pray for one another. But I have more to tell you: This morning I went to your parents' apartment and then to the landlord and persuaded him to postpone the seizure for another 14 days. And now, how much salary do you get from your master?" - I told him. - Do you want to take a job in my business with double the salary?" he asked. I don't need to say how great my joy was about that. Mr. Bürger reflected for a moment. "Up to now I have never interfered in a matter between a master and servant," he said, "but this is a case which warrants an interposition. Wait here until I return." With these words he left me. - In an hour he came again. "You need in her not to go back to your previous business at all. Your master wants to release you from your further period of service. From tomorrow on, you will have a job with me. Go home now and take this money (he gave me a five-half bill), it is from your previous master." - I hurried home and found, as Mr. Bürger had said, that the seizure had been omitted. But I found even more, for that gentleman had also generously relieved the most urgent need of my parents, so that for the first time in a long time the hunger in the family was satisfied. That is how God had helped. I could tell you a lot more about how many years I stayed with Mr. Bürger until I first became his manager, later got a share in the business, and finally became his son-in-law; but I must add that my temptation and the fact that I almost fell into the trap taught me throughout my later life that only through a firm, faithful adherence to the Lord, with prayer and supplication, can a young Christian be saved from such great danger. Yes, the hardships of this time bring great danger, but faith alone helps to overcome everything.

(AuS Braun, Mrtgabe für Confirmanden.)

God's word is more precious than gold and much fine gold, sweeter than honey and honey- seim. Ps. 18, 11.

Gotthold's Calender for 1878 informs about the following:

In Abyssinia, two old men came to Missionary Gobat. They wanted to travel to Jerusalem, but gave up when they heard that they could find Jesus at home. Then he read to them and the others gathered with him the 11th Cap. Matthew. At the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," weeping arose and many voices cried out, "We have never heard such sweet words in all our lives." The habens learned what the psalmist meant by his "honey and honeycomb." But I also want to give you a proof for the other saying.

Captain Symands wished to climb the high volcanoes of New Zealand, which until then no traveler had been allowed to do. To obtain permission to do so, he offered gold to the old chief who commands at the foot of these mountains, but in vain. "Yes," said the chief afterwards to the missionary Browa, "they would have brought us New Testaments instead of gold. Why don't you tell the strangers, when you stand them again, in the summer they should bring New Testaments?" The 10,000 New Testaments that came in response were soon so melted that whole congregations were asking for a single New Testament and sending emissaries hundreds of miles away to get the precious book. - Neither the long distance nor the bad weather held them back.

from One who had not heard the Gospel, but had seen it.

An English newspaper reports the following:

In the preaching room of a Chinese missionary, a distinguished man recently stepped forward and said that although he had never heard the gospel, he had seen it. "I know a man," he said, "who was the terror of his neighborhood. If one said a word to him, he roared at one and pursued one day and night. He was as dangerous as a wild animal and a bad opium smoker. But after the religion of your

Jesus took possession of him, he was completely changed. Now he is a gentle, almost timid man; he has given up his bad ways and opium smoking. Yes, your teaching is good." Blessed are those in whom the gospel is seen! Matth. 5, 16. 1 Petr. 2, 12. 3, 1. **W.**
[Walther.]

Death notice.

On May 3, 1878, after long suffering, but blessed in believing in his Savior and Redeemer, and in great patience and devotion, the Lutheran pastor Gotthilf Horn died at the age of 31 years and 10 months. He was born in the parish of Waterloo, Jlls., studied with faithfulness and diligence at our practical seminary, was called by a parish in Benton County, Iowa, where he worked in the vineyard of the Lord with much trouble, but also rich blessings. A year ago he began to suffer from a throat ailment, and although his congregation was very reluctant to see him leave, he was forced by increasing weakness to resign from his holy ministry. Six months ago he came to St. Louis to live with his parents-in-law. Although at times a bite-runq seemed to occur, in the last time the weakness took over and the inflammation of the throat became more and more violent, so that in the last 9 days the dear sick man could only be fed some food through a rubber tube. On the 3rd of March the Lord took His servant into His glory. In accordance with Pastor Horn's wishes, he was buried in his home town next to his blessedly deceased father. He leaves behind a sorrowful widow and 3 underage children.

E. A. B.

Inaugurations.

Candidate F. P. Mrrbitz, who after passing the examination had accepted a call from the First Lutheran Congregation of St. John at Beardstown, Ill. and its branch, was ordained by the undersigned on Sunday Quasimodogeniti morning, assisted by the Rev. F. Warnte, in his congregation, and inducted into his office at that congregation, and on the afternoon of the same day in his branch congregation at Btuff Spring. Fr. Erdmann.

Addresser Rsv. P. D. Uerdits,
Louielsstov;vn, Ills.

Since Pastor Albert Brauer has accepted a calling in a newly formed congregation between Staunton and Worden, he was installed in office by the undersigned on Easter Monday by order of our honorable President, Mr. Pastor Wunder, and with the consent of my congregation.

Staunton, Ill., April 25, 1878. I. M. Hahn.
Address: Rev.-4.. "rauyr,

Älnckison Oc>-, Ills.

On Char Friday, April 19, Rev. F. W. Nichmann was installed at Zion Church, Pittsburgh, Pa. by the sign. nice," with Past. F. Waa bSganß assistirtr.

I. P. Bcper.

Address: Rov. I'. Rieckmsnn,
6or. 37tck snck lZunk 8ts., kit-t-sbur'l.,

Conferenz display.

The Baltimore DistrictS Confermz will meet, s. G. w., on Tuesday morning, June 18, in Washington, D. C. Timely registration desired.

H. Walker.

Revenue into the Illinois - District's coffers:

For the synod treasury: By I. F. Sieving of Past. AcbenbZchS Gem. in Venety H16.60. From Chicago: Den Past Wunders Grm. 28.00; Past. Wagner's Gem. 47.00; Past. Engeldrechis Gem. 32.00; Past. Succops Grm. 23.50; L. Lochners Grm. 4.20 unk Collecte am Ostrfrstr 22.12; Past. LangeS Grm. 23.85; Past. Bartling- Gem. 23.25. By Past. Buszin, Confirmations-Coll'cle sr. Gem. in Meredosa, 12.63 and regele'. Contribution from himself 2.00. Through Past. M. Große in Härlein, Coll. jr. Gem. on Easter, 15.30 and regele. contribution by himself 2.00. By Past. F. Lochner's Gem. in Springfield 20 49. Past. Strieter's congreg. in Proviso 30 00. congreg. in Addison, Toll, on Easter, 68.40. quarterly contribution from Past. Mmlucke's Gem. m Rock Island 15.00. Turch Past. F. Lindemann in Champaign, Ostenollecte sr. S". JohanniS comm., 6.55. By Past. RöoerS Gkm. in Arlington Heights l6.50. Don Rev. H. Schmidt's Gem. in Schaumburg 26.00. Rev. Schuessler 2.00. By I. Johnson of Past. KattbainS Gem. in Hoylcton 4.70. By I. W. Diersen of Past. TraubS Gem. in Crete 16.25. By Rev. Th. Mertens, CommunionIS CoU. of his BethlehemGem. at Cbampaign, 3.91 and contribution from him for 1878 2.00. By Rev. UfftNbeckS congregation at Lemont 15.50. By Past. L. Freie in Efsingbam from sr. Gem. 10.65 and contribution from himself 2.00. By Prof. Lindemann, Ostercollecte of the Gem. in Rodrn-berg 0 44. by Past. E. Niedcl 2.00. and Coll. sr. Gem. in Lost Prairie 3.75.

For the Negro Mission: Through Past. F. Lochner in Springfield, ges. in MissionSstunden, 10.00. Through Past. Norden of sr. Gem. in Squaw Grove, 4.50.

For poor students in St. LouiS: From Past. BartlingS Gem. in Chicago for E. Ross 4.16.

For poor students in Springfield: Bon of the Gem. in Addison for F. Durer 15.00.

For poor seminarians in Addison: Through I. Johnson of Past. Kattbain's Gem. in Hohleton 6.30. For E. Walper: Through Past. Surcop in Chicago by N. N. 5.00, by Past. A'atuschka'S Gem. in New Melle, Mo., 5.40, and by Past. D. Gräfs Gem. in Augusta, Mo., 5 60. by Past. Engelbrecht in Chicago from the Virgins - Verein for Jul. Trapp 5.00. (Summa H27.30.)

For Past. BrunnS institution in dying: By Teacher G. Karau in Carlmlville, Collecte bri Carl HaucrS Wedding, 8.50.

For the Emigrant Mission in New York: Don Past. Strikter- Gem. in Proviso 10.00.

For the widow's fund: Don Past. Strikter- Gem. in Proviso 10.00. Past. Th. Mertens 4.00. Prof. K. Brauer 4.00. Don Past. G. Blanken 2.00. (Summa H20.W.)

For poorr and sick pastors and teachers: By Teacher Fathaüer in Eagle Lake from Mrs. Schweppr 2.50. From Past. Rauschens Gem. in Dalton 12.00.

For Past. Hirschmann's Grm. in Colorado: Don H. E. in Chicago 2.00. Past. Trautmann- Gem. in Gower 11.60. (Summa H13.60.)

For the congregation in Aurrlia, Iowa: By I. W. Diersen from Past. TraubS Congreg. in Crete 10.00.

Addison, Ill, April 30, 1878. h. bartlrng, cassirer.

Revenue to the Middle District's coffers:

For da- Proseminar in Dying: Don Past. ZagrlS Gem. at Fort Wayne H10 14.
For the community in Crimmit schau: Don Past. Schäfer- Gem. in Holland 1.80. Past. Wcyel in Darmstadt 1.00.
For the Emigrant Mission in New York: From Past. Stocks Gem. at Fort Wayne 5 00. WeddingScoll. at I. Reidenbach in Van Wert 7.65. From Past. Mertz's Grm. at Brownetown 8.00.
For poorr pupilsrr in Fort Wahne: From Wittwr Bickr bri Fort Waynr 5.00.
For Inner Mission de- nordwrstl. Districts: From M. LoSky in Neu-Dettelsau 1.00. Part of the Hochzrit-collrctr bri Ph. Dollratb that. 3.10.
For theNegermission: Don Teacher FrchtmanS class in Fort Wayne 1.67. Mrs. F. in New Boston 1.50. Past. Pohlmann's confirmands in LaneSvillr 2.00. WeddingScoll. bri Horch in Hilliard 8.00. From Fr. B. in Cleveland 2.00.
For sick pastors and teachers: WeddingScoll. at I. Drebert by Past. Zagel 10.00. By Past. Schäfer- congregations in NrW Boston and Holland 6.70. Peter Scheidrrer in NkU'DettelSau 5.00. Pastor Weyel in Darmstadt I.tX). By Pastor Brakhagr of W. Thomä- 50 CtS., H. Vinup and N. N. 1.00 each.
For the synod treasury: Don Past. Aniefs Gem. in Neu Dettelsau 6.36.- From some members the. (for debt redemption) 5.00. Past. Niemann in Cleveland 2.00. Whose Grm. (for SLuldenkilgung) 85.00. Past. Jor in LeganSport 2.00. Dessrn Grm. 9.00.
For the Deaf and Dumb Institution: Don Lehrrr Falch Schoolchildren in Marion Township 2.50. W., A., L. and M. Falch 25 CtS each. Fr. B. in Cleveland 2.00.
For the community in Toledo: part of the high time coll. bri Pd. Vollrath in Nru-DettelSau 4.00.
For da- Wa'srnhaus at Tt. LouiS: From Mrs. N. N. at the Clifty 3.00. Past. Kunz' Gem. in Julirtta 6.00.
For the orphanage in Boston: From Mrs. St. in New Boston 1.00.
For dirWittwen cash: WeddingScoll. at S. Krauß in Edgerton 1.50. Likewise bri I. G. Nicol in Neu-DettrlSau 10.65. Pros. BirwrndS Frau Wittwe in Fort Wayne 5.00.

Corrections.

In my last receipt ("Lutheraner" No. 6.) you may read:
1. sud synod treasury: Past. Siek in Taylors Creek to pay off debt 00. trsscn congregation deSggrichrn H12.75. Past. "Ltkinbach and individual Giiel er of his congregation O18.00.
2. t-ud students in St. Louis: women's club at Pastor Stock's church H44 50.
Fort Wayne, April 22, 1878. c. Grahl, Kassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the months of March and April of this year:

1. contributions:

From the pastors Bürger and Botticher each Kl.Ol); Mr. teacher Heider 3.00. Mr. Lrbrer Erck and the pastors Bünger, Vetter and Bock each 4.00; Mr. Prof. Schalter and Mr. Past. KaSpar 5.00 each.

2. gifts:

Don Hrn. Past. Vetter H2.00. Mr. Henn in the parish of Mr. Past. Böincher 1.00. Mr. H. D. Bruno in the congregation of deHin. Pres. Biltz, Concordia, Mo., 1.00. Mrs. Rodekohl there 2.00. Collecte of the congregation de- Mr. Past. Wille, Brownsville, Mon., 8.50.

St. Louis, April 30, 1878.

O. E. Gotsch.

Received with thanks for poor students: Through Past. Dunsing, gcs. at Mr. Nuwe's wedding, S4.10. By Mr. .stasürer Simon 7.05. By P st. Werfelmann by Past. Ostrrhus 2.00 for Maaß. Coll. at the wedding of Past. F. Wambsganß 8.80. Duich Past. M. Wyneken, ges. at a birthS-.
Past. R. Frroerking 2.00 ! tagsfcier, 4.08.
(Lumina H510.19.) 'Springfield, May 2, 1878.

H. Wyneken.

Received:

For poor pupils: By Kassirer Birkner \$8.00, 21.75 and for Wirdmann 4.28. and 7.00. From teacher Müller for O. 5.00. for M. 2.00. By teacher Dicßner ges. on W. Ryde- kuhrs wedding for Brunnsche pupils 5 10. By Kassirer Bartling 10.50. 17.00. 14.00. 13.02. 5.00. 5.75 and for Bewie, Höck and Müller 6.50. By Past. Zschoche 20.00. For O. and R. from the women's club in Rock Island 4.00 and 5.00 each, and from the virgins' club there 7.00 each. Dankopfr from teacher Eibert 5.00. By Kassirer Eilsfeldt 10.40. 7.00. for WampS- ganß and Nessel 5.50 each and for Rieboldt 10.50. From Lebrer Wagester for Walprr (?). By Kassirer Grahl 36 32. 13.20. for Baumgart 9.00. for Jäbker 29.91. By Past. Zschoche, on teacher I. Ph. Meibohms wedding ges., 3.75. By teacher El- bert, on child baptism at Lebrer Dicßner ges., 1.50. By C. I. N. P. for Ka'ppel 5.00. By Lebrer Töhlrs from his school children for Robiger 2.00. By teacher Keyl from JünglingSver- ein in Uniontown, Mo., for Spuhlrr 10.00. from Jünglingsver- rin in Frohna, Mo., 5.00. by the Jungfrauenverein in Altenburg for Brewer and Spuhlrr 5.00. By Mr. Teacher H. Bartling 1.10 and 2.00. By L. I. Z. 20.00 and 30.00. By Mr. C. Lutz, Sheboygan, 2.00. Kindtaufcollectr at teacher Kneife for Kringel and Breuhahn 2.00 each. Kindtaufcoll. at teacher Bärln for Breubahn 1.75. From the Women's Association in Rock Island 2 pairs of woolen socks and 8 pairs do. From the Mission Sewing Society of St. Jakobi Gem. at Quincy 3 shirts and 4 pr. woolen socks.

For the seminary budget: By Kassirer Birkner 4.00, 16.81, 5.00, 6.55. By Past. Niethammer from his branch in KivgSbury 6 25. By Kassirer Grahl 56.28, 12.00 and 59.29. With best thanks

Addison, May 1, 1878. T.A.T. Selle.

For the preacher and teacher wittwen "ud Waiseu-Kaffe (middle districts). have been received r

1. contributions:

From the pastors W. Brakhage, H. Jüngrl, I. G. Sauer, I. G. Kunz, M. Merz, G. Runkrl, I. G. Nützet each \$4.00. From the teachers I. G. W. Baumgart, M. Eonzelmann, I. H. Nolting each 4.00.

2. gifts:

By Mr. Past. Th. Wichmann by his congregation and himself 12.00. By Mr. Past. W. G. Polack by Mrs. Hermann at North Vernon, Ind, 5.00. M. Eonzelmann.

Received for poor students: From Rev. Paul Rösener's congregation in Rose Hill, Texas, \$16.00. For Srud. Rehwaldt from Rev. I. Moll's congregation in Wolcottsville by F. Schultz \$22.25. By Rev. Moll \$6.64. G.

Received through Mr. Pastor Lübker from the werthen Jung- frauenverein of his parish 8 bust shirts for poor pupils. By Hcrrn Pastor Willner from his parish \$7.25 for drn pupil Hamm. H. W. Dirdrrich.

Undersigned certifies to have received with heartfelt thanks for his son Ferd. farmer in Fort Wayne: From the Werthen Frauen-Verein of his parish \$9.50; from Mrs. Brunk \$1.12; H. Oberleirr's wedding \$4.32. A. Th. Bauer.

For poor students, Pastor F. W. Brüggemann in Darmstadt, Jnd. received from his Petri congregation the Passionscoll. of \$2.05, from his Dreieinigkeits congregation the same of \$5.45, as well as from the latter the Ostercollecte of \$10.00. C. F. W. Walther.

Books - Display.

The Worthy Communicant, or Who Receives the Sacrament Worthily? A Tract, published by the Ev.-Lutheran English Augustana Conference of Stark and other counties of Ohio. 1878.

This tract is a translation of the last tract published by our drutschen Tractatverein: "Der würdige Kommunikant, oder; Wer empfängt denn solch Sacrament würdiglich?". This treatise deals with an extremely important subject, and should, like the German one, find the widest circulation. It is available from Mr. Pastor Trauger, Petersdurg, Ohio, and costs individually 5 cts, the dozen 50 cts, the hundred \$4.00, postage free.

As the session time of the 2nd Delegate Synod approaches, I hold recommended:

Synodal Manual40 Cts.

Nachtrabe to it15 Cts.

The former shot through with writing paper 75 Cts.

Will be sent by mail, postage prepaid, upon receipt of the amount.

M. C. Barthel, Agent.

The number displayed in last number

new bible edition, in large octavo,

costs, bound in pressed leather, per copy \$1.35.

M. T. Barthel.

Changed addresses:

Rsv. I'r.

297^

.llsxlrsn^ place)?, D".

Hdsrt Loretrurl,

^Vins Hill, 60., Ills.

"oral publication" is published annually twice for the annual subscription price of one dollar and five and twenty Lenk" for the authurrent" unte clerks, who have to send in the same

Volume 34.

Victory Song.

Heart, fleuch auf der Bahn zu dem Himmel ahauf und mischen dich froh in der Seligen Chor Mit deinem rehlockenden Liede!

For truly there

Only is the place from whence your victorious peace.

How strong in the wars of the Lord is the hero from Judah and the star from Jacob, who has stood by our side!

Fights equal to an army

Like sand on the sea, He remains the victor in the dispute.

He reached from on high with a mighty arm And frightened the enemies' fierce swarm, Like blossoms in the weather, to dust.

Your cry of fear

You rejoiced over the robbery.

You often trembled before waves and wind;

But you scream in the sinking, like Peter, quickly,

That's how he pulled you up,

That you to the land.

At his hand '

Walking test over the waves.

Even if Satan was too powerful and clever for us, so that our hearts trembled in our bosoms: Jehovah is our strength.

He is the man who can eternally destroy Satan's works.

For never again did he go to bloody war, From which he did not bring the happy victory, Because he is used to win.

To the scabbard drives

Never his sword, Before not the last succumb.

Therefore arise from the earth, comforted heart, And tremble no more before hostile brass: Your Savior, he sits on the throne;

However his step

Crush the enemy, he will give you the shining crown.

C. H. Rohe.

St. Louis, Mo., June 1, 1878.

No. 11.

Assembly
of the General German Lutheran Synod of
Missouri, Ohio and other states.

Our Synod held its sessions during the days of May 15-25 here in St. Louis. Few of the elected delegates were absent and a large number of guests from our Synod and others attended. On Wednesday, May 15, in the morning, the opening service was held. Pastor Wunder, President of the Illinois District, preached on Apost. 9, 31. In the afternoon 2-1/2 o'clock the proceedings began in the school hall on Barry Street. After the meeting had been organized, Prof. Walther, the president, gave the synodal address and read out a list of the items for discussion, well over thirty.

One of the main subjects that occupied the synod was the synodal printing and publishing business, on the status and situation of which a detailed report was presented by a preliminary committee that had been appointed by the presidium and had already held its meetings since May 8. With great joy and heartfelt thanks to God, the synod learned from the report that our publishing business was in a flourishing condition and that, as a result, the state of our synod treasury was excellent. Our synod would have been in great embarrassment if God had not opened up this source of help to it. The report of the preliminary committee also contained a number of proposals, which were discussed in turn. According to one of them, the board of directors for the publishing business should consist of 9 persons. Seven of the same (2 pastors and 5 laymen) are to be residents here in St. Louis, two members of other districts. (At the later election, Pastors C. F. W. Sapper and G. Link were elected, Messrs. E. Roschke, C. W. Behrens, C. Ude, H. Kalbfleisch, Sr. and T. Schuricht of here, and Messrs. J. Birkner of New York and C. Eißfeldt of Milwaukee.) Another proposal, which was also accepted, was that a cashier should be employed from now on, who should not run any other business on the side, and at the same time be active in the publishing business.

shall. Mr. L. Lange, editor of the evening school, who has proven himself to be a capable expert, was elected superintendent of the composing and printing shop. The contract previously concluded between him and the board of directors concerning the evening school was cancelled and instructions were drawn up for him as superintendent. The name of our bookstore shall henceforth be: "Lutheran Concordia Publishing House." The "Lutheran" will cost only one dollar from next year. The Synodalblätter will be joined by a new paper: "Magazin für ev.-luth. Homiletik." Our previous general agent, Mr. M. C. Barthel, has been re-elected.

The reports of the supervisory authorities of our various institutions were read out and discussed. They were all of pleasing content.

A quite favorable report could also be given about our high school in Fort Wayne with regard to the state of health. Since the beginning of the academic year has been postponed to the first of October, the students, with few exceptions, have been spared from the changeable fever, which is particularly severe in September. In the last school year, only 25 mild attacks of fever of short duration occurred out of a total of 225 students. As inconvenient as this division of the school year may be, it should remain so until the next meeting of the Synod of Delegates, if the trial is favorable this fall; otherwise, the District Synods should act in the matter next year. For the time being, therefore, no further construction is to be undertaken in Fort Wayne. On May 24, the election of trustees of the institution took place. Pastors Schwan, Stubnatzy, Fleischmann and Sauer were elected, as were G. Thieme, A. Sutermeifter and C. Birkner.

With regard to the local seminary for preachers, it was decided to postpone the necessary buildings. On the other hand, it was decided to reoccupy the English professorship and to found another German professorship. Prof. M. Loy of Columbus, O. was elected for the former, and Rev. Fr. Pieper of Manitowoc for the latter.

With regard to the school teachers' seminar in

Addison, provisions were made in which cases seminarians could be left to the congregations for a short time. And since it happened that such pupils were employed who had been expelled from the seminary, it was determined that the employment could only take place if they either returned to the institution and were reinstated or if the teaching staff gave its consent.

The Proseminar previously conducted by Pastor Brunn in Steeden, Germany, has been discontinued because the need to train young people to enter our institutions here is no longer present. The small building erected for this proseminary from our funds is to be given to Pastor Brunn as a token of our gratitude for his faithful work on behalf of our American Lutheran Church. Prof. Crämer, director of the practical seminary in Springfield, shall send him a letter of thanks in the name of our synod.

As a member of the Synodal Conference, our Synod also had to pronounce itself on the matter of establishing state synods and a general seminary. With regard to the former, our Synod declared that it approved of the proposal to establish state synods, unless such state synods were cut off in advance from the possibility of rejoining one of the existing general synods, since such a requirement would endanger Christian liberty and, in a sense, prescribe something to the government of God. Concerning the plan of union submitted by the Honorable Ohio Synod, according to which the two general synods, that of Ohio and that of Missouri, should continue for the time being until the formation of state synods could be generally carried out, and according to which a territorial boundary should be drawn between the two general bodies, and all congregations on this side and on the other side of the boundary should be assigned to the general body in question, - the synod declared that in its opinion the same was not practicable at the present time, but declared itself ready to negotiate further in the matter by a committee. The Synod saw the next way to the longed-for complete unification of the two synods in the establishment of a common seminary, with the retention of separate colleges or high schools. During the discussion of this matter, the possibility of a joint seminary of all synods belonging to the Synodal Conference was expressed. The delegate of the honorable Norwegian Synod submitted the resolutions of the church council of his synod, in which the same expresses itself favorably for such a collective seminary, provided that the same is not established south and not east of Chicago, and that in it the Norwegian language is duly considered. Here was also presented a letter from certain landowners in Chicago, in which the donation of 120 acres, 12 miles from the courthouse in Chicago, is held in prospect. The pastors and deputies of Chicago and Messrs. C. Eißfeldt of Milwaukee and J. Faß of Schaumburg, Ill, are to inspect the land and make a purely factual report. A committee was also appointed to consult with committees of other synods according to instructions given to it. So that the Synod of Delegates would not have to meet again this year, a committee was appointed to represent the Synod of Delegates and to which the agreement would be submitted for approval or rejection. shall. This committee consists of the general! The committee consists of the general president, the 6 district presidents, 6 pastors and 12 deputies.

The Synod declared itself in favor of the Negro mission undertaken by the Synodal Conference, and decided to cover the not insignificant costs for it from its treasury until it had become the business of all the congregations belonging to the Synodal Conference, and to continue it alone if all the Synods of the Synodal Conference did not regard this missionary work as theirs and wanted to support it proportionately. In general, they were convinced of the great importance of this work to bring the pure gospel to the poor, feral Negroes sinking back into paganism, a work that will probably bear more fruit than the work of many foreign missions to the heathen. A second missionary has already been appointed in Little Rock by the commission appointed by the Synodal Conference. The necessary money for the construction of a church there and the purchase of a building site has been approved. The Commission for Heathen Mission is to continue. It shall further administer the mission property and be authorized to send publications of our synod to individual heathen missionaries in the East Indies upon their explicit request.

In matters of inner mission, it was decided that this hitherto so richly blessed work should be laid right at the heart of the congregations, and that district synods, as hitherto the eastern and northwestern, should be able to use funds collected in their midst for the purposes of inner mission in their district, but that they should hand over the surplus to the general treasury.

The matter of the emigrant mission in New York and Baltimore was also taken up. Reports on both will be included in the synodal report. The emigrant mission in Baltimore is to receive funds from the funds received "for emigrant mission" without further specification. If it should turn out that the emigrant mission

in Baltimore is no longer necessary, the board of directors shall have the authority to cancel it.

The meeting of the preachers and teachers for the support of their widows and orphans shall remain a matter for them until further notice. During the discussion of this matter, it was clearly stated that this association for the support of the widows and orphans of our preachers and teachers has nothing in common with secular support associations. At present 32 widows and 65 orphans are to be supported, for which an annual expenditure of H4000 is necessary. Some communities have already opened their hands, but not all have yet joined in this labor of love. Therefore, this work should be urgently recommended to all communities. An excerpt from the report of the committee that is responsible for the support of sick and infirm pastors and teachers will be given in the synodal report.

The congregations in Canada and Iowa have been permitted to form special district synods at their request. When these new district synods are organized, our general synod will have eight districts.

Dr. Sihler and Prof. Stelhorn of Fort Wayne have been appointed delegates to the Norwegian Synod, which is celebrating its 25th anniversary these days.

Prof. Walther, who until now, in addition to his theolo-

In response to his urgent request that he could no longer bear the burden of two such heavy offices,*) the latter, that of the general presidency, was taken from him, albeit with a heavy heart. He was urgently requested to make a trip to Germany and Switzerland.

Pastor Schwan, president of the middle district, was elected president in his place. As vice-presidents were elected Rev. R. Lange of Chicago and C. Groß of Buffalo, as secretary Rev. A. Rohrlack of Reedsburg, Wis. and as treasurer Tr. Schuricht of here.

Up to here the
HErr helped. G.
The Pabstthum - nothing else, but a world full of idolatry.

(Continued.)

Another object of idolatry in the papacy are the relics and images of Christ and the saints and other so-called sanctuaries.

By the relics of the saints they mean their bodies, bones, ashes, as well as things they used in life: Clothes, combs, chairs 2c. Thus the papists pretend that they have milk, hair, clothes from Mary. They also want relics of Christ, e.g. drops of blood, diapers, crown of thorns, skirts 2c.

There would be a lot to say about the deception of the clergy, which plays a big role here, a lot to say about the fact that almost everything is fake, about the fact that many things are held up to the simple-minded as holy, which never existed. To mention just a few: feathers from the wings of the angel Gabriel are worshipped! If all teeth of the holy. If all the teeth of St. Apollonia, the emergency helper in toothache, which are shown, were real, she must have had many thousand teeth. There are so many pieces of the cross of Christ that, as Erasmus said, one could load a large ship with them.

But now we only want to point out the idolatry that is practiced with these so-called relics. One exhibits them, lets them be kissed, bows the knees before them, one goes on pilgrimage to places where they are kept in order to obtain benefits, one wears them on the neck and promises oneself help from them, one lays them on the sick and dying in order to obtain help and mercy for them, one swears by them. The Tridentine Conciliar decrees that they "are to be venerated by the faithful" and "condemns" "those who claim that the relics of the saints do not deserve veneration and honor.

The agodolatry of the papists is also evidenced by their worship of images. God says in his holy law concerning images: "Do not worship them and do not serve them. But the Tridentine Conciliar says "that the images of Christ, the Blessed Virgin, and other saints should be kept and maintained chiefly in the churches, and due honor and veneration should be paid to them."

The Council did not specify how the images were to be venerated. But we see before our eyes how the Roman people, led by the priests, honor the images, statues 2c.

*) Mistakenly, in the reports of the local "Anzeiger", his "advanced age" is given as the reason.

The same honor that the pagans have given and still give to their images. The images, statues 2c. are specially consecrated as "sanctuaries" to be venerated. The cross is consecrated with the following prayer formula: "We ask you, most gracious God, to bless this wood of the cross, so that all who bend their knees to it may be forgiven their sins." At the consecration of an image of Mary, the following words are spoken: "Sanctify, O God, this image of the blessed Virgin, that it may bring to thy faithful the riches of salutary help." 2c. At the consecration of the image of St. John the Baptist, the following words are spoken: "May this image be the expulsion of devils and the protection of the faithful.

The idolatrous Israelites at Mount Sinai called the golden calf God because it was supposed to represent God. The pagans called Baal's image Baal, Jupiter's image Jupiter. In the Pabstthum one calls the figure of a lamb prepared from wax vei, God's lamb. These figures are consecrated in the name of the Father, the Son and the Holy Spirit, and at the consecration God is asked that "these lambs may receive the power of the unblemished lamb, with which the innocent lamb, Jesus, was equipped, against all the wiles of the devil. Christ's name and merit are thus attributed to a waxen figure.

As the saints are regarded as givers of certain benefits, so one expects benefits from their images. People kiss them, bare their heads before them, fall down before them, raise their hands before them; they talk to them as if they were alive, they call upon them, they make vows to them, they swear by them. The pope Polpdorus Vergilius writes: "There are many simple-minded people who do not look at the stone, wooden and made images differently, as if they had reason and will, and trust them more than Christ" (6e rer. invent.).

If a pope now wants to say: Yes, I do not approve of such coarse pieces, probably the Roman church does not approve either, - we answer: Why then does not the pope abolish this? He has persecuted, murdered and burned the witnesses of the truth, he still curses the confessors of the gospel of the merciful forgiveness of sins in Christ. Has he ever cursed those who thus worship the images? Why does he not use his prestige to abolish this idolatry? Precisely because this idolatry is completely in the spirit of Pabstism, the antichrist kingdom. The priests see how the people do it, they have taught them to do it, they encourage them to do it, they set an example for them. In a prayer for the feast of the invention of the cross, the priest himself addresses the cross as a deity when he says: "Sweet wood, make blessed the multitude gathered here in your praise! Make blessed!" The Tridentine Conciliar curses those who do not venerate the images.

Even before the Tridentine Council, the papist theologians, the scholastics, taught that one owed to each image the honor that one owed to its original (archetype). After the Council, the Jesuit Bellarmin said: "The images of Christ and the saints are not only to be venerated accidentally and inauthentically, but also intrinsically and actually, so that the images themselves determine the veneration" (äe ima§. o. 20.).

Even more - in order to teach the simple-minded the high significance of the images and statues, they were made to believe that the images were sometimes laughed at, sometimes cried at, sometimes their eyes were turned, sometimes blood was shed.

sweats 2c. Melancthon tells in the Apology: "Some of us have seen in a monastery an image of the Virgin Mary, carved of wood, which could be so drawn inside with strings that it seemed from the outside as if it moved itself, as if it beckoned with its head to the worshippers whom it heard, and as if it turned its face away from the worshippers who did not sacrifice much, whom it did not hear. (S. 229.)

The papists, when cornered, take great pains to prove that this image worship is not idolatry. They say that they worship in the images those who are represented by them. But according to God's word, the dead saints and angels must not be worshipped divinely. To John, who fell down before the angel of God to worship him, he said: "See, do not do it; I am your servant, and of your brothers (and of those) who have the testimony of Jesus. Worship God." Much less, then, may one worship in images. And as for the images that are to represent God, it is certain from God's Word that God does not want to be honored by images. It is an empty excuse when the papists say that the worship of images is idolatry only if they consider the images themselves to be God. But it is also idolatry if one pays divine honor to the images. And that is what the papists do. It is idolatry when one wants to honor God in the image. When the children of Israel had made a golden calf at Mount Sinai, thinking to honor God under this image, God said to Moses: "Go, get down; for your people, whom you brought out of Egypt, have corrupted them. They have gone quickly out of the way which I commanded them. They have made them a cast calf, and have worshipped it, and sacrificed unto it, saying, These are thy gods, O Israel, which brought thee up out of the land of Egypt." Image worship, be it what it may, is idolatry. God does not want to be honored according to man's own thoughts, but as he has revealed in his word.

Similarly, as the papists, also the old pagans spoke. Lactantius cites the words of one such pagan: "It is not the image that I worship, but through the image that I see the sign of the god I am to worship" (1. III. inst. äiv.).

Who does not see also from this that the papists with their veneration of the images do nothing but pagan abominations?

(To be continued.)

(Sent in by Pastor Rohrlack.)

Communion guests.

(Conclusion.)

As far as we know, there is not a single congregation in our synod that makes it a free choice to become a member of the congregation or to go to the sacrament as a so-called communion guest. Connection to the congregation through public admission in an ordinary congregational meeting is everywhere the goal that is kept in mind. Depending on the particular circumstances and conditions of a congregation, it may be advisable to insist more or less on an early admission. However, all orders relating to this can be traced back to two types. The first kind is that which prescribes that no one shall be admitted to Holy Communion, except in case of necessity, whose admission to the church is not possible. The order of the community is not yet carried out in the ordinary community assembly. Where this order is present, there is also the secondary order (it should at least be

The only exception to this rule is for people who come from a different, orthodox congregation and who have good credentials. An exception is only allowed for people who come from another orthodox congregation and are provided with a good certificate. It cannot be denied that this is an excellent regulation, which should be introduced by all congregations, unless very special circumstances prevent it. By such an ordinance, the congregation confesses that the preservation of the sanctuary, namely the sacrament of the altar, is also its business. It also wants to prevent that the sanctuary is not given to the dogs, nor that its pearls are thrown before swine. The entire responsibility here does not lie solely on the shoulders of the pastor of the congregation. It is not his duty alone to declare who is to be considered a Christian and therefore admitted to Holy Communion, and who is not, but the congregation does this at the same time. And the latter is all the more important because the members of the congregation, who - at least in part - have already been in contact with the person to be admitted, know him better than the pastor.

stor, who perhaps had never met him before, and made his acquaintance for the first time at the report, could get to know him.

The other kinds of ordinances, which refer to the reception into the congregation, are in agreement with the aforementioned kind in that they also place the reception at a later time than that in which the notification takes place, but at the same time they permit, indeed they obligate, that such who have submitted themselves for reception are already served the Lord's Supper, provided that there are no valid reasons for the rejection. One wants to satisfy a twofold need by this order. First, in the time between notification and reception - which is usually limited to two or three participations in the Lord's Supper - one wants to get to know the person who has applied for reception a little better, and second, one wants to give the latter the opportunity to become more closely acquainted with the congregation and its ordinances in the connection into which he enters through the reception of the sacraments. Under certain circumstances, nothing can be said against all this.

Now there are also congregations that do not have a specific written order regarding the time of admission, for which the requirement that admission to the congregation must take place after a certain period of time is to be taken for granted. These communities are mostly new, i.e. only recently formed communities. With a few exceptions, it is the custom of all of them that those who come to Holy Communion for the first time have it administered by the pastor after a prior examination. Here the pastor never fails to do what he must do according to the order just mentioned: He informs the person concerned at the first registration that a special acceptance into the congregation is expected on the part of the latter. In most cases, the declaration will be made that one is willing to join the community. If he finds any objections to the affiliation, he will act accordingly. He introduces the people to the fact that they are expected to join the church by partaking of Holy Communion. Communion before their admission.

They are more intimately united with the congregation than could be the case through later admission. Furthermore, how they testify by their partaking of the Lord's Supper with the church that in the latter God's word is taught purely and unadulteratedly and the sacraments are administered according to Christ's institution; therefore, instead of having cause to keep away from the church, they have rather the highest cause to bring about their union with it as soon as possible, lest they be found as those who fight against God and scatter those who are not willing, as those who are themselves gathered, to gather with Christ. But if all the teaching, which of course must happen often, is in vain; if the people do not want to let go of their distrust and their meaningless misgivings; if they want to postpone their joining the church once or twice, or if they do not want to know anything about it at all; If it turns out - as will always be the case after persistent refusal to join - that such impieties as those mentioned above dominate the heart and one does not want to be helped by them, then the rejection from Holy Communion must take place. This is how the rejection from Holy Communion must take place.

It may happen from time to time that such a newly formed congregation has very weak members who, among other things, find it difficult to understand their pastor's actions, which are dictated by necessity. Here, of course, it is necessary to work on these people with all patience through repeated teachings and to convince them that "he who separates himself seeks what he desires and sets himself against everything that is good" (Prov. 18:1). Such a one could not possibly go to Holy Communion worthily. Such a person could not possibly go to Holy Communion in a dignified manner. He (the pastor) would forcefully show the people how sad it must look in a congregation that tolerates such hospitality as has been described, and how saddening when members of the congregation describe the faithful work of their pastor, in which he, with all wisdom and without any haste, takes the elimination of this bad habit of communion hospitality, which he has found, seriously as harshness and unkindness. The pastor can prove by many examples that not only this or that of the above-mentioned vices, each of which is in itself cause enough to keep such guests away from the Lord's Supper, has been found, but also that several or all of the evil qualities have been found in one and the same person by him. He shows how, if the congregation is to tolerate such things, the proverb must prove true: "Evil examples corrupt good manners." In this case, the pastor and the congregation must work together in harmony so that the congregation is protected from such evil. - —

If one so carefully guards the right to vote within the congregation - and rightly so - then one has all the greater cause to guard the table of the Lord. As important as the right to vote is in itself, it is only something incomparably inferior in comparison with the Holy Communion. Communion. "Whoever eats and drinks unworthily here eats and drinks judgment to himself" (1 Cor. 11:29). And although this judgment first falls on the unworthy communicant, the responsibility for it lies not only with the pastor, although mostly, for "to whom much is given, of him much will be required" (Luc. 12:48), but in a certain respect also with the congregation, if it does not keep good order in this regard. If pastors and If the congregations do not exercise the necessary vigilance, it can easily happen that unworthy use of the Holy Communion is broken among us. The end of such frivolous admission would be that God, out of just judgment, would deprive us of the core and content, i.e. Christ's body and blood in the altar sacrament, and we, together with the swarming spirits, would retain nothing but the husks and the bowls, i.e. mere bread and wine. Therefore, let us keep what we have, so that no one may take away this crown of ours.

In this last sorrowful time, Lord, grant us constancy, that we may keep your Word and Sacrament pure until our end. Amen.

(Submitted.)

M. Balthasar Kademmann.

This godly man also belongs to the group of faithful Lutheran preachers who bravely resisted the false prophets three hundred years ago, who claimed to be Lutherans but were in fact Calvinists, and who carefully and systematically set out to smuggle the false teachings of the Reformed into the Lutheran schools and churches. The good Kademmann had to suffer much for the sake of his confession, and in both his adherence to biblical truth and the tribulations he endured, he is an encouraging example for the Lutherans of today. It is therefore certainly timely to renew his memory at this time.

Kademmann was born in 1533 in Ortrandt, Saxony, where his father was a poor clothier. His father, a serious and pious man, sent him to the city school in Meissen, where he had to sing his bread in front of the doors as a "Currendaner" (or as Luther says: "Partekenhengst") until he was excluded from the

princely school (founded there in 1543). After he had studied diligently in the latter for four years, he studied theology in Leipzig and Wittenberg. Then - it was 1553 - he became school rector at Liebenwerda, and four years later, after he had obtained the master's degree in Wittenberg, he took up the same office at Bautzen. For ten years he worked as a schoolmaster, and then he had to experience that he was falsely accused and had to remain without office for two years. But now (1565) he was called to his hometown as a deacon and therefore ordained in Wittenberg by Dr. Paul Eber, who loved him very much. Already after two years Kademann, because he proved himself pious and capable, became pastor at Langenhennersdorf, where he worked in great blessing until 1575. After pastoring Bohemian-Chemnitz for about a year, he became a private preacher for Count Hans Georg von Mansfeld and lived with him in Dresden. Here his excellent preaching gifts became known to the Electoral Court, and because at that time the previous court preacher, M. Triller, had to be retired due to his physical weakness, Kademann was appointed to this important office by the pious Elector ("Father") August. He took up the post in 1579, after signing the Concordia Formula created two years earlier. According to a special order of the prince, Kademann had to preach on the Psalms during the week. He performed his duties in such a way that not only the Elector, but also his wife, ("Mother") Anna, preferred to hear him every day.

wannen. Kademmann received many proofs of special kindness from both of them, as they were very helpful to him, for example, that he could send his numerous boys to good schools and then let them study. *) But when "Father August" died on February 11, 1586, bad times came for the "faithful Lutheran" court preacher. The son and successor of that prince, Christian I (1586-1591), was also a pious and honest man; but he was not able to see through the secret Calvinists and their godless intrigues soon. They, who had had to remain hidden since 1577, abused the weak good-naturedness of the new lord, lied to him and deceived him in the most shameful way, and increasingly came to the fore again. This applies in particular to the highest official of the Elector, the Chancellor Dr. Nicolaus Crell. While he presented himself to his master as a pious and faithful Lutheran, who was unfortunately forced to intervene against the incomprehensible zealots and theological brawlers, he secretly persecuted the faithful Lutherans and sought to open the door to the Calvinists again.

Kademmann saw all this; for the sake of his knowledge and his office, he could not remain silent, but punished the mischievous behavior partly publicly, partly secretly, and also warned the Elector against the cunning plots of these secret Calvinists. Crell therefore thought of removing the man from the court, and knew how to persuade the prince to make his former court preacher the superintendent in Pirna. He was told that he had been promoted to the new office because they wanted to honor him; but M. Kademmann knew well how things really stood and went to Pirna completely against his will. It was on June 17, 1587, when he moved there. Dr. Daniel Greser introduced him to his office.

But even in his new position, the faithful man did not refrain from emphatically refuting the Calvinist errors that were creeping into the country again; and neither favor nor intimidation could turn him away from his loyalty to God and to the pure evangelical doctrine. Crell sought to draw him to his side partly by good, partly by harsh words. Once he had him come to him again. He asked the pastor "as his dear godfather" that he would agree to abolish the, as he put it, "unworthy exorcism" **) at baptism. He said that they had always kept good friendship and spouseship with each other, therefore Kademmann should now do him this favor. But the latter replied: they wanted

When he once made public intercession for the sick "Churfürst" in church, and she recovered, she sent him a wild boar as a gift. In its entrails the court preacher found 364 ducats, 1000 thalers, hidden. He thanked her in writing and praised "that the pig had had such good sausages.

Exorcism is the name given to the words used generally in the past, and sometimes still used at baptism: "Get thee out, thou unclean spirit, and give place to the Holy Ghost" and "I adjure thee, thou unclean spirit" 2c. The Lutheran Church has never wanted to assert a physical possession, but only to confess that every child is by nature under the spiritual power of the devil, from which it comes out through baptism. Nor has exorcism ever been regarded as something commanded and necessary; but those secret Calvinists called it "unworthy" in order to assert their doctrine of the natural sanctity of Christian children, - claimed that it was unreasonable and contrary to Scripture; therefore faithful Lutherans, such as Kademmann was, could not consent to its abolition at that time.

hang the fatherhood on the stag's antlers (which were placed in the room) for the time being and stick to the Bible in this matter! Since the words of flattery had remained without success, suddenly a nobleman with a bare sword jumped out from behind the wallpaper and shouted at the superintendent: "You cursed priest, put yourself in's T..... name!" He said other things to frighten the man of God, but he remained firm in his conviction. He immediately left the room of the wretched chancellor, but he did not leave his well-founded opinion.

Now, in 1590, the consistory in Meissen banned him from the pulpit because he had fallen out with Tannenberg, the Schnlrector at Pirna, over the Chancellor and was supposed to have said in the pulpit: "That would please the Crell devil. After a few months, however, he was again allowed to enter his pulpit, that he should still wait for his office. He did this in such a way that he opposed the incursion of Calvinism everywhere.

In July 1591, he was sent an order by the Elector that he should sign a document that again contained some points that were against the truth and against the Lutheran church order. As soon as he would have signed it himself, he should also exhort the pastors of fine superintendencies to do the same. Kademann himself, however, immediately found reservations about obeying that order, and his pastors also refused to put their name to a document that was supposed to serve to work against true Lutheranism in a hidden way. They therefore jointly drafted a document in which they explained themselves and gave the reasons why they could not sign it, and sent it to Dresden.

Now came the two court preachers, 1^A. Salmuth and M. Steinbach, both secret Calvinists, came to Pirna themselves and tried to persuade the assembled preachers to sign the document according to which exorcism should be abolished. When they stuck to their previous opinion and claimed that Calvinism was behind that decree, the court preacher Salmuth broke out into the shameful motto: "Der Tsolle ihn holen, es steckt nichts dahinter."

The two high-ranking gentlemen, who wanted to misuse their influence and office to seduce those faithful men, had to leave without having achieved anything; but they left full of anger and set out to take revenge. An opportunity to punish the pious academician for his "disobedience," as they called it, was soon found.

The latter had long since become convinced that the honest Elector Christian had been lied to and deceived by the Chancellor Crell and his allies, - that they were pretending to him. He therefore decided to approach the Elector himself in all possible ways to describe to him the circumstances according to the truth and to tell him the actual reason why they could not issue the exorcism.

Around that time, the Superintendent learned that the Elector was going to hold a big hunt near Pima. He wanted to take advantage of this opportunity. He gathered all his pastors, there were fifty of them, around him and stood with them at the Kämmler gate, through which the prince had to ride out with his hunting party. He arrived at the appointed hour; Dr. Crell rode proudly beside him. They were most astonished to find the preachers gathered there. They all fell down on their knees, and Kademann

handed over a petition in the name of all of them, in which they asked the Elector to spare them the signature on the abolition of exorcism, because they could not perform it without violating their conscience. They testified that they could well consent to the omission of exorcism if it were requested for a just cause, but that the present circumstances made it impossible for them to consent to it. They also warned the Elector "that he should be careful, because the whole Calvinism is behind it."

The Elector took the petition, read it, became very indignant, gave it into Crell's hands, and said angrily: "I see my wonder how willingly the parish lords want to abolish exorcism." *) Nevertheless, the cunning Crell found ways and means to soon obliterate the good impression that the Elector had received. The latter was literally surrounded by the Crellians the whole day, and they knew how to listen to him in such a way that he, who would never have knowingly consented to the ungodly doings of these secret Calvinists, did not recognize the truth and therefore could not find a remedy.

Already on the following day, Crell sent a letter to Kademmann and his preachers, in which he scolded them "traitors and rebels, which Sr. Gnaden's graces had stepped in a quite unholy, thirsty and rebellious manner and were thus worthy of being chased out of the country with their wives and children".

On July 27, 1591, Kademmann was summoned to the government in Dresden, where he had to listen to all kinds of harsh introductions. On the third day an order was issued by Crell, who allegedly acted in the name of the "sovereign", "that M. Kademmann should pack himself out of the city within two days and leave his office to M. Felix Fabricius". The latter, until then superintendent at Leisnig, was an open Calvinist.

Kademmann had to give way to violence. On August 3, he walked with his wife and children into the Eril. His former listeners accompanied him in large numbers across the Elbe, weeping loudly. At his departure he said to them: "With weeping you let me go away; with joy you will repeat me! And behold, these words, spoken with confidence in the final victory of divine truth, were to come true sooner than the friends could have hoped and expected."

By princely order, the aforementioned Fabricius was appointed by the council of the city of Pirna on September 17, but already on the 25th of the same month Christian I died, and thus all power of the godless Crell had come to an end. This influential enemy of the Lutheran church did a terribly deep fall from his height. Since the hereditary prince was only 7 years old, his guardian, Duke Friedrich Wilhelm von Altenburg, received the administration of the government. He was a loyal Lutheran prince and immediately took measures to put an end to the activities of the secret Calvinists. The most distinguished of the theologians, who sought to introduce Calvinism through lies and deceit, were imprisoned, and Chancellor Crell was also brought into firm custody at the fortress of Königstein. **)

*) This is what Crell had tried to make him believe.

Ten years later, on October 9, 1601, he was beheaded as a high traitor according to a verdict of the Imperial Court of Appeal at Prague in Dresden. Appellationsgericht (Court of Appeal) in Prague, he was beheaded in Dresden.

That Felir Fabricius arrived in Pirna on October 21, 1591, to take up his office as pastor and superintendent; but the council presented him with the Concordia Formula and requested that he sign it. Since he refused to do so, he was forbidden to enter the pulpit. But the council gave him his maintenance for a quarter of a year; then he had to leave. Even before this happened, the expelled Kademmann was brought back "with joy", and he worked in Pirna with great blessing until his blessed death on October 17, 1607. Duke Friedrich Wilhelm was very fond of him, needed him repeatedly during important visitations and showed him many kindnesses. Since February 6, 1604, he had been joined as adjunct by his son Georg, who followed in his father's footsteps. Old Kademmann suffered many crosses and tribulations, but the most bitter for him was that his own brother, named Gregorius, not only became a Roman Catholic, but even accepted a high church office. In peace he finally passed away and received from his God and Savior the reward he promised to faithful servants. His congregation, who loved him dearly, had a beautiful monument erected to him in the church where he had so often preached the Gospel of the Son of God. Near the altar is his life-size image, kneeling, carved in stone, and below it are the mottoes:

"Jesus Christ is the light of my life and my salvation forever."

(According to K. G. Dietmann in his "Priestersch. d. Churf. Sachsen. I, 502.1035. ff.)

L.

To the ecclesiastical chronicle.

I. America.

Passion of Christ and Antichrist". About this booklet published by our publishing house, the pilgrim in Reading thus judges: "This booklet will be a welcome appearance for every evangelical Christian. When the famous painter Lukas Kranach, the parent, was deeply impressed by the evangelical doctrine preached by Luther, he painted the 26 pictures, half of which depict Christ in his deep humiliation, the other half the Pope in his anti-Christian self-exaltation. At Kranach's request, Luther supplied the text for the pictures, consisting of biblical words, the papal canon law 2c., and confidently published it against all human misgivings in 1521. Many thousands of copies were distributed in Germany and contributed a great deal to convincing those who were still undecided and wavering to confess the evangelical truth. Even if the pictures are not drawn according to the aesthetic taste of our time, the impression of them with their apt signatures is nevertheless an overwhelming one." - This booklet is available from our general agent, Mr. M. C. Barthel, and costs 25 CtS.

The so-called Lutheran General Synod has also chosen the far West as a field of discord. Recently, a number of members of this synod from the East, Northwest and West held a "mission convention" in Omaha, Nebraska. This meeting called itself the "Missionary Convention of the Lutheran Church," but it did not represent the orthodox Lutheran Church, but only the General Synod, which calls itself Lutheran, but is in fact unionist. Therefore, their missionaries will not bring the full pure truth to the people. - Shouldn't this be a new incentive for us to do the work of internal mission more eagerly?

G.

Theater in the church. The "Illinois Staatszeitung" says: "That theater buildings, since they hold a large audience and are built more or less acoustically, are also rented for acts of worship, cannot be strange in a country where churches are private property and new congregations do not always have the money immediately to buy or build a church. But the fact that theater is played in a church, in the not merely figurative but real meaning of the word, may well astonish. This astonishing incident occurred, as we can see from a report in the Tribune, recently in the Unity Church, where the parishioners watched a lovers' theater performance and enjoyed themselves immensely. The incident provides proof of an assertion made earlier in this paper, namely, that American church congregations are nothing more than social clubs and must be judged from that standpoint."

II. foreign countries.

The Hanoverian separation, as one reads, continues, albeit slowly, but steadily. In the so-called Wendlande, namely in Gisterbeck, 80 pastors have again declared their resignation from the regional church, and in Zahrenholz, too, the tendency to resign is evident. It is reported that in Scharnebeck some of those who have left the church have resigned; but it is foolish for the admirers of the national church to take this as a sign that the matter of separation is already in decline. Among those who are taken up in such movements, there are always a number who fall away again in the first challenge. Matth. 13, 20. 21. - The last thing we learn about the Hanoverian separation from German newspapers is the following. In Hermannsburg, the number of signatures of the separated congregation has risen to 1320. This suggests a number of souls of about 2000, i.e. about two thirds of the number of souls of the former parish. The foundation stone for the new church should perhaps be laid before Easter. Mission inspector Sülmann was to become second pastor and teacher Wichmann from Bennien in Osnabrück sexton, organist and teacher; the orphan school was to be converted into a parochial school. - The separation in the parish of Wriedel, with a total of 250 households with 1212 souls, now includes 47 households and 6 individual servants or maids, in total 177 souls. There have also been other departures from the regional church in Lüneburg, the extent of which cannot yet be determined. During the Easter holidays, the influx to Hermannsburg is said to have been very significant, even from quite a distance. So reports Mr. Pastor Lohmann in his sheet. W. [Walther]

What does a Pabst election cost? The trifle of a million francs approximately. This sum was spent in Rome mostly on food, which was stored for 3 months and of which already during the short duration of the Conclave an unbelievable amount was consumed or at least carried off.

(Evang.-luth.Friedensbote.)

The **late Pope**, as the Elsasser Friedensbote writes, used to belong to the Freemasons. A Masonic journal recently wrote: "Our ex-brother, the Pope Count Mastai Ferretti, has been one of ours. At Philadelphia, as apostolic nuncio to Gregory XVI, he received ordination as a Mason, and being a wise man, he rose rapidly in degree and spoke much. The oath he made to us reads: "I will be a warm defender of this Moorish Order. It is the noblest I know, and its high purpose is to moralize the whole world, to elevate humanity, and to defend it everywhere and always.""

The Bible in Rome. Dr. Prime, who spent a long time in Rome last winter, writes: As When I visited Rome almost 25 years ago, it was impossible to find even a single copy of the Holy Scriptures in all the bookstores of the city, since the distribution of the same was forbidden in the Papal States. Now it is sold and read with the same freedom as in Protestant countries. In the largest hotel, the Ourinal, a splendidly bound copy of the Holy Scripture, decorated with gold edges, can be found in every room. An agent of the British and Foreign Bible Society resides in Rome and arranges for the distribution of the Bible in inns, asylums, and wherever it is granted an open door. Colporteurs are now going out from Rome and passing through the towns and villages of the former Papal States with the Word of Life.

(L. Ztschr.)

Roman hatred of the Bible. A report from Brescia about the distribution of the Bible in Italy says: "A work like this must inevitably arouse the anger of the priests and their supporters. What have the members of the Catholic circle done here to prevent the sale of the Holy Scriptures! On the day of the Assumption, the pulpit orators used the occasion to warn against the "Protestant" books, and one of the most fanatical priests tore the New Testament into pieces in the pulpit to urge his listeners to do the same if they owned one of these books. The Jews crucified the Lord Jesus and the priests, their worthy followers, tore his word into pieces.

PiuS IX. The Jesuit newspaper "*Unica catholica*," already begins to collect the miracles of Pabst PiuS IX in preparation for his beatification. It tells of a Baroness Scoppa Greco of Tant Andrea dell Jonio, in the province of Calabria, who recovered from a gangrenous dermatitis of the right thumb after some hairs, which had belonged to the deceased pope, had been placed on the sore.

Psalm 91.

When Königsberg was devastated by fire in 1764, the old pastor Jester lost everything in a few hours. His church, his apartment, his exquisite library and all his belongings fell victim to the flames. One of his grandsons carried the man, then already 86 years old, out of the flames. When soon after a country preacher commiserated with him, he replied, "I am just now in the contemplation of the 91st Psalm. I have experienced all that is written in the Psalm as truth. I have come in times of plague, and God has kept me under His umbrella. I have experienced war, and He has covered me with His fittest. I have been in distress by fire, and God commanded his angels to carry me on their hands. God has set me in honor and satiated me with long life. Now the last is left: I will show him my salvation. (v. 16.) And this he will do!"

Where is such a God as you are? Mich. 7,18.

I do not know a better Lord yet;
What I like, he likes to do;
But I know of no worse servant;
I don't do anything right for him.

Praise God that my Lord forgives me and loves me freely!
Praise God that he can tolerate me!
Praise God, he accepts sinners!

Therefore I stay with this Lord, and that with all my heart.
By his word, in his blood, my soul is eternally well.

(E. G. Woltersdorf.)

Singularia from Luther's life.

Daniel Greser, another contemporary of Luther, relates in his own biography that in 1521 he saw Luther still in his monk's cap marching through Erfurt to Worms and heard him preach there with such a crowd that the gallery churches began to sway. When many people, fearing that they would collapse, broke out the windows and jumped out into the churchyard, Luther urged everyone to be quiet, saying that the devil was only making such a spectre for them. This calmed them down, and so the service came to a happy end. (Innocent News, 1725, 538.)

From a chronicle of the city of Grimma we learn that Luther heard from Tezel for the first time in 1516 in this city, when he came with Staupitz and Link in April of that year for the visitation of the Augustinian monastery. "There," the chronicle says, "they talked about many spiritual things. Finally, Dr. Staupitz said: 'A letter is written, as to seasoning, a learned man has arrived from the Pope in Rome, named Tezel, who says: 'As soon as the florin or penny rings, one's soul shall be delivered from purgatory': Now I will make a hole for the kettledrum, if God wills*, and immediately began to write against Tezel in the monastery at Grimma.'" (Luther's travel story by Lingke. p. 27.)

When Luther passed through Frankfurt on his way to Worms, and an aged matron, widow of Mr. Gilbrecht von Holzhausen, named Katharina, heard of his arrival, she sent him a gift, visited him herself, and said to him, among other things: She had heard from her parents that it would soon happen that God would raise up someone who would oppose the papist humanity, therefore she hoped that he would be the one for whom she wanted to wish him God's grace and the Holy Spirit". (Lingke, p. 92.) W. [Walther].

Unconscientiousness.

When in 1530 the Cardinal of Salzburg told Melanchthon in Augsburg what terrible unrest and confusion had been caused by the Lutherans in Germany, and when Melanchthon replied that his conscience would not allow him to return to the papacy, the Cardinal exclaimed: "What conscience! The emperor does not suffer the disturbance and confusion in the empire!" - Would to God that only the papists thought so ungodly and spoke so ungodly! But unfortunately, many who want to be good "Protestants" do not think and speak differently now, when they see what hullabaloo the confession of the truth causes. W. [Walther]

Fighting against the truth is a more dangerous thing than many think. It is not only a grave sin, it also causes damage to the soul, so that it is difficult to turn back, even if one finally admits to having fought against God. An example of this is Oekolampadius, Zwingli's friend and comrade-in-arms. Selnecker tells about him: "When a certain prince once reproached him how he and his kind (in the doctrine of Holy Communion) only adhered to the glosses (human interpretations), while Luther had word and power, he answered nothing more than: He wanted his hand to be cut off before he would have started to write against Luther". (S. Innocent News, 1720. p. 357.) Oekolampadius now felt well that he had not argued for the truth, and regretted this painfully, and yet he stuck to his error! W. [Walther]

Are you a Christian if you compare yourself to the Bible?

Once when the famous linguist Laurentius Valla (died in 1465) had read in the city of Rome the beginning of Christ's Sermon on the Mount Matth. 5, 3-12. he exclaimed deeply moved: "Truly, either this is not true, or we are not Christians."

Paul teaches in 2 Timothy 2:15 that doctrine should be divided properly, that hard doctrine should be taught to the stubborn, and gentle doctrine to the brokenhearted and meek, so that the fearless and secure may begin to fear, and the others, who are more than too much troubled with fear, may begin to believe and hope. This distinction between the law and the gospel is common, but it is not put into practice. For we are so weak that the thought of sin and death touches our hearts much sooner than the laughter and joy of the gospel. And that I say of myself, my heart is not so gladdened by the salvation and life which is given me through Christ, as it is by a little word of the law, or by a little thought of sin and God's judgment. This is because the difference between the law and the gospel cannot be fully learned in practice. It is written and taught, but it is not felt in the heart, for otherwise the frightened hearts would drop all sadness. For, as I have said, these should accept the voice of laughter and joy and not the terrible and sad voice of the law. (Luther. Walch IV, 2593. f.)

The old Joh. Mathesius confession.

I am not pious, I am sorry for that, Confess my sin, seek mercy in time, In Christ I believe, a useless servant,
His blood alone makes me righteous.

(Das deutsche Kirchenlied v. Wackernagel, p. 386.)

Inaugurations.

By order of the high". President of the Western District, Rev. H. M. Kreuter, hitherto a member of the venerable Ohio Synod, was introduced to his new congregation by the undersigned on the second day of Easter. G. Polack.

Address: Rvv. 8. LI. Lreuter,

Oorclonsvills, Oirsräsau 60th, ICo.

By order of the High". Presidium, Rev. Ferd. Häuser was installed in his new congregation at Cold Mater, Mich. on the Sunday after Easter. A. Henkel.

Address: Uvv. l'orcl. Hssussr,

6 "lä ^Vnter, Mioü.

By order of the venerable Presidium Eastern District, with the assistance of the Rev. Franz W. Schmitt, I installed in his new congregation, on Sunday Jubilate, Rev. P. Heid, formerly of Peoria, Ill. A. Krafft.

Address: üov. ?. Hsicl,

Hlnrt-msvills, hsiaxarn 6c>., 8.

In accordance with the commission received, Rev. Simon Meeske was ordained on Sunday Jubilate in his congregation in Fillmore and Saline Counties, Nebraska; he had previously been ordained by the honorable President of the Western District in the congregation of Rev. Lentzsch at Elatonia Creek, Gage Co. nebr. had been examined and ordained. L. Dorn seif.

Address: Rvv. Limon Llssks,
Oüicnvl, l'illmors 6o.,

Assembly of the Synodal Conference.

The Evangelical Lutheran Synodal Conference will meet, s. G.". for its session this year on Wednesday, July 17, at the St. Paul's Church of Dr. W. Sihler at Fort Wayne, Jnd". The presidents of the various synods will not fail to send a list of the delegates chosen to the local preacher in due time.

Watertown, May 20, 1878.A. F. E rn st, Secretary.

The municipalities, r68p. Associations, the

Northern - Illinois Orphanage - Society
are requested to send their deputies to the General Assembly to be held at the Orphanage in Addison on June 27 and 28.

F. M. Large.-1

To our communities.

After the Delgratn Synod has elected Prof. M. Loy for the English professorship and Pastor F. Pieper for the newly established German theological professorship, the dear synodal congregations are hereby requested to send their approval or any justified protests within four weeks to the undersigned.

Since, according to the decision of the Synodal Conference, a report will be made at the next meeting as to whether parochial schools exist in all the congregations of the same and which books are used in the services, all pastors of our Synodal congregations are hereby requested to send brief reports on these points as soon as possible to the district presidents concerned, who will then compile them and send them to the undersigned. **H. C. Schwan.**

Urgent request again.

150 pastors of our synod have not complied with the request of the presidium to send in their parochial report to the undersigned. Since this omission is probably only due to forgetfulness, but the statistics of our synod, which we also desire this year, require the report of each of its pastors, the undersigned asks those in arrears to send in their parochial reports immediately.

A. Rohrlack, Secretary.

Conference - Displays.

Cleveland Districts Conference from June 18 to 20 at the church of Mr. Pastor MeeS in Columbus, Ohio. Dastor Icxri wishes registration. **I. Rupprecht.**

The South Indiana Concordia Conference will meet, s. G. w., June 18-20, at the Rev. Saupter's church in Evansville. Celebration of the Lord's Supper will take place. All members of the Conference are expected to attend. **E. Mahlberg.**

The Baltimore Districts-Lonferrnz will meet, s. G. w., on Tuesday morning, June 18, in Washington, D. C. Timely registration desired. **H. Walker.**

The Michigan Pastoral and Teachers' Conference will meet, s. G. w., July 6, at the church of the Rev. Koch in Grand RapidS.

For special reasons, the members of the conference should register 14 days in advance if they want to have a place to stay.

Ch. A. Weisel.

The Northern Jllinois Pastoral Conference will meet, s. G. w., from the morning of July 9 to the afternoon of July 11, at Blue Island, Jlls. Only Such as cannot come may report the to the Dastor locn. **C. Eissfeldt.**

The Texas District Conference will meet, s. G. w., June 14-18, at Pastor Braun's home in Houston. **G. Birkmann.**

Changed conference - display.

Notice is given to the Pastoral Conference of Iowa that the meetings set for July 10 will have to be moved to the third week of September, at the request of St. John's parish at Monticello, because of the harvest. **C. Franke.**

"Iagekommen tu the coffee of the western" District:

To the synod treasury: Collecte from Past. Wille's congregation in Brownsville, Mo., \$6.00. From Past. Lueker's Gem. in Dickinson County, Kans., 8.25, himself 2.00. More often - Collecte from Past. Meyers Gem. in Appleton City, Mo., 2.30. DeSgl. from Past. Vettters Gem. in Cole County, Mo., 4.40. DeSgl. of Past. Schieferdecker's Gem. in New Gehlenbeck, Ill., 11.00. DeSgl. of Past. NützelS Gem. in West Ely, Mon., 7.00. Past. Heinemanns Gem. in Neu - Bielefeld, Mon., 7.50. Past. Brandt's Gem. in Lowell, Mon., 3 p.m. Toll. of Paft. MartenS' Gem. in Franklin County, Mo., 4.45. Easter Collecte of Past. Johannings Gem. in Farley, Mo., 3.55. Wedding - Collecte at A. Richter by Past. Birkmann in Texas 3.70. Desgl. at A. Symank's wedding there 90 Cts. By A. Pillack there 2.50. E. and H. Drösche there 35 Cts. Collecte from Past. BaplerS Grm. in Brnton County, Mo., 4.88, from himself 3.12. Herm. VagtS there 1.00. Past. Maisch in Trxas 5.00. Past. LenkS Gem. in North St. Louis 10.00. Past. Kaspar in Texas 3.35. Easter Collecte of Past. Leßmann's Gem. in Dubuque Co, Iowa, 11.50. By Past. Scholz in Holt County, Mo., 2.00. Whose St. John's Gem. there 3.62, St. Peter's Gem. 1.30. More often - Collecte of Past. JacklerS Gem. in Columbia Bottom, Mo., 5.00. Dsgl. of Past. Hochstetters Gem. in Frohna, Mo., 18.60. Bon Past. Voigt's Grm. in Diffen, Mo., 10.25. Past. Sirvers' Gem. in California, Mo., 4.M. Of Trinity's Distr. in St. LouiS, 13.75. Past. Frese'S Gem. in Platte County, Nebr., 6.50. Collecte of its St. Pauls Gem. in DodgeCounty, Nebr., 2.77, of theJmm. Gem. there 3.23. Of Past. Ansorgr'S Gem. in Paducah, Kv., 10.00, of himself 2.M. Lehrer Partenfelder in St. Charles County, Mo., 2.00. I. Dunning by Past. Bapler in Benton County, Mo., 2.00. Collecte of the Gem. of the Past. Wille, Brownsville, Mo., 4.00. by teacher Beyer in Altenburg, Mo., 2.00. Past. Young in Clinton Co, JU's, 2.00. Coll. of MartinS comm. of the Past. Studt in Benton Co., Iowa, 4.50. From Past. Gräbner- Gem. in St. Lbarles, Mo., 37.00. Of widowed Mrs. Rector Gönner in Altenburg, Mo., 25.00. Past. Oetjen's parish in Monticello, Iowa, 4.00. Mr. Tiark's, 1.00.

For inner mission: from I. Mahnken, Benton Co, Mo, 1.00. Easter coll. of grm. of Rev. Süss in Fayette Co, Tex, 9.20. From Trinity Distr. in St. Louis 80 cts.

To Synod Mission Fund: from Past. JungS school children in Clinton Co, Jlls, 1.70.

For the Negro Mission: From Past. Sievers' Gem. in California, Mo., 5 00. from Slazeck by Past. Scholz in Holt County, Mo., 30 cts. By Past. Besel in Guttenberg, Iowa, 1.00, by himself 1.00. By Past. Vogelfangs Gem. in South Oil City, Pa, 5.00, by Past. Ph. Brenner in Oshkosh, Wis. 4.50. Wittwe Graß by Past. Hochstetter in Frohna, Mo., 2.00.

For poor sick pastors: Ostercoll. der Gem. des Past. Pröhl in Berlin, Wis. 6.00. From Hartmann through Past. Zucker, Williamsburg, N. I" 2.00.

For the building fund: from Past. Ottmann's parish in Lollinsville, Ill, 63.50.

For the emigrant mission in New York: By Past. Kleist in Washington, Mo., 4.80. By Past. Vetter in Cole Co, Mo, 1.60. Past. NützelS Gem. in West Ely, Mo, 4.30. From N. N. by Rev. Pröhl in Berlin, Wis, 25 Cts. Past. Sievers' Gem. in California, Mo., 3.25.

For the Deaf and Dumb Institution: From T. by Past. Scholz in Holt County, Mo., 1.50. By Joh. Mahnken in Benton Co. mo., 1.00. By Past. Oetjrn in Monticello, Ja., 4.00. By H. TiarkS that. 1.00.

For the household fund at St. LouiS: From N. N. through Past. Griffin in Chandlerlville, Jlls, 5.00.

For orphanage in Addison: from T. through Past. Scholz in Holt Co, Mon, 1.50.

For orphanage in Boston: from T. through Past. Scholz in Holt Co, Mon, 1.50.

St. LouiS, May 22, 1878. ed. R oschke, Cassirer.

Incoming to the coffee of the middle district:

For the building fund: by Past. Steinbach in Fairfield by Joh. Märzt \$5.00, by Wittwe C. Bohnenberger 1.00. Past. Heintz's Gem. in Crown Point 5.00.

For the congregation in Lrimmit look: Bon Past. Evers' comm. in Adams County 6.M. Mr. Fins in Lafayette 1.50.

For Past. Hirschmann's congregation: By Past. Stock by Mrs. Zelt 2.50, Mrs. Rettz 2.50.

For the Emigrant Mission in New York: from Past. Evers' congregation in Adams County 7.00. Past. Heintz'S Grm. at Crown Point 2.00. Mrs. Schaper at

Columbia City 1.00. Past. Böse's Gem. at South Ridge 7.45. Mr. Dröge in Liverpool 3.00. Past. Kunz's Gem. at Julietta 7.03. Wedding Collecte at Mr. Zwerner's at Marysville 4.75. Mr. L. Lange's at Montevideo, South America 4.00.

For the Baltimore Emigrant Mission: From Past. Heintz's Gem. in Crown Point 1.00.

For poor students in Fort Wayne: From Past. Belhke's Gem. in Arcadia for Tannenfeld 2.26. Past. Schlesselmann- Gem. in Reynolds for dens. 10.00. Baptismal coll. by Rev. Schmidt in Liverpool for Dröge 2.00. By Past. Schöneberg in Lafayette 2.30.

On the seminary household in St. Louis: From Past. Nirmann's Gem. in Cleveland 84.25^

On the seminary building in Springfield: From Past. Wendt's comm. in Waymansville 8.65.

To the college household in Fort Wayne: From Past. Dulitz's Gem. in and bet Napoleon 14.00.

For Inner Mission: From Past. Evers' Gem. in Adams County 6.00. Past. Steinbach's Gem. in Fairfield 10.53. To Mr. R. Kissling in Buenos Ayres, Stid America, 9.75.

For sick pastors and teachers: From F. Witt- feld Sr. through Past. Hahn in Adams County 2 50. past. Reichmann in Wapacocetta 2.00. Past. Zschoche in Marion Township 5.00. Mr. W. Griebel the. 5.00. Mr. H. Meyer in Lafayette 1.00. N. N. by Past. Meyer in Adams County 1.00. Past. Jüngel's Gem. in White Creek 13.30. Past. Schmidt and members of sr. Gem. in Liverpool 4.00. Past. Nützel's Gem. in Columbus 14.56. Past. Schumm in Wlshire 1.00. Mr. Schuh in Eineinnati 50 EtS. Past. Diemers Gem. at Archbold 2.13, at Ridge 1.97, at Florida 1.67, in Florida 1.44.

For the Negermission: From Past. Bethke's branch at Kokomo 60 Cts. N. N. at Crown Point 1.00. Past. Haffold's Gem. in Columbia City 6.48. Mrs. Meffrirt in Lafayette 1.00. Past. Grüber- Confirmanden 2.35. Mrs. S. by Past. Jüngel 1.00. Mr. Dröge in Liverpool 3.00. Past. Schlesselmann- congregation in Monticello 1.50. From the mission fund of Dr. Sihler's congregation in Fort Wayne 25.00. Past. Crämer's confirmands in Zanesville 4.00. "

For poor students in St. Louis: From Mr. E. Leutert in Aurora 1.00. Mrs. Vornhrlder there 1.00. Mr. Dröge in Liverpool 4.00. Past. Schleffelmans Gem. in Good- land 6.00.

For poor seminarians in Addison: From Wittwe H. Otte in Duvletown for Th. Baumgart 5.00. Wittwe Meyer das. for the same 1.00. Fort Wayne- Districts-Teacher- Eonfrenz for Georg Theiß 15.50.

For the deaf mute institution: From Past. Jox Gem. in Logansport 6.00. Past. Heintz's Gem. at Crown Point 1.55. Mrs. Luecke's at Columbia City 2.00. High-z.-CvU. at Mr. Petzold's at Marion Tshp. 4.00. Past. Mertz' Gem. at Browns- lown 8.85.

,For the Toledo congregation: From Past. Ever's Gem. in Adams County 6.00. Pastor Jor' Gem. in Logansport 8.00. Past. Niethammers Gem. in La Porte 16.35. Past. Gru- bers Gem. 1.87. Past. Schmidts Gem. in Liverpool 6.00.

For the orphanage near St. Louis: From Mr. D. Schumann through Past. Lver's 2.00 Teacher Strieters Klaffe in Fort Wayne 1.50.

To the orphanage in Addison: From Mrs. Luecke in Columbia City 2.00. Past. Niethammer's Gem. in La Porte

88

26.22. Teacher Mueller's school bet Fort Wayne 3 25. Teacher Seidel's class das. 1.00.

For the widow's fund: From Past. Hahn in Adams County 2.00. Pastor Evers das. 4.00. whose congregation 6.26. Lebrer Kirsch there 2.00. Past. Niethammer in La Porte 4.00. Teacher Messer in Lafayette 2.00. Past. Zscheboche's Gcm. in Marion Township 8.00. Mr. I. Sattler in Lafayette 5.00. N. N. by Rev. Jüngel 2.00. Hchz.-Loll. at Mr. M. Luecke's by Rev. Reichardt 6.00. Mrs. I. Ph. Rausch in Neu-Dettelsau 1.00. Past. Kniefs Gem. das. 6.35. Kindtauscoll. at L. Conrad's in Marysville 2.30. Pak. Slubnatzy's Gcm. in Fort Wayne 33.11.

For the synod treasury: from Past. Evers'Gem. in Adams County 22.50, himself 2.00. M. Lchmann in Fairfield 10.00. Past. StegrrS Gem. in Huntington 3.80. Past. Bethke in Arcadia 2.00. his congregation 4.50, branch in Tipton 2.75. Past. AarrerS Gem. in Bielefeld 5.83. Past. Jor' Gem. in Lo- gansport 14.00. Past. Heintz in Crown Point 4.00. Whose congregation 10.00. I. Wojahn 25 Ets. Past. ReichmannS Gem. at Wapacometta 10.00. Past. Böse's Gem. at South Ridge 8.30. Past. GruberS St. Thomas Gem. (belated) 5.00. Past. Wunderlich's Gem. at Tolleston 6.00. Past. Nicihammer's Gem. in La Porte 22.90. teacher Knives in Lafayette 2 00. past. Zscheboche's Gem. in Marion Tsbp. 34.00. Past. Schoeneberg in Lafayette 3.00. Dessen's Gem. 34.00. Past. SauerS Gem. at Dudleytown 23.10. Past. Nunkels Gem. in Aurora 5.00. Past. Meyers Zions Gem. in Adams County 16.25. Dessen St. Pau- luSgem. that. 4.34. Past. Grubcr's St. JohanneSgrm. 3.70. whose St. TbomaSgem. 2.91. teacher Hafner at Fort Wayne 2.00. teacher Gchrke at Akron 4.W. Past. SchnmmS Gem. in Willshire 9.00. Past. Diemcr at Archbold 2.00. Whose Gem. at Archbold 1.37, at Ridge b.10, at Florida 1.67, at Florida 88 Cts. Hoch- zeitSroll. bet Hrn. Neidhardt 3.43. Past. Zagels Gem. at Fort Wayne 18.18. pastor JünaelS congregation at White Creek 15.80. past. Knief's Gem. at New DettclSau 18.90. Past. Zagels Gem. in Marysville 5.46. Teacher Mueller at Fort Wayne 2.00. Past. SchleffelmannS Gem. at Reynolds 3.50. Past. Querls Gem. at Toledo 16.17. Past. Lothmann in Akron 2.00. Whose Gem. 15.19. Mr. H. Hartmann in Charleston, Va. 1.00. Past. Brakhage's Grm. 17.25. Past. Schwan's congreg. in Cleveland, 96.73. Past. HusmannS Gem. in Euclid 10.00. Past. Kolbe in Jndependence 2.00. Whose Gem. 14.00. Past. HorstS Gem. in Hilliard 9 09, whose branch 2.72. Past. Crämers Gem. in Zancs- ville 22.00. teacher Arnhold in Cleveland 2.00. Past. TrammS Gem. in VincennCS 13.50. Past. StubnatzyS Gem. in Fort Wayne 60.50. Dr. Sihler's Gem. that. 57.24. Past. Schmidt's Gem. in Indianapolis 57.50. Mr. R. K-ßling's in Burnos Ayres, South America 39.00. Past. Wyneken's gem. in Cincinnati 11.00.

Fort Wayne, May 11, 1878.

C. Grahl, Cassirer.

Revenue into the Illinois - District's coffers:

For the synod treasury: From Past. Pohls Gem. in Palatine \$4.85. Rev. ReisingerS Gemcinde in Danville 12.30. Gem. in Matteson 9.15. Rev. Döderleins Gcm. in Homrwood 13.00. Past. Hahn's Gem. in Staunton, Collecte on Easter, 12.50. Teacher W. Hild, contribution, 2.00. By Past. Dörmann in Yorkville: by sr. Gcm. 9.00 and contribution from himself 2.00. (Summa \$63 80.)

For college maintenance in St. Louis: AbcndmahlScollethen of Past. Döderleins Gem. in Homewood 9.00 and 13.00.

For poor students in St. Louis: by Past. Döderlein in Homewood for Siebrandt: from sr. Grm. 8.25 and from Mr. Sirkmann Sr. 5.00.

For poorr E o l l e g e s c h ü l e r in Fort Wayne: Through Past. Wagner in Chicago from the Women's Association 15.00. For the studying orphan boy: Through teacher Steinbach in Chicago from Jda PetrS, Martha Laß and Emilie Stockmann 10 Ets. each, Bertha Zell 5 Ets; through Past. Succop there from L. Benning and Fr. Müller 10 Ets. each, A. Höcker, A. Scheel and Fr. Schulz 25 Cts. each. (Summa \$16.30.)

For the College.Household in Fort Wayne: By Past. Strege in Dundee, out of the communion race sr. Gem. 7.00.

For the seminary household in Addison: by Past. Steege in Dundee, from drr communion coffee sr. Gem. 7.00.

For poor seminarians in Addison: Through Past. Reinke in Chicago from the Young Friar Vcrein sr. Gem. for L. Appeal 5.00. Through Rev. Müller in Ehester for Bcwie, Hock and Müller: Coll. on Easter 13.35 and Coll. at the double wedding of Hermann and Mathilde Müller 9.60. (Summa \$27.95.)

For Past. Sondhaus' widow: By Past. Bartling in Chicago, Coll. at Aug. RebertS wedding, 3.55.

For teacher G. A. Alders: From the Chicago Teacher Eonfrrenz 13.50.

For you Grmrindr in Aurelia, Iowa: From Past. Dövrlein's comm. in Homewood 44.00. From the comm. in Addison 20.00. (Summa 64.00.)

For Past. Hirschmann's Gem. in Colorado: By Past. Bartling in Chicago by F. Benning 1.00. By Past. Reinke das. by H. Meyer 50 Cts.

For the deaf and dumb inNorris, Mich.: By Past. Müller in Ehester, Coll. sr. Gem. on Palm Sunday, 15.20.

Addison, Ill, May 16, 1878. h. bartling, cassirer.

For d:n seminary - household in Addison I have received since June 13, 1877:

By Kassirer Roschke \$10.20. By Prof. Selle 6.25, 56.28, 12.0t", 5.00, 59.29, 5.55. By Kassirer H. Barilmg 9.00, 45.00, 7.00. By Pros. Lindemann 25.84.

From W. Äolb in NilrS, Ill., 2 sacks of onions. From Schaum- bürg, Ill: from N. N. 3 p. potatoes, 2 p. oats, 2 p. grain; from N. N. 3 p. grain, 3 p. oats; from H. T hieße 6 p. cariös- fcln, 1 p. males, 4 p. oats, 3 p. grain, 1 p. mihl, 200 lbs. pork. From Chicago through B. Wicken from Mr. Köhler 2 brl. Sauerkraut. From F. Köhn <L son in Sheboygan, Wis. 355 pf. fresh fish. From Conr. Hörralh in Proviso, IU., 2 pieces of meat. From I. Kaufmann, Sheboygan, WiS., 1 barrel of smoked meat and sausages. From Past. WambSganß' Gem. in AoEU, WiS., 1 brl. Butter. From the Gem. in Addison, Ill:

by F. H. Stünkel from W. Buchholz 2 foder straw, 4 s. oats, 4 s. grain; W. Stünkel sen. 2 s. Oats, 2 p. grain; W. Lecseberg 2 s. Grain, 2 p. oats; Ch. Heidemann 2 p. potatoes, 1 p. oats, 1 p. grain; H. Winkelmann 1 p. oats, 1 p. grain, 1 p. potatoes; F. Jrhrmann 1 p. oats; H. F. Buchholz 2 p. Potatoes, 2 p. grain, 2 p. oats; H. Rosen- Winkel 6 p. potatoes, 2 p. hattr, 2 p. grain; F. Thon 1 p. potatoes; L. Stünkel \$2.00; C. Schulte \$1.00; F.A. Schmidt 50 CtS; C. Harloff 1 s. potatoes; W. Rotrmund 2 s. oats, 1 s. potatoes; H. Buchholz 1 s. potatoes, 2 s. oats; W. Dierking 1 s. Grain; W. Schaper 2 s. Hafcr, 2 s. Korn, 1 s. potatoes; C. Schaper 2 s. potatoes; H. Hohmeier 1 s. Hafcr; L. Kruse 1 s. Korn, 1 s. oats; F. Marquardt 2 s. potatoes, 2 s. oats; H. Marquardt 2 s. oats; H. Hachmeister 2 s. oats, 1 s. potatoes; F. H. Stünkel 2 s. oats, 1 s. potatoes; A. Wolkenhauer 1 s. oats, 1 s. grain, 1 s. potatoes; H. F. Fiene 2 s. potatoes, 1 s. oats; by A. Fiene from I. Brackmann 2 s. potatoes, 1 s. oats; W. Marquardt 3 "s. oats, 2 p. grain, 1 p. potatoes; W. Siems 1 p. potatoes, 1 p. grain; H. Marquardt 2 p. oats, 2 p. potatoes; F. Stünkel Sr. \$2.00; D. Rosenwinkel 2 p. oats, 2 s. Potatoes, 2 s. grain; F. Kruse 2 s. potatoes; W. Rabe 2 s. oats, 2 s. potatoes; D. Plaße 2 s. oats; W. Fiene 4 s. potatoes, 2 s. oats, 2 s. Wheat; F. Meyer 2 p. potatoes, 1 p. oats; W. Neddermeyer 2 p. potatoes, 2 p. oats; H. Fiene 2 p. oats; B. Heimbrgg 1 p. grain, 1 p. oats; F. Stuwe 1 p. grain; N. N. 1 p. grain; D. Fiene 2 p. wheat, 2 p. potatoes; H. Bergmann 1 p. wheat, 1 p. potatoes; C. Falch 2 p. oater; L. Blecke 2 p. potatoes, 6 p. oats; L. Fiene 1 p. wheat, 1 p. oats, 1 s. Potatoes; H. Backhaus 1 p. grain, 1 p. oats, 1 p. potatoes; C. Kornstädt 2 s. potatoes; L. Heinemann 1 s. potatoes, 1 s. oats, 1 s. grain; E. Leppin 1 s. oats, 1 s. potatoes; F. Krage 4 s. potatoes, 2 s. grain, 1 s. oats; F. Stünkel Jr. 5 sacks of potatoes; by W. Tonne 30 s. Potatoes, 20 p. Oats, 15 p. Grain and some pieces of meat; by H. Oehlerking 10 p. potatoes, 5 p. grain, 6 p. oats; Wm. Heuer 4 p. cortatoes, 4 p. grain, 4 p. oats;

from F. Rittmüller 7 p. potatoes, 4 p. oats, 2 p. vegetables and 1 pig; from Heidorn 6 p. potatoes, 2 s. Grain, 2 p. oats; by Ed. Graue from Wittwe Ahrens 6 p. oats, 1 piece of bacon; C. Meyer 1 p. potatoes; Wittwe Mönch 2 p. potatoes, 2 p. oats; Wittwe Graue 2 p. oats, 2 p. grain, 1 p. potatoes; A. Graue 2 p. oats, 1 p. potatoes; Wm. Gödeke 1 p. oats; Wm. Asche 2 p. potatoes; W. 1 pot of lard and \$1.00; L. Balgemann \$5.00; H. Plagge 2 p. wheat, 1 p. cartcfccln, 3 p. grain; by F. Me- fenbrtnk of F. Dammeyer 2 p. Potatoes; E. Pflug 2 p. oats, 1 p. potatoes; F. Kirchner 1 p. oats, 1 p. potatoes; H. Neuhaus 3 p. oats, 2 p. grain; I. Kublmann 2 p. oats, 2 p. grain, 1 p. Potatoes; F. Kuhr 2 p. potatoes; I. Knip- penberg 1 barrel oats; F. Mesenbrink 2 p. haler, 2 p. grain, 2 p. potatoes, 4 pieces meat; W. Beyer 1 p. Potatoes, 1 p. oats, 1 p. grain; H. Heitmann 2 p. grain, 2 p. potatoes, 2 p. oats-, F. Lührs 2 p. grain, 2 p. potatoes; F. Göllner 1 p. potatoes, 1 p. grain; D. Wöhler 2 p. potatoes; D. Hahne 1 "s. rye, 1 p. oats, 1 p. potatoes; W. Böske 3 p. potatoes; g. Ocstmann 2 p. grain; F. Kuhlmann 5 p. grain; F. Leesebcrg 2 p. grain, 2 p. oats.

Addison, May 10, 1878.

Johann Rohde.

For the seminar hauShakt in St. LouiS:

From Ch. Burgdorf in Red Bud, Ill, 75 pounds fr scheS beef and 12 pounds sausages. By Mr. Past. Jungck from Mrs. Nothdurft, 6 pairs of stockings. From the gardeners Rohlfing, Faßholz and Frerck various vegetables. From Mr. g. Köhn in Sheboygan, WiS. a large box of fish. From Mr. Pastor Achenbach's congregation 35 sacks of flour. Through Mr. Past. Winkler from Mr. Wibracht 4 gal. Apple butter. From Mr. Past. Wan- gering congregation in Bethlehem, Ill, 194 dozen eggs. By Mr. H. Kühlenbeck from Past. Oltmanns Gem. in CollinSville 12.25. By Mr. Past. Christian Bock 2 gall. Peach Mush and from his parish from Ch. Hasen j Busbel apple slices and 1 pair of stockings, from Wittwe Säper 1 ham. From the comm. at Lincoln, Mo. ac case of smoked meat. Messrs. Waltke, Haas and Schenkel, Barthmann, Göhner and Steinkamp supplied us with plenty of soap. From Mr. Past. Kühn's Zions-Gcm. in BcUcville \$7.25. From Hrn. Past. Gräbner's congregation in St. Charles 3.50. By N. N. there 1.00. By Mr. Past. Fackler's congregation in Lyons, Iowa, a case of meat, sausage and butter. By Johann DittmarS in Jeffcrson County, Mo., 2 hams, 2 shoulders and 1 case of eggs. By Mr. Cashier E. Grahl \$99.45.

St. LouiS, May 28, 1878.

H. Jungkuntz.

For the seminary household in Springfield:

From Prof. H. Wyneken's parish in Dallula, Ill, two hams and some sausage. From Past. A. Greif's comm. in Chandlerville, Ill, 2 hams, 9 gall. Fat, 5 bushrl dried apples, t doz. Pork zungcn, ciiiige sausages, 10 doz. Eggs, 7 sacks of flour, and \$2.00 in money. From Past. Wolf's St. PaulS- Gem. in Altamont, Ill, 4 p. flour, 4 sacks of meat, 4 p. potato', 1 box of eggs, 1 pail of butter. From members of Pastor Wünsch's congregation at Dwight, Ill, 1 barrel of meat, 10 pounds of butter, 100 doz. Eggs, 1 barrel of beans. From Mrs. Wittwe Kraft 1 bucket of apple butter. Bon Mr. Gall in "springfield 1 dozen brooms.

G. P fa u.

With heartfelt thanks to God and the dear givers, I certify the receipt of the following gifts for our parish house construction:

By I. Behm \$3.00; Past. Blitz' congregation 5.00; Past. Ernst in Canada 5.00; G. Erffler 1.00; Fr. Og. 1.00; H. Dieckmann 1.00; H. Dröge 2.00; A. Menzel 1.12; G. Mahn 2.00; H. TiarkS 1.00; Past. Schöchs Gem. 5.00; by Past. Jungck by Mrs. Nothdurft 10.00; by Past. Schwrmmy 4.00; by dens. of Ungcn. 2.00; by Past. Zollmann and Mr. GauS 1.00 each; by Kassirer Eißfeldt 8.36; by Past. Stiemke 4.00; by Past. Bürger by H. Göke 1.00. (summa \$58.48.)

Colfax, Col., May 22, 1878.

I. L. Hirschmann.

For the Institution for the Deaf and Dumb near Norrk".

By Cassirer Bartling (Illinois District) -2.63, 11.35 and 5.00. By Past. Studt, Luzerne, Coll. of his comm. 5.15. By Past Brandt's comm. 15.87. By Kassirer Birkner in New York 41.49 and 55.45. By Past. HuSmann, Coll. of his Gem. in Cuclid, Ohio, 5.00. By Past. Reinhard in Benton County, Iowa by gray M. B. in robes 2.50. By Past. Huber, Coll of his Gem. (subsequently) 3.50. Bon Wittwe Auguste Kochler in Fond du Lac 5.00. C. D. Strrrbel, Cassirer.

For poor students: By Mr. Pastor Schaaf Collecte his congregation, 810.00, on H. Lühmann's wedding collected 84.50, deSgl. on W. Möbnke's wedding 86.00 for treasure. Through Hrn. Past. Hügli of the women's association sr. Meant 810.00 for MaaS. By Mr. Past. Drögemüller 85.20, of which at Struppe's wedding 83.60 for Düver and Falke. From Mr. Sell here 85.00 for poor students for their laundry. By Mr. Past. Weisbrodt from sr. Gem. 830.00 for Heumann. By Mr. Pastor Schulenburg from Mrs. Plath 2 pillowcases, 1 pair of woolen stockings, Mrs. Oestreich 2 pairs of woolen stockings, Mrs. Mantey 2 pillowcases, 1 pair of woolen stockings, Mrs. Pröchel 1 sheet, 2 handkerchiefs, Mrs. Braste 1 pair of woolen stockings, Mrs. Fischer 81.00 for Grabarkewitz. Through Mr. Past. Greif from N. N. 85.00, deSgl. 81.00 for Urban. By the congregation in Chariton Forks, Mo., from their love coffee 83.05. By Mr. Diersen from the congregation of Mr. Past. Traub 89.60 and by Mr. Kienzle 81.00 for Niemeyer. By Mr. Präs. Büß from the Frauenverein sr. Gem. 810.00, from the congregation 83.60, from H. D. Bruns 81.40 for Hink. By Mr. Pastor Koche from sr. Gem. 85.00 for Schenk. By Hrn. Past. I. M. Moll from sr. Gem. 82.00 for Siegert. By Mr. Pastor Hertrich, Toll. sr. Gem., 87.00. By Mr. Pastor Torney of sr. Congregation, 85.80 for Hoyer. By Mr. Past. Hölter from his parish, 82.00, from Mr. Schwarzburg 25 Cts, on Mr. K. Vollbracht's child baptism, 81.75, and by Mr. Past. Hallerberg from the missionary treasury sr. Gem. 820.00 for Mertner. By Mr. Past. C. C. E. Brandt 810.00 for Sondhaus. By Mr. Pastor H. F. Grupe from his parish 86.85, from himself 81.15, for Niemeyer. By Mr. Past. Hüge from sr. Gem. in Bremen 83.60 and by that in Union Town 83.60 for W. Koch. By Mr. Past. Hoyer on Mr. Jensen's wedding 84.10 for I. Hoyer. By Hrn. Past. Pfeiffer, Easter Collecte sr. Gem., 812.50.

For the seminary budget: By Mr. Pastor Schaaf, thank offering of sr. I. Frau 82.00. By Mr. Pastor Wolf (Jlinois Synod) ges. from Mr. F. Krüger's wedding 85.63.

--- bl- Crämer.

For poor students receive 86.50 from the Women's Association in the parish of Hrn. Past. SchurichtG.

For poor students received through Mr. H. Rothermund in Lincoln, Mo., from the late widowed Marie Storthmann as a bequest 873.25. From Rev. Eh F Herrmann 810.00., From Rev. C. Keller in Mequon River, Wis ' (for Stud. Machmüller) 83.50. From the werthen Jungfrauen^ verein der Zions - Gemeinde zu St. Louis (for Stud. Harms) K8.00. C. F. W- Walther.

Addendum

to my receipt for the

Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts)
of March 1 ("Lutheran" of March 15): gift of Mrs. Rosine K. in the congregation of Mr. Past. Oltmann, Collinville Jlls, -1.00.
O. E. Gotsch. '

For three local semmar library
received from Past. Jos. Schmidt: 3. 8c>kr.ickii Historia tostorum. Collection of 46 dissertations from the second half of the 17th century - Individual dissertations - Zeitschrift für die historische Theologie. 1850. I. G.

Book - Display.

Lutheran songs by I. F. Döscher, Lutheran pastor.
St. Louis, Mo., 1878.

These are 20 songs dedicated by our dear negro missionary, Mr. Pastor Döscher, to his friends in Dakota, where the author formerly administered the preaching ministry. The superscriptions are as follows: God, have mercy on me, a sinner! - I know in whom I believe. - Only in Christ do I have peace.
The Christian. - I want to serve the Lord. - The love of JEsu. - My school. - For engaged couples. - Marriage. - Farewell. - For the 80th birthday. - At the funeral of a child. - The little ship of Christ. - The last time. - Defiance and consolation of the Church in this last sorrowful time. - The Last Struggle. - Answer of a Lutheran to the invitation of PabstrS to the Concil. 1869 - The scoffers. - The Savior is coming. - The Last Day. - The Beatitude. - While these songs do not claim to be what is called original poetry, which is a gift bestowed on only a few people, the verses have a pleasant flow, and, what is the main thing, they breathe a healthy Lutheran spirit. Whoever spends the few cents it takes to buy these songs will certainly not regret it. The price of this collection of songs is: 1 copy 10 CtS., 12 ex. 80 Cts., 100 ex. 86.00. W. [Walther].

Changed addresses:

Rov. 3. xaspar. Lox 3 Oickckinxs, Los Oo., Tox.

L. Ootsoü. Lvttorbox 119. 8prin\$uo1cl, Ills.

Dir address of the newly elected General Mr. KassirerS of our Synod is:

Äle. 3. D Loduriolit,

Oornor ok Lliumi 8t. ancl Inckianu

8t. Louis, Uo.

The holy apostle Peter clearly says: "And if there be salvation in no other, neither is there any other name given unto men, whereby we must be saved." Apost. 4, 12. And by the mouth of the prophet Isaiah God says: "I, I am the LORD, and there is no savior besides me." Isa. 43, 11.

The papists rob the Lord Jesus of this honor in the most horrible way, contrary to the clearest words of Scripture. For while the Scripture clearly says that Christ bore the sins of the world, John 1:29, that the punishment was upon Him, Is 53:5, that He was the propitiation for our sins and for the sins of the whole world, 1 John 2:2, that we are reconciled to God through the death of His Son, Rom 5:10. The papists say: No, Christ has only done enough for original sin and borne the eternal punishment, for the (real) sins committed after baptism and the temporal punishment man himself must do enough, and in the "Tridentine" resolutions they curse all who do not teach so. Thus, for example, they say: "If anyone says that the whole punishment is always remitted by God together with the guilt, and that the repentance of the penitent is nothing other than the faith by which they understand that Christ has done enough for them, let him be accursed. If anyone says that God is by no means satisfied for sins, as far as temporal punishment is concerned, for the sake of the merits of Jesus Christ, by the punishments inflicted and patiently borne by him or imposed by the priest, nor by those voluntarily undertaken, such as fasting, prayer, almsgiving, or other works of piety, let him be accursed. (8688. 14., can. 12. 13.)

Our Lord Jesus Christ, with His One Sacrifice on the Cross, has completed all who are sanctified; He exclaimed on the Cross, "It is finished!" - No, say the papists, it is not finished; the Sacrifice of the Mass must still be offered by the priest and offered to Christ again and again. This is one of the greatest, most atrocious blasphemies with which the papists rob Christ of His glory. And if we leave for the honor of the Lord JEsu, they curse us. In the resolutions of the Tridentini

In the Second Vatican Council it is said: If anyone says that Christ's most holy sacrifice made on the cross is blasphemed by the sacrifice of the Mass, or that it is detracted from by it, let him be accursed. (8e83. 22. 6. 4.) Therefore we say with the Schmalkaldic Articles, "that the mass in the papacy must be the greatest and most horrible abomination, as it strives straitly and violently against this chief article (of Christ), and yet has been above and before all other papal idolatries the highest and most beautiful; For it is held that such a sacrifice or work of the Mass (even done by a bad boy) helps man from sins, both here in life and there in purgatory; which" (helping from sins) "yet alone the Lamb of God should and must do." (II, 2.)

According to God's word, no man can perfectly fulfill the law of God, all our righteousness is like an imperfect garment; Christ alone has perfectly fulfilled the law for us and the righteousness that He purchased for us and that faith takes hold of is the only one in which we can stand before God. Isa. 64, 6. Eccl. 7, 21. Rom. 3, 28. Eph. 2, 8. 2c. God forgives the sinner who believes in Christ free of charge and by grace and remits all punishment along with the guilt. But the papists say here too: No, man himself can fulfill the law perfectly, yes, he can do even more than God demands in the law. Therefore, they do not want to submit to the one righteousness of Christ, but to establish their own. They do not want to believe that the one work of Christ makes us blessed, but consider their own works, even their self-chosen works, to be meritorious. They do not want to know anything about Christ's gracious will, which wants to remit punishment, like guilt, for free, but sell indulgences for money. Here, too, the Tridentine Council curses all those who want to give glory to our Lord Christ. It says: "If anyone says that men are formally righteous through the righteousness of Christ" (so that their righteousness consists in it), "let him be accursed". (8e88. 6. 6. 10.) "If any man say that the good works of a justified man are therefore the gifts of God, that they are not also the good merits of him that is justified, or that the same justified man is justified by the good works,

which are done by him, does not truly deserve the increase of grace, eternal life and... and the obtaining of the same eternal life, and also the increase of glory, let him be accursed. (8688.6.0.32.) Is this not frightening? The Apology of the Augsburg Confession rightly says: "Trusting in one's own fulfillment of the law is vain idolatry and blasphemy of Christ." Art. 3. garbage. 116.

Especially the works of the monks and nuns are praised and extolled in the papacy - to the great shame of our Lord Jesus Christ. The whole monastic system is idolatry. Luther writes: "It is the same with the monks and nuns. When they come into high idolatry, they think: We have taken three vows, namely poverty, chastity and obedience, and have their order, rule and statute. These works of theirs, which they do therein, are their idolatry. For they depart from God, do not fear him, are not allowed his grace and gifts, as, the forgiveness of sins, but come trolled and want to be blessed by their order, caps and plates, and thereby obtain forgiveness of sins. And thereby they work unfaithfully, falling away from His grace and mercy, which they rightly deserve.

and by grace forgive them their sin. But they are not allowed to do so, because their status, cap and idolatry can do it. That is to despise God, not to fear him and to set up another god; because their order helps them, they are not allowed to trust God. Thus they have never trusted God nor feared him." (Erl. A. 36, 269 f.)

The Jesuit Bellarmine calls it a slander when the Lutherans say that the Romans equate the monastic works with baptism, they teach that they deserve justification and forgiveness of sins and can also make others blessed if they are shared with them. And yet the same Bellarmine himself teaches that the works of the monastic life deserve eternal life, that the religious (monks, nuns) could make others share in their good works. From the old papist scholar Thomas, he states that one can rightly say

Luther believes that by taking monastic vows all sins are atoned for and that this taking of vows is another baptism. Luther explains himself thus: "Here they will perhaps cry out and say no to the fact that they have not compared the work of monasticism to the suffering and blood of Christ, but I will convince them honestly with their own words and works, and I shall not fail. And not only that, but I will prove that they have held monasticism higher than Christ's suffering and blood, and thus have completely destroyed and buried the dear Christ. This I do recently: Whoever compares monasticism to the holy baptism of Christ, certainly compares it to the suffering and blood of Christ. Is this not true? For he who is baptized in Christ is baptized by his suffering and blood, or to put it more clearly: by baptism he is bathed in the blood of Christ and cleansed from sins. Therefore St. Paul calls it a bath of regeneration; as also the Christians say and paint that the sacraments flow from the wounds of Christ; and is rightly spoken and wrought. But that the monks have compared the baptism of Christ to their monasticism, they cannot deny. For they have taught and used it throughout the world in this way; and I was also wished happiness in this way, since I had "made the profession" (solemnly taken the monastic vows) "by the prior, convent and confessor,

that I am now as an innocent child, pure from baptism.... Furthermore, they have not only compared their blasphemous monastic baptism to the divine, heavenly baptism of Christ, but also (as said) praised it as higher and much holier. For a poor, common Christian has done no more with his divine baptism than that he has thereby become holy and blessed for himself and for his own person, and can help no one else by such his baptism and subsequent works, nor communicate the same to others. .. But the holy baptism of monks is so holy and spiritual that an Anabaptist (a newly baptized monk) is not only holy and blessed for himself, but may share, sell, forgive, give, lend, advance and present all his subsequent works and life as a superfluous treasure of his heavenly goods to all poor miserable Christians who have been washed in Christ's blood and sanctified with his spirit, also to the poor souls in purgatory.... No, it cannot be denied so easily.... There are monasteries and convents, there are books and writings, there are seals and letters, by which one can convince them how they, as secular merchants, have rightly and honestly sold their monastic baptism, works, masses, vigils, fasting, praying, vigils, mortification." (Erl. A. 31, 278. 284. f.) In the following, Luther shows what is actually pronounced by the monastic vow, namely nothing other than this: "Eternal God, I vow such a life to you, in which I am not only like your dear Son's baptism, blood and suffering, and thus henceforth have no need of his blood and suffering, and will indeed henceforth make a way for myself to you by my works; he must not be my way, and has shamefully lied when he says, 'No one comes to the Father except through me,' John 14:6. 14:6, but I will also bring other

Christians, whom your Son should have brought to you by his blood, to you by my works (which I share with him and sell for a bushel of grain) and make them blessed. And I will be the way by which thy poor Christians and saints shall come unto thee." (Ib. p. 285.)

History tells that many a dirty monk's robe was paid for with many thousands of thalers, so that the dying could be wrapped in it and thus participate in the meritorious works that the monk, who was in it, was supposed to have done in it. And these were not just simple-minded people who put on lousy robes when the monks were in mortal danger, so that they could ascend to heaven from their mouths, but great princes and

Kings and otherwise respected, learned people. "But",

Luther says, "is this not frightening, that a Christian man, who is baptized in the blood of the Son of God, the innocent lamb, and is redeemed from the last judgment and eternal death, should nevertheless forget all this so soon and put on a cap instead and trust that he will be saved by it? (Erl. A. 47, 36.)

Thus, in the papacy, one seeks to push Christ, the one mediator and Savior, from the throne.

However, with this their work apprenticeship they do not take

All glory to Christ alone, but also to God the precious Holy Spirit. For as all glory is due to the Lord Christ alone, with a view to the acquisition of blessedness, so also to the Holy Spirit alone, with a view to the appropriation of the same. We are by nature incapable of all good. No one can call Jesus a Lord without the Holy Spirit. We

cannot by their own reason or strength believe in Jesus Christ our Lord or go to Him.

come. We owe this to the grace of the Holy Spirit alone. But the papists rob him of this honor and attribute it to themselves. They teach that even the natural man has a free will, can prepare himself for grace, has strength to accept the good, that he can work repentance in his heart, by which alone he can earn forgiveness of sins 2c. And, what is even more terrible, the Tridentine Council curses all those who give all glory to the Holy Spirit. Thus, among other things, it declared: "If anyone says that the free will of man is lost and extinguished after the sin of Adam, ... let him be accursed." (8688.6.0.5.) "If anyone says that that repentance, which is brought about by investigation, reckoning up and detestation of sin, by considering the gravity, quantity, impurity' of his sins, the loss of eternal blessedness and the punishment of eternal damnation, and by making the resolution to live a better life, is not a true and useful pain, nor does it even lead to grace, but makes man a hypocrite and a greater sinner; finally, that pain is forced and not free and voluntary, that is accursed." (8033. 14. o. 5.)

Since, then, everything in Pabstism boils down to the own work and activity of men, and thus the work of our Lord Jesus Christ and the activity of the Holy Spirit are ignobly and sacrilegiously set aside, is it not clear that the eternal Son of God and the precious Holy Spirit are thereby abominated, that Pabstism is indeed a world full of abominable idolatry?

(Conclusion follows.)
(Sent in by v. B. from Minnesota.)

To my dear conference brother Omnes.

Dear Karl!

Grace to you and peace from God the Father and our Lord Jesus Christ!

You will not take it amiss from your old friend if he feels compelled today to send you a serious brotherly word of admonition. To my, and not only my, heartfelt regret, you are absent from our conferences many a time, and send in either an insufficient excuse or no excuse at all. This need not be, my dear brother. Please, let us talk a little with you about it. God grant that my little word may find a good place with you, and forgive me, and serve me in the same way, where I am lacking in one or the other part.

Experience will teach us, dear brother in the Lord, that we do not think as much of a conference before it meets as we do during and after it. We too easily forget the blessing that our Lord Christ gives us in such meetings. Do not let it annoy you if I remind you a little of this blessing, and at the same time warn you of the harm that comes from disrespecting our pastoral conferences. I do not presume to instruct you about this; no, I only remind you of what you have surely already recognized yourself, so that it will not be put out of your mind again. - —

Accordingly, I sincerely ask you to consider what great damage you have suffered by the absence of conferences, namely damage to your office, damage to your person. In addition

nor the damage you are doing to all of Christendom.

The primary purpose of our conferences is to strengthen us in our ministry. How can the single pastor fall into so many wrong directions and unevangelical practices! We have to learn all our lives how to distinguish between law and gospel in practice, and we cannot unlearn it. The former is prevented in our conferences, the latter is promoted. Often a pastor who thought he was right in a matter because he was bound by an erring conscience has been led into the right path. Often a pastor had no conscience at all in this or that matter, his sleeping conscience was awakened, his dull one sharpened by the service of his fellow ministers. Which person should awaken, correct and sharpen your conscience in the course of a year, before you go to the synod again, if your closer confreres should not do it or cannot do it, because you are absent from their meetings one time after the other? Few of your congregation members have a right understanding in difficult cases, and again few of them will have the frankness and at the same time love to tell their pastor in proper modesty where he is lacking. How easily can a pastor, before a year has passed, fall into the dangerous ways of false doctrine, while every conference is designed to strengthen him in pure and sound doctrine! With false teaching he confuses and disturbs whole congregations, with pure teaching he builds them up. The pastor can gain more in one hour at the conference, which he spends working on the Word of God with his fellow ministers under God's blessing, than in whole days spent alone in his study room. Our conferences also serve to strengthen the bond that connects pastor and congregation, which is a holy, divine bond. Where they are not faithfully used, that bond becomes looser and looser, or another binds, and binds the pastor to a servant of men. Both are much to be deplored: a pastor who is a pleaser to the people in all things, and a pastor who self-willedly tears himself away from his congregation, and all too soon, tired of an old bond, secretly desires a new one. If it is a great blessing that we remain with our congregations as long as possible, we owe this blessing not in the least to our district conference to which we belong. In our official life we may encounter quite unheard-of cases which we cannot figure out from books, but which become completely clear to us in lively fraternal discussion. On our own, we not only make mistakes, but also continue to do so to the detriment of our congregations. Through the counsel of the brethren, God calls us back from many a wrong path we have already taken, or warns us and protects us so that we do not take it in the first place, and so that we become wise from other people's mistakes. Scripture says, "Where there is no counsel, the people perish; but where there is much counsel, it prospereth." Prov. 11, 14. If you also have the opportunity to hear other ministers' sermons and to preach before them yourself, it is hard to find anywhere else than at the conference, and especially at the district conference, where the sermon given is criticized according to the duty of brotherly love and for the good of your congregation.

Criticism cannot be replaced even by the use of the best homiletical magazine. This sacred duty is hardly practiced even among friends, where ' they are not gathered for it by duty. Furthermore, how can you exhort your tardy church children: "Let us not leave our meetings, as some do," if you yourself have a thorn in your conscience and have to say that you yourself are relying on your meeting, where you are especially supposed to hear and learn God's Word? How will you exhort tardy members to attend the church meetings if you yourself are absent from the pastors' meeting, where not one but several congregations discuss their weal and woe? If you really do it, you will break off your exhortation with your own annoying example, because the people will not believe that it is so necessary to come to the church meeting, since their pastor does not always travel to his conference either.

Furthermore, my dear brother in the Lord, consider what damage you are doing to the whole of Christendom, of which your congregation is only one member, and of which all the congregations of the Conference taken together are an even more important member. If one member suffers, all members suffer with it, and if one member is kept glorious, all members rejoice with it. You cannot say: "If I am missing, the damage is mine and mine alone"; oh no, the damage is also the damage of all of us. You come not only to take, but also to give, not only to be advised and served in your cause, but also to advise and serve us. The words of 1 Peter 4:10 also apply to you: "Serve one another every man with the gift he has received, as good stewards of the manifold mercies of God." You, my dear, dearly beloved brother, have certainly received a special gift from the Lord of the Church, which none of us has. With this you are called to serve us. If you deprive us of the service of your gift, you deprive it from about ten to twenty fellow ministers, with more than as many congregations, who all suffer from it. Do not be humble here at the wrong time. It is also said to you, "Do not neglect the gift that has been given to you." 1 Tim. 4, 14. If you have many gifts, you do not have them for yourself, you have received them for the service of the church, and that of the whole church, as far as your service ever reaches. Scripture further says, "Be diligent to keep unity in the Spirit through the bond of peace." Ephes. 4, 3. Do you now know better means of cultivating unity in the spirit among us than those by which such things are done in our conferences? Certainly not. One hand is hardly as necessary to the other as the unity of the Christian church is necessary. How happy our "God-fearing" church members are when they hear and see that their pastor has one faith, one doctrine, one practice with so many other ministers, and maintains regular fellowship with them! How it strengthens our well-meaning church members when the neighboring congregations have the same church practice, while, if the pastor does not come to the conference, it can easily happen that that which is annoying to one congregation is tolerated in the neighboring congregation, or even rightly exists, because the pastor does not have a sharpened conscience for it! What suspicion and mistrust can arise there! Doesn't all this serve to tear apart the unity of spirit instead of preserving and nurturing it?

Finally, dear beloved brother, let me come to the damage that your own person can suffer by staying away from conferences, and here, by God's grace, I would like to speak to you especially warmly. I also grant you the mental and spiritual refreshment that comes to us at conferences; it is of the same kind as that which a physically ill person receives after using a healing bath. How much fresher he returns to his home and family! How much fresher would not you also return, not only to your home, but also to your community! But not only my humble self and your other ministers grant you such things, but above all our Lord and Master grants you such a refreshment, such a spiritual resting place, after the tribulation and toil of your ministerial work, in which you can often hardly come to yourself, as he once granted to his disciples Ma2c. 6. 31. where He said to them, "Let us go especially into a desert, and rest a little." It is true, as you well remember, that in this place of rest, as our conference offers us, we have even more spiritual work to do than usual, to which we sometimes have to add the hardship of travel, but nevertheless, at such meetings we are cleansed of the everyday dust and debris that has settled on our souls. We say to you with St. Paul to Philemon 20: "Yes, dear brother, grant that I may delight myself in you in the Lord," and you say the same to us, and we individually say to you with St. Paul to Romans 1:11, 12: "I long to see you, that I may share with you some spiritual gift to strengthen you, that is, that I may be comforted together with you by your faith and mine, which we have among ourselves. One little flame brought to another gives a bright flame. Did not Thomas deprive himself of the revelation of our Lord Jesus Christ when he was not in the assembly of the other disciples when Jesus came? Is not the Lord Jesus also in our conferences? Indeed, we are all sinful and vile creatures without Him,

But did He not promise to be with us where we are gathered in His name? Do you, dear brother, not deprive yourself of a revelation of the Lord Jesus, which He gives us in His words and sacraments, in brotherly instruction, rebuke, admonition and comfort, if you are not with us when Jesus comes? In particular, I would like to remind you of the enjoyment of Holy Communion, which we celebrate with each other. You deprive yourself of the Holy Communion if you are absent from the conference. In addition, in some congregations it is an annoyance to the weak if the pastor gives himself Holy Communion. Can you bear it without the frequent enjoyment of Holy Communion under the oppressive burden of your holy office, facing the fiery darts of the evil one? Let us remember Luther's judgment in this matter: It is to be feared that he despises the sacrament and is no Christian who does not seek or desire the sacrament at least once or four times a year. In this case, a pastor may also have this concern for his own sake. If we received nothing more at the conference than Holy Communion, we should, for the sake of this unspeakably delicious treasure, tear ourselves away from our congregations and families and from ourselves, in order to go to the

We would have to hurry to the conference, in defiance of the devil, the world and our flesh, even if we did not have a penny of travel money and even if the roads were as bad as they were, so that we would not lose such a strengthening of faith.

Since every righteous pastor is a cross-bearer of Christ, it often seems to us, when we are alone, as if we were carrying the heaviest of all crosses, and would almost despair under them; even the exchange with someone else seems only pleasant to us. But when we come to the conference, we get to know the crosses of our brothers; they are often heavy blocks which we could neither pick up nor carry; and then our little cross becomes so dear to us once again that we no longer want to exchange it, for it is just right for our weak shoulders from our tenderly loving Savior. We return home to our congregation with the resolution: "How shall I repay the Lord for His good deed that He has done for me? I will take the cup of salvation, and preach the name of the Lord." Psalm 116:12, 13 - The devil pursues us pastors ten times more than other Christians in order to trap us, because he knows that he can do ten times more harm with our trap. To withstand this, two or three servants of Christ in community are stronger than one alone. Ecclesiastes 4:9, 10, 12: "Two are better than one. If one of them falls, his companion helps him up. Woe to him who is alone! If he falls, there is no one else to help him up. One may be overcome, but two may resist, for a threefold cord is not easily broken." Oh please, my dear brother, pay attention to the little word: "Woe to him who is alone." Our last, dark, very dangerous and sorrowful time urges us very much to join ourselves to our one good Shepherd Jesus Christ and also to one another as His sheep more closely and more intimately, in order to resist the infernal wolf more firmly and more firmly, which, the more its time is up, the more it rages. After such a struggle and hustle, the great conference of all God's people, which will be held up there in our heavenly home without any slackness and fatigue and without sin forever, will do us good to the praise of our one Master. May he bring us there very soon! - —

Warm greetings from house to house. Come to us soon with your dear housewife. It has been a long time since we have visited each other. Isn't it true, dear Karl, that with God's help we want to improve in this, too?

May the faithful merciful God keep you and all of us in His grace continually, and deliver you and all of us from all distress here and there for the sake of Jesus Christ, His dear Son. Amen.

Your least conference brother begs for your further love

Friday after Ascension Day. Fritz.

It would be good if all the preachers were to be

They would have to diligently write down and send to the proper places what annually occurs in their community that is memorable of the divine judgments and punishments of the wicked, of his fatherly care and goodness toward the pious, of the challenged and their condition, comfort and salvation, so that the most noble and edifying could be gleaned from it and communicated to the world in God's honor through public printing.

Scriver.

(Submitted.)

Our Negro Mission.

Soon after the publication of the last reports on the negro mission, a second missionary in the person of Mr. Berg was called from the theological seminary in St. Louis, and after passing his exams with flying colors, he took up his post in Little Rock, Ark. shortly after Easter. Since then, news has also been received again from Missionary Pastor Döscher. He left Little Rock on January 7 and traveled via Memphis to Mississippi. Here he first went to Grenada. He describes the condition of the Negroes in Mississippi as an exceedingly sad one. In bodily respects they are very poor, being deceived and sucked dry by whites in every way; in spiritual respects they are still poorer, living in ignorance and sin, deluded and deceived by the devil. Even their preachers are not only ignorant but godless people who live in the most atrocious sins. Thus, one of their preachers in Grenada was said to be an incorrigible drunkard and to have committed adultery with about 20 women of his congregation.

Sunday, January 13, Missionary Döscher preached in Grenada and had 50 to 60 listeners in the afternoon and about 25 in the evening. Although the sermons did not fail to impress some of the listeners, he became convinced that little could be done here. On the evening of January 15, after receiving an invitation, the missionary preached to quite a number of Negroes on a plantation 7 miles from Grenada. He had met the owner of the plantation a few months ago on the railroad in Illinois. The sermon was joyfully excluded and the missionary was asked to preach again the following evening, which he did. Much love and kindness has been shown him by the family of the plantation owner, who, though a

Methodist, yet made a very good impression. From a young Baptist preacher whom he met in Grenada, he cherished the hope that the same would yet become a Lutheran preacher. A young Negro, employed as a keeper at the hotel and receiving the best testimony from his master, showed great air to be trained as a preacher or teacher. In Jackson, Missionary Doescher attended a Methodist Negro Sunday school, which had about 200 pupils. They were also taught the 10 Commandments and the Lord's Prayer, and sang some good songs pointing to Jesus as the only Savior and Beatificator. On Jan. 20, the missionary preached in the afternoon in a Negro Methodist church before a rather numerous congregation, and in the evening in a rather large crowded Negro Baptist church. By God's grace, he was able to deliver the word with great joy, noticed devotion and applause among the listeners, and they prayed the dear Lord's Prayer loudly and devoutly. On January 21, Missionary Doescher wrote from Jackson: "My sermons of yesterday seem to be the general talk of the town among the Negroes. One of them, who heard the evening sermon, said they could not have got home for the conversation on the way home about the sermon they had heard." (It would be desirable that our dear Christians would follow these Negroes a little in this). In particular, a very influential black merchant in Jackson, who does not yet belong to any church, was tremendously moved by the sermon he heard. Pastor Döscher said: "If this quiet, serious man could give us

fell to, we would have quite a stop in the capital of Mississippi. God grant it." He also wrote: "I have a man of means and intelligence staying with me in Nelsonhouse, who is very interested in me because he has learned what my task is in the South. I must confess that this man's statements have greatly encouraged and strengthened me in my missionary work. He said that all decent and intelligent Southern whites would be very glad to see Northern men come to the South to take care of the poor Negroes." In the principal of a Negro school, himself a mulatto, the missionary found a very educated man who gave him all sorts of useful hints for his missionary work, and he also gave him a book entitled *Guide to Mississippi*. Also here in Jackson he found a young Negro, Richard James, who showed a desire to be trained for the preaching ministry.

After Missionary Doescher had preached once more in Jackson to an audience of about 40 on the evening of Jan. 22, he traveled to Vicksburg on Jan. 23. On the very first day he had the opportunity to hear a funeral sermon in a Methodist Negro church. The preacher urged with great earnestness that no one should delay his conversion. A conversion at the hour of death is often a false one, and after death there is no more room for repentance. No pope, priest or mass could help there. Whoever dies without righteous repentance and true faith in Christ is irredeemably lost. The sermon showed great seriousness for the salvation of souls. The audience was quiet and orderly.

On the evening of January 24, Missionary Doescher preached in Vicksburg to an audience of about 60. From the black preacher of the church in which he preached, who belongs to the *African Methodist Episcopal Church*, missionary Döschler learned the following: His church had about 3000 traveling preachers with 6 bishops and 300,000 members, also a university in Wilberforce, Ohio, with 200 students. This man also complained that the Catholics were gaining many Negroes with their many efforts, and said: if the Protestants do not wake up soon, it will be too late.

Since there were no prospects for our missionary in Vicksburg, he decided to leave. His next destination was the plantations of a certain Mr. Perkins, to whom an Episcopal preacher, Dr. Lansom in Vicksburg, had given him a letter of recommendation. These plantations are 36 miles south of Vicksburg in Louisiana. Since it was already 9 o'clock in the evening when he left the boat in Bellogg on the Mississippi, he felt compelled to stay here overnight. Only after much effort did he manage to get a place to stay in an attic room above a store. The next morning a crowd of Negroes had gathered in front of the store to see the Negro missionary and to ask him to preach. They took him to a Negro Baptist preacher; for the purpose one lent him his horse and another carried his traveling bag. In the evening he attended a Negro church meeting in which things were very orderly: some of our dear readers could probably take an example from this and learn from these Negroes. A church breeding case was also discussed. A 15-year-old girl had been to a dance. Since she had not repented after the private admonitions, she was publicly arrested in the congregation. The pastor spoke very earnestly to her conscience. Since this also had no effect, she was unanimously expelled. After the meeting Pastor

Döscher still preached a sermon on request. Since the following day was a Sunday, he stayed with these people, and on Monday continued his journey on horseback, accompanied by the Negro pastor. At Carthage he met the aforementioned Mr. Perkins, who was about to leave for Vicksburg. The same told him that his plantations were still 10 miles away, he should only ride there, his agent, whom he had on the plantations, would take him in, also he handed over his own horse to the missionary to ride on the same to the plantations. That same evening, Missionary Döscher held a sermon on the plantation, which seemed to make a deep impression not only on the blacks, but also on the whites present, including the agent himself. About 25 Negro families live on this plantation, who have 7 preachers among them, but they are not only stupid, but also godless, seductive people. Missionary Döscher visited the surrounding plantations several days in a row and preached in the evenings. On some of the plantations the word was eagerly received. In one church, even after the sermon, a collection fee of \$1.95 was charged for him. He makes the following remark: "In this church I should preach again later. The same stands about four miles west of New Carthago."

On February 4, Missionary Doescher wrote: "Today I visited a godly Negro woman on the plantation who has been suffering severely from rheumatism for 12 years. I found her so simple-minded and devoted to God's will that I could be quite happy about her. In the evening I preached a kind of farewell sermon at Mr. Perkins' plantation. The congregation was quite numerous and listened attentively to my sermon. After the service, a collecte was levied of \$2.15. I was wished good success, and the hope was expressed of seeing and hearing me again. So sympathetic as in this vicinity I have not found the Negroes anywhere else, except about the few in Perry County, Mo."

On February 5, Missionary Doescher went to New Carthage, where he found a letter from Mr. Perkins calling his attention to several other places in the area. He had already ordered a yacht to go 7 miles downstream when he was induced by two Negroes who had just arrived to go with them to the Mississippi island of Davis Bend. There are several plantations on this island. The two Negroes led him to their master, who received him very kindly and also lent him a horse so that he could visit the other plantations. Here is also the former plantation of the ex-president of the southern states, Jefferson Davis. The missionary preached about six times on the various plantations of the island, was everywhere, both by the plantation owners, as well as by the Negroes, very friendly excluded and best entertained. The sermons were quite well attended and eagerly heard, and the missionary was asked to come again. On February 13, he went to Sommerset Plantation, 7 miles south of New Carthage. On this and quite a number of neighboring plantations he stayed about two weeks, preaching much, mostly to numerous and very attentive audiences. The whites, too, declared that they would be helpful to a Protestant missionary in every way; but that he should never associate entirely with the Negroes as with his own kind. They said: "If you want to be successful, you must be like a king among them." (If you

If you want to be successful, you must be like a king among them.) About the two counties, Tensaw Parish and Madison Parish, Missionary Doescher says: "On the whole, I take away with me from this area the conviction that we should establish a mission here. It is my firm conviction that two missionaries should be employed for these two counties as soon as possible. The Savior sent his disciples two and two and in the Acts of the Apostles we find the same again. As for me, I am a Negro missionary body and soul and will gladly remain so to the end of my life. Yes, I thank my God and Saviour that he dignifies me to preach the pure, sweet and beatific gospel to these poor, despised and low-souled Negroes. When I look back on how the Lord has led me all the time of my life, I want to shout for joy: 'O great God, how can you show such great mercy to so great a sinner!' See Ps. 103. The gospel of JEsu Christo, the crucified, has made me certain of the forgiveness of my sins and of eternal life, so that I am one of the happiest people that the good God has walking around on His footstool at this time. Therefore I confess with Paulo: 'I am not ashamed of the Gospel of Christ, for it is a power of God to make blessed all who believe in it/ Therefore also the preaching of the Gospel shall be my only and my last work on earth. God grant it, for JEsu's sake. Amen. Amen. Amen.'"

On February 28, Missionary Döscher wrote from St. Joseph, La: "Today, through conversation, I again learned many things that convince me that our work among the Negroes is very necessary and will probably be crowned with rich blessings. According to the testimony of insightful Negroes themselves, a true paganism prevails among them. About half of all Negroes in this region live in wild marriage. The preachers set an evil example. They have their 'sisters' everywhere, with whom they commit fornication and procreate minors. The worst are the Baptists. They are the most ignorant and vicious. . . . The ignorance of the Negroes is appalling. The preachers often refer to all kinds of alleged "Bible passages" that are nowhere to be found in the Bible. They demand all kinds of impossible and unbelievable things from the converts; they must have been in hell and in heaven, and must have seen, heard and heard all kinds of miraculous things ... or they are rejected as still unconverted..... The Negroes, who are acquainted with the Germans, have great confidence in our people. ... It would probably be easy to establish a Lutheran Negro congregation here. Tonight I preached to a large audience." In the following days, the missionary preached several more times in the surrounding area to more or less audiences. A young black Methodist preacher, whom the missionary met and to whom he gave the tract: "*The ev. luth. Church*" to read, declared after reading it that if he knew that there was one church, which alone was the true church, and to which all people were obligated to belong, he wanted to join it immediately. This young man seemed to our missionary the most sincere Methodist he had ever met.

On March 8, Missionary Doescher arrived in New Orleans, La. Among the letters he found there was a German letter from the Negro teacher Alexander in Little Rock, in which he expresses his joy about our Sunday school in Little Rock and reports that it counts 56 children. In the afternoon and evening our missionary took part in the pastoral and teachers' conference just held by our brethren there, which was all the more dear and delicious to him since he had had to do without church and brotherly fellowship for quite some time. On Sunday, March 10, he preached German in the church of Pastor Tirmenstein and took part in Holy Communion. In the evening he attended a Negro service, and on Monday evening he gave a lecture in the church of Pastor Baumann about his missionary work to date. That same evening the missionary association existing in New Orleans in our congregations met and declared that New Orleans was in any case a fertile field for Negro missionary work. An advisory mission committee was elected, and several members of the congregation came forward who were willing to serve as teachers in Negro Sunday schools. After Missionary Döscher had oriented himself a little in New Orleans during the next few days, he preached one evening in a Negro church before a numerous congregation, which, however, did not make the best impression. The following Sunday he preached in the morning in the church of Mr. Pastor Mödingers, in the afternoon and evening in various Negro churches. The Negroes already seemed to gain more interest. With regard to the Negroes, the missionary learned the following: In the state of Louisiana there are 369,000 Negroes. The Catholics are not making any progress among the Negroes; on the contrary, many Negroes are leaving the Catholic Church and going over to the Protestants. In one ward in New Orleans there are 11,000 Negroes, of whom only 500 can speak English, the others only French. Here we should have a French-speaking missionary, since so far no Protestant missionary is working among these people, and the Romans also care little for them. From March 19 to 31, Missionary Doescher preached no less than

ten times in various Negro churches in and near New Orleans; almost everywhere numerous listeners had gathered, who listened attentively and besieged the missionary with requests to visit them again and preach to them. Sunday, March 31, he preached at the German Lutheran Church in Algiers, following an invitation he had received. In the afternoon the Negro Sunday School in New Orleans was opened with 2 pupils in an old courtroom, and in the evening preached in a Negro church.

Our missionary was repeatedly told by whites and blacks that his sermons made a deep impression. Some Negroes commented, "This man should stay among us." One testified: "People can't stop talking about your sermon. Since invitations were again extended to Missionary Doescher, he preached in various Negro churches during the next few days. It would be noticeable that he preaches as a Lutheran missionary in the churches of the various Reformed sects; however, he always does so only upon invitation and not without emphasizing in the sermon that he is a missionary of the Lutheran Church and wants to show them what a Lutheran Christian believes, teaches and confesses. He also makes house visits only to those Negroes who do not belong to any church community, unless he is specifically asked by someone to talk to him and visit him. Unfortunately, for a long time there was no local

The church was unable to find a place for its own services until the tireless efforts of many dear brothers from our congregations finally succeeded in obtaining the old "Seemans-Heimath" for preaching and Sunday school. Sunday school began in this location on April 7 with 36 students and was preached in the evening before an audience of 30. Preaching also took place on several evenings the following week. In addition, as a result of invitations received, Missionary Döscher preached in several Negro churches before a large audience, which received the word with joy. On Sunday, April 14, he preached in "Seeman's Home" before an audience of about 50, in the afternoon there was Sunday School with 62 pupils, and in the evening he preached again before a large congregation. This hall is just in a part of New Orleans which is very suitable for our mission, because there are still many Negroes here who are still to be regarded as heathens. It would be very good if we could open a weekly school here quite soon. In the meantime, the dear German brothers will continue the Sunday school. Mr. Odendahl was chosen as Superintendent of the Sunday School, Teachers Steinmeyer and Hättmann (?) will take turns giving catechetical lectures, and Teacher Regner will also help. By mid-May, the school had already grown to 156 students, including 35 adults. It was intended to establish a second Sunday school in another district of New Orleans under the direction of teachers Sauer and Köhnke.

On April 16, our missionary left New Orleans and went first to Moss Point, 100 miles from New Orleans on the way to Mobile. Since then he has traveled through Alabama and Florida and preached in some places. Already in New Orleans he was told that especially in Florida he would find many heathen Negroes. What he did in the latter states after his departure from New Orleans, we will report next time, God willing. Now we only have to mention that we have to build our own church in Little Rock, Ark. in which school will be held at the same time. This would be the first Lutheran Negro church in America. Who wants to contribute his mite and thus help to build this first Negro church of the pure Word and Sacrament?

In the name and on behalf of the Mission Authority of the Evangelical Lutheran Synodal Conference

C. F. W. Sapper, Secretary.

To the ecclesiastical chronicle.

I. America.

The Venerable Norwegian Lutheran Synod at its last meeting passed two important resolutions which it gives us great pleasure to share with our readers. The first of these resolutions reads as follows: "The Synod recognizes it as desirable that the plan proposed by the Synodal Conference to establish a collective seminary for all the Synods belonging to it, with an independent German, English and Norwegian faculty, should in time be put into effect; it is not, however, in a position to take a final decision in the matter for the present. The Synod instructs its delegates to the Synodal Conference to obtain further specific information on the practical execution of the plan and to report this to the Synod." The other resolution is as follows: "The Norwegian Synod respectfully requests the Venerable Sister Synods who would be willing to participate in the establishment of a theological

The synod appoints a committee of six, two from each district, who are charged with discussing with committees of other synods the plans on which agreement should be reached if a general seminary is to be established. The Synod appoints a committee of six, two from each district, who are charged to discuss with committees of other Synods the plans which would have to be agreed upon if a collective seminary were to be established, which plans are to be submitted to our General Synod or its District Synods when this matter next comes up for discussion and, where possible, the final decision takes place." - It is true that the Venerable Synod, as can be seen from this, has not yet decided to take part in the establishment of a collective seminary; however, in view of the importance of the matter, it is not to be praised highly enough that the honorable Norwegian Brethren have already passed such hopeful resolutions after the first public discussion of the matter. Let us hope that the great work of uniting all orthodox Evangelical Lutheran seminaries in our so-called new world will succeed. This seems to be certain: only then, when God gives our orthodox church in this Occident a fully equipped institution for the training of theologians, can it hope to be equipped for the great battle with the tremendous powers that are working in these last days, especially in the old world, to undermine and overthrow the foundations of our most holy Christian faith. W. [Walther]

Ohio Synod. The Western District of this Synod at its last meeting adopted "rules" concerning regular visitations. The District President, Prof. Lehmann, and Pastor Herbst were elected visitors, and it was given to them to divide the work among themselves.

Communism and Socialism. The "*Lutheran*" has the following to say about the little book published under this title in our publishing house: "Dr. Walther takes up each of the points and explains and proves them in simple and understandable language, so that each of his listeners could follow him without the slightest difficulty. He mastered the subject matter and showed his complete familiarity with the history and principles of all communist and socialist movements and quoted copiously from the writings of their leaders. He did not leave a foot or an inch of ground to his opponents, and put them all to flight. He duly pierces all their supposed

reasons and facts and turns their own guns against them. He shows in the clearest and most convincing manner that not a particle of evidence for them is to be found in that heavenly word which the devil sometimes adduces and turns to his unworthy purposes, but that the spirit and the letter of the Bible are absolutely and always against them. The report of these remarks or lectures of Dr. Walther should be placed in the hands of thousands, especially among the working classes, although it is also an excellent reading, full of instruction and correct reasoning, for those who do not belong to these classes and have more or less familiarized themselves with these questions. We have not seen any writing which treats this question so thoroughly and popularly and to such a small extent. We hope that Dr. Walther and his friends will see to it that it also appears in English, so that its usefulness can be extended even further. Every sensible person must see that communism and socialism are ever-increasing dangers which threaten the peace and existence of society. Thousands of honest, industrious and well-meaning people are lured into associations whose ultimate plans they do not see. Under the impression that they are participating in a necessary and quite legitimate measure to preserve their rights and to provide for their family, which God has given to them, they are not willing to do so.

Without knowing it, they are brought under the influence of deceitful and devious people who gradually fill their heads with strange and dangerous theories and finally lead them to ruin. No one can deny that the screaming injustice on the part of those who know better and should act accordingly has to do with this unrest and discontent of the working classes. If society is to be ameliorated and preserved from such appearances as have been seen in Paris and in our riots, it is necessary that those who have the right and duty to speak through the press, in the pulpit, and otherwise, should imitate Luther, who, as Dr. Walther indicates, not only fiercely attacked the murderous Communists of his day, but equally openly and freely declared himself against the selfishness, injustice, and tyranny of princes and lords." So much for the "*Lutheran*." As an example of how audaciously the Socialists here step out, we cite the "*Socialist*" published in Milwaukee. It writes: "We approve of the murder of princes under certain circumstances, namely, when it is carried out in a planned manner, with deliberation, and at such a time and under such circumstances as to render a profitable service to the people. But the emperor and his servants must also be prepared to be shot down at any moment, and we would be heartily pleased about it, even celebrate a victory feast, if it had already happened under favorable circumstances." That it is the duty of every Christian to work against the evil of the socialists cannot be doubted. Well, then, let everyone take care of the spreading of the above-mentioned little book.

The same costs 25 cts. and is available from our agent. **G.**

Fraud by church bulletins. The "*Luth. Zeitschrift*" writes: "Almost all English church papers and many German ones have, in addition to the income they receive from their subscribers, a considerable influx from the advertisements with which they fill two or three pages of their paper. Something really useful is also worthy of being displayed in church bulletins. But often editors and people who put more trust in the advertisements in the church papers are deceived. Thus, one could recently find in many English and also German papers the advertisement of the jewel box for \$1.00, the contents of which, if genuine, would have represented a value of more than K50.00. A Lutheran paper, which had the ad in its columns for a long time, now warns against it, since the value of the "jewels" is only 32 cents and the whole thing is a fraud. A doctor of theology should know that it is impossible to sell such treasure boxes for a thaler and reject the advertisement. - The "*Christlicher Botschafter*", the journal of the Protestant Community, also belongs to these papers. The "*Syracuse Union*" recently wrote the following about it: "The fact that church papers are really very worldly in money matters is quite clearly demonstrated by "*The Christian Messenger*" of May 15. The same brings the advertisement: 12 dollar pocket watches only 3 dollars each. While hundreds of so-called secular papers do not take up such advertisements in their papers, because they know exactly that no goods of value can be sold so cheaply, and their readers receive simple garbage through such advertisements, the organ of the 'Evangelical Community', which counts a subscriber list of over 30,000, brings the mentioned advertisement. We would like to know whether Pastor Lauer, editor of the '*Christlicher Botschafter*', wears such a valuable watch and has therefore convinced himself of the cheapness of these watches. In his reply, the editor blames the publisher. Other editors also apologize in a similar way. But who does not see that if publishers can misuse church bulletins in this way, the establishment of such a bulletin must be quite unchristian?"

and that they can't be Christian publishers who make religious magazines the lure of fraud? To apologize here is disgraceful.

II. foreign countries.

In **Hamelin** in Hanover, a large part of the liberal citizens there submitted a petition to the municipal council requesting that the preachers not take it in turns to perform the confirmation, but that their rationalist head pastor named Grütter should in the future have the freedom to perform the confirmation every year alongside the other city pastors. The reason given for this is: "A clergyman who would deny the liberals their blessedness from the pulpit would not be able to entrust their children to confirmation instruction." One can see from this that even in the Hanoverian Landeskirche the rationalists are becoming more and more brazen. **W. [Walther]**

The Hannover'sche Separation. In the news reported under this heading in the previous issue, p. 86, a printing error has remained. Not 80 pastors, but 80 persons have declared their resignation.

A peculiar missionary box has now been made in Germany for display during missionary or Bible studies. It is a kneeling negro made of wood and paper dough, who holds a hat in his hand and nods his head in thanks at every gift thrown into the hat. The figure has the following inscription:

I was a poor heathen son;

Now I already know my Savior!

And therefore ask everyone:

Take care of the poor heathens.

An expensive game. From Cervera, in the Spanish province of Rioja, the newspapers reported the following incident, as reported by Fliedner. A rich landowner, who was well known in the country for his liberal attitudes, was on his deathbed. His family and friends urged him to send for a Roman priest. The lord of the manor, however, did not want to know anything about the priests of Rome and refused. Nevertheless, a priest was summoned by concerned friends of the dying man. He approached the bedside of the dying man and offered his services. The lord of the manor, however, did not want to have anything to do with him and rejected him. This embittered the Römling. As he turned to leave, he said aloud to the bystanders: "The devil will soon get him himself and drag him to hell! Those present may well have shuddered at these ghastly words! The lord of the manor died soon after and was mourned by his people according to the custom of the country. It was the second evening after the man's passing. In the room where the corpse lay, the family of the deceased was gathered and keeping watch over the dead man. Suddenly the door opens and in steps a terrible figure, dressed in fire-red, smelling of pitch and sulfur and with an enormous tail. Of course, everyone immediately recognizes the fiery red figure as the incarnate and rushes head over heels out of the room, leaving the dead man and the devil alone. A servant of the house hears the noise and the horrible screaming of the fleeing. He grabs a revolver and rushes to the hall where the dead man is lying. There he sees the fiery red figure that is about to leave. Whether the attendant suspects the deception, or whether, as Fliedner naively says, "although mortally frightened at the sight of the devil, he preferred to kill him rather than die by his hand: enough, he fires three shots at the fire-red." This was more than the red man could take. He collapsed, gasping in his blood. Soon they recognized in the shot man the priest's sexton. He had played the role of the devil at the priest's instigation and had played his game with

paid with his life. The sexton was buried the next day, and four priests, suspected of incitement, were put in the hole. An investigation has been opened against them. With such rotten means Rome seeks to assert its rule over the people in Spain!

(D. Vfrd.)

The Masonic Society has hitherto excluded into its secret society only those persons who professed the belief that there is a God or a Supreme Being. Two years ago, however, the French Freemasons deleted from their constitution the requirement that a Freemason must believe in a God. The consequence of this has been that a rift has arisen in this union, which until then had spread almost throughout the whole world. In March of this year the Grand Lodge of England held a meeting to which 700 Masons had gathered, and this meeting not only unanimously rejected this change in the constitution of the French Masons, but also declared all those Lodges which do not demand belief in God from their members to be out of the Lodge community. The Grand Lodges of Scotland, Ireland, Canada and recently also three Grand Lodges of the United States have done the same, breaking off all connection with the French Freemasons, who also accept atheists. It is true that Freemasons do not worship the true God in their lodges, for the true God is none other than the Triune, Father, Son and Holy Spirit. But it is nevertheless gratifying that the English and American Freemasons have not yet sunk so low as to write on their banners the frightening word: "There is no God!"

Explanation.

The "warning" of the congregation in Peru, Jnd. to believe evil gossip against Pastor C. A. Germann, published in No. 15 of the "Lutheraner", has been interpreted in some places as if Pastor Germann "does not have a good reputation among those who are outside". The matter is rather that a teacher formerly employed in Peru brought all kinds of charges, mostly of unjust treatment, against Mr. Pastor Germann and his congregation, or its board, and repeated them in other places after the said teacher had sent in his declaration of resignation from the synodal association, as well as the notice of his immediate departure from Peru to the undersigned, two days before the scheduled examination. Thereupon that "warning" appeared, and according to the facts communicated above, it is to be explained. However, in connection with this, it must also be said that the teacher in question subsequently withdrew that "declaration of resignation" and declared that he wanted to face an "investigation" and that only a lack of money prevented him from appearing on the spot.

Fort Wayne, Jnd, June 6, 1878.

W. S. Stubnatzy.

Inauguration.

On Sunday Exaudi, June 2 of this year, Pastor H. F. E. Eh. Grupe was inaugurated by the undersigned in the parish of Rodenberg by order of the venerable Mr. President H. Wunder.

Mr. Director I. E. W. Lindemann preached the sermon and assisted in the introduction.

H. Schmidt.

Address: Hov. 8. I'. 6. Od. drupv,

Rosölis, Du 6o., III.

Church dedications.

On Judica Sunday, with appropriate solemnity, Holy Trinity Parish at Martinsburg, Dixon Co, Nebr. dedicated its newly built 20X30 foot church.

Br. Eisenbeiß, Rev.

In the name and on behalf of the aforementioned congregation, I would like to express my sincere gratitude to all dear fellow believers for their kind support of our church building. The above.

On April 21, Easter Sunday, the newly built church of the Lutheran congregation at Atlantic, Iowa, was solemnly dedicated. The undersigned preached in the morning, and in the afternoon Mr. Student F. EhlerS. I. Horn.

Mission Festivals.

On Exaudi Sunday the congregation in Frank! County, Mo" celebrated their mission feast in the congregation of the undersigned. The festival preachers were Pastors Matuschka, Kleist and Michels. - The collecte was P80.00. M. MartenS.

On Sunday Exaudi the congregation of the Rev. H. H. Holtermann at Island Grove and the congregation of the Rev. W. C. H. Octting at Bishop, Effingham Lo" JIIS" celebrated their mission feast of this year. Also present were Pastors I. C. L. Frese, Ph. Bechtel, C. Schröder and G. Wolf, together with many dear guests from the congregations of the same, as well as from the congregation of Pastor I. L. Gehrmann. In the morning the undersigned preached, in the afternoon Pastor Frese, and Pastor Ort- ting gave a missionary lecture. The Collecte, P28.56, was designated for Negro and for inner mission.

C. F. W. Sapper.

On May 22, the Immanuel congregation at BiSmarck, Luming Lo" Nebr. celebrated its mission festival. In the morning Pastor I. Strafen from Omaha preached and Pastor Baumhöfner gave a lecture on mission history. In the afternoon, Pastor E. I. Frese preached and Pastor Leuthäuser spoke about the conversion of the Greenlanders. The collection, P35.00, was earmarked for inner mission.

A. W. Frese.

Assembly

of the Evangelical - l u ther. Synodal Conference in North America.

The Evangelical Lutheran Synodal Conference will meet, s. G. w" on Wednesday, July 17, this year, at Fort Wayne, Jnd. in the church of Dr. W. Sihler. The Messrs. Pre- sideS of the various Synods intend to send in the list of delegates elected by

their Synods to Dr. Sihler in due time.

The following are the subjects of negotiation: 1. theses on da- hus puroeKikUs. 2. theses on church fellowship. 3. a submission about the marriage with the deceased Mrs. Sister.

Watertown, June 3, 1878. a. f. Er n st, Secretary.

Announcement.

All those who intend to attend this year's sessions of the Synodal Conference, guests as well as delegates, are requested to notify the undersigned by July 4 at the latest. If this is not done, lodging cannot be promised. H. G. Sauer,

Fort Wayne, June 6, 1878. 194 önr 8tr.

Conference - Displays.

The first Wednesday in July is again one-day lonfe- rrnz vahier.

The conference of the teachers of St. Louis and the surrounding area will meet, s. G. w., on July 10 in Ehester, Ill. All who wish to attend are asked to notify teacher C. W. F. Waschilewsky in advance.

St. Louis, June 12, 1878. A. C. Burgdorf, chairman p. t.

The "N ordwestern Teachers' Lonfereuz" holds its meeting this year, s. G. w.,
from July 30 to August 1 in the Jmmanuels parish of Chicago, Ill.

All brethren who wish to attend are requested to report to Teacher L. Paul, 316 West Taylor St., or to Teacher H. Albrecht, 16 Brown St., no later than July 10, so that the necessary steps can be taken to reduce the fare, A. Tröller, Secr.

Circumstances have made it imperative to hold this year's meeting of the Northwest Teachers' Conference one week earlier than had been decided. Chr. Lückr, d. Z. President.

Revenue into the Illinois - District's coffers:

For the synod treasury: By Post. Gieseke from sr. Gemeinde in Srcor H9.00. By Past. Dorns Gem. in Pteasant Ridge 20.00. By Rev. Streckfuß: from sr. Gem. in Grand Prairie 14.47, himself as regrm. Contribution 2.00 and teacher Ph. Mueller 2.00. By Past. Kothe'S Gem. in Litchfield 13.00. Past. Seidel, regular contribution, 2.00. By Mr. Quasebart of Past. Riedel's Gem. in Bloomington! 11.30. Past. Schuricht's Gem. in St. Paul 12.75. Past. Nuoffers Gem. in Eagle Lake 17.00. Past. Pennekamp's congreg. in Bremen 9.45. Past. Schieferdecker, regular contribution, 2.00. Past. Nachtigall's congreg. to the Hl. Kreuz in Waterloo 2.00. Easter tstcoll. by Rev. Ramelow's congreg. in Elk Grove 10.93. Regular contributions: by Rev. Wehrs 2.00, teaching L. Selle 2.00. Collecte from the Gem. in Richton at Past. Bur-

frindS introduction 17.25. From Past. Loßnrs Gem. in Brecher 12.00. (summa H161.15.)

For the building fund: From Past. Kühns Gem. in Belle-ville 7.25.

For the Negro Mission: By teacher F. W. Tönies in Strasbourg from s. pupils 2.50. By Pastor Schuricht in St. Paul from Ebr. Rcbbe 25 Cts.

For college maintenance in St. Louis: By Past. Stretchfoot from sr. Gem. in Grand Prairie 21.00.

To the college stop in Springfield: By Past. Streckfuß from his comm. in Grand Prairie 21.00. By Past. Kollmorgen in Cowling from his Gem. 7.50. (p. O28.50.)

For the Se m ina r-HauShalt in Addison: From Past. NuofferS Gem. in Eagle Lake 8.50.

For poor seminarians in Addison: Through Past. Engrlbrecht in Ehicago from the Young Crein for Jul. Trapp 8.00. By Past. Bernreuther in Olean, N. I., for A. I. Wied- mann: from the Women's Association 6.00 and from sr. Gem. 3.56. By Rev. Lange in Chicago for Th. Baumgart of the Young Women's Association 10.00. (Summa H27.56.)

For the emigrant mission in New York: Through Pastor Schmidt in Schaumburg from the collection bag of sr. Grm. 15.00. By Past. Nuoffer in Eagle Lake, wedding coll. at Ph. Schreck, 4.00. By Past. Wehrs by sr. Gem. in Lake Zurich 6.53. (Summa K25.53.)

For Wittwe Nickel: By teacher G. A. Albers: by F. Rinke 1.00, N. N. 1.00, Hrn. Tatge 2.00. By Past. Nuoffer in Eagle Lake, Hochzitscollecte at W. Scheiwe, 5.25. (Summa H9.25.)

For poor sick pastors and teachers: by Past. Nuoffer in Eaglr Lake by Tictr. Meyer 1.00. Dnrch Past. Nachtigall in Waterloo from sr. Gem. zum hl. Kreuz 4.25, from sr. Jmm.-Gem. 1.90. (Summa -57.15.)

For Past. Hirschmann's Gem. in Colorado: By Past. Seidel in Kcokuk Junction by H. Heinicke 1.00.

For the commun. tnFreeport, Ill: By Past. A. K. W. Th. Sieck in Taylors Creek, O-, 1.00. Past. LoßnerS Gem. in Brecher 4.30.

For the deaf and dumb inNorriS, Mich.: By Past. Seidel in Krokuk Junction by H. Fiesner 1.00.

For the orphanage near St. Louis: From Past. Streckfuß in Grand Prairie from Mr. Schmutde 5.00. From Past. Äothe's Gem. in Litchfield 9 02. (Summa H14.02.)

Correction.

In my last receipt (Luch. No. 11.) "For the synodal treasury" from Past. PvhI's congregation in Palatine read 3.85, instead of

Addison, June 1, 1878.

H. Bartling, Kassirer.

Proceeds to the Northern District coffers:

For the synodal treasury: Easter coll. of the congregation in Bay City H15.30. Of the congregation in Alpcna 8.70. I. S. White 5.00. congregation in Ridgeway 4.75. Past. Molls Gem. in Detroit lto pay off debt) 15.84. Derselben Gern. 10.75. Gem. in St. Clair 1.60. Gem. in Ludington 6.45. Past. Torney 2.00. Past. Wuggazers Gem. in Richmond 4.35. Grm. in Wyandotte 4.35. Gem. in Amriih 6.00. Past. I. F. Muller 1.49. Palm Sunday Coll. of Gem. in Saginaw City 25.00. By Mr. A. Miltelverger 5.00. Grm. in Grand Rapids 20.55. Past. Hueg- li's Grm. in Detroit 20.80. Past. Hattstädt 2.00. Past. LangeS Grm. in Dearborn 13.50. Palm Sunday toll, drr Grm. in Sr- bewaing 11.27. Easter feast coll. of same Grm. 12.75. Baptismal coll. bri Turnip Brook 2.18. of Mrs. Rosine Emmert 2.00. Gem. in Manistee 10.00. Past. Th. Schöch 2.00. Gem. at Port Hope 4.00. Past. List's Gem. in Rosrvilr 11.00. Zionsgcm. in The- sani'ng 1.35. Trinity's Gem. in Lansing 4.95. Hrn. N. N. das. 1.00.

For C o lie g e - H a u s h a l t in Fort Wayne: From the congreg. in Hadley Hill 1.65. AuS to the congreg. of Adrian 10.00.

For the Emigrant Mission: From the Fraueukasst of the parish of Adrian 10.00. From the Grm. Amelith 1.78. Grm. in Manistee 4.00. Gem. in Roseville 5.00.

For the Taub st ummen-Anstalt: From the congregation of Adrian von der Fraurnkassr 10.00. From the congregation in Lake Ridge 5.51. Baptismal collection at Richard Mariin 4.10. At F. Törge's wedding 5.25. By Past. Jos. Schmidt of N. N. 25.00.

For poor seminarians in Addison (from Michigan): From drr CommunionSkassr drr Congregation Adrian 8.00. From Congregation in Manistee 5.00. Congregation in Fräser (for Ahrrns) 4.00.

To the widow's fund: From the comm. in Brnona 2.25. Past. Torney 4.00. Grm. in Grand RapidS 7.00. Past. Hattstädt 4.00. From N. N. in Adrian 50 Cts. Past. Th. Schöch 4.00. by Mr. N. N. in Lansing 1.00.

For the orphanage near St. Louis: From the Gem. Amelith 6.11.

For Inner Mission: Easter Collecte of the congregation in Frankenmuth 34.10. From Past. Moll's congregation in Detroit 4.47. congregation in Fräser 6.00. congregation in Amelith 3.52. from the mission treasury of the congregation in Adrian 10.00. from the congregation in Monroe 4.85. by Rev. Hattstädt, sent at W. Roller's wedding, 4.65. From drr Grm. in Manistee 5.00. Grm. in RosrvlUr 6.00. Zion's congreg. in Chesaning 2.04. Mr. N. N. in Lansing 2.00.

For the mission: From some members in Tawas 2.25. From the mission box of the congregation in Richmond 1.00. Palm Sunday coll. of the congregation in Saginaw City 16.00.

Correction. In my receipt "Luch." No. 9. "For the synodal treasury" read instead of "Past. Wuggazr... its branch" U. s. w.: From drr branch dcs Past. Slevsers in Braver Town 1.18.

Monroe, June 10, 1878. I. S. Simon, Cassirer.

Revenue to the Eastern District's coffers."

For the synod treasury: From the congreg. in Ellccotts- ville H3.00. congreg. in Meriden 15.84. congreg. in Wolcottsburg 7.00. St. PaulSgem. in Baltimore 32.00. in Olean 5.42. congreg. in Allegany 3.31. comm. in Wolcottsburg 9.22. comm. in Tonawanda 3.33. comm. in Bergholz 6.62. comm. in Pater- o.i 12.90. comm. in Wolcottsville 6.00. comm. in Martinsville 7.62. From Past. Fleckenstein 2.00. Paft. Sugar 4.00. N. N. by Past. King 1.00. past. Heycr 6.00. Past. Stürken 2.00. past. Gram 5.00. Past. Hanser 2.00. teacher Richter 2.00. past. Sommer 1.00. Past. Brauer jun. 2.00.

- For the widow's fund: From Past. Fleckenstein 1.50. Past. Starken 4.00. From Gern. Wellsville 5.39. Gern. in Bcrgholz 3.46. Past. Hanser 4.00. teacher Richter 2.00. past. Sommer 1.00.

For the College. Maintenance Fund: don of the comm. in New York 10.25. bayonnr City 4.07. comm. in Wellsville 5.38.

For the Negro Mission: From the Gem. in Ellicottsvlle 3.00. F. K. and F. B. by Past. Stärken 5.00. From the Women's Missionary Society of the congregation of Past. Eirich 10.00. By Past. Seeger 3.00. By the confirmands of the Past. Franke 5.00.

For heathen mission: From the comm. in Olean 3.63.

For poor Catholics in Fort Wayne: From the Williamsburg congregation for Purzner 10.00. From the Andrca congregation in Buffalo 16.00. Don individual members of the congregation. Gem. 4.00. past. Großberger 5.00 for Otto.

For poorStudents inSpringfield: From the Gem. in Wolcottöburg 5.28. Ph. Reisingcr 2.00.

For poor students in St. Louis: For Rehwaltd: From the congregation in Eden 5.00, Gem. in Bergholz 4.37. For Pechthold:

From the congregation in Bayonne City 17.75, from the women's association of thes. Gem. 7.25, Belize 5.00, women's club in Port Richmond 15.00, baptism of children"" at I. Richter 1.61, by Rev. Brömer 5.00, from Anna Trapp 50 Ctö., Rev. Seeger 1.00.

For the orphanage near Boston: Don Carl Büniger, Plantsviüe, Conn. 6.00. By Kassirer Simon 3.50. By some confirmands of Pastor König 2.00. Don F. B. by Past. Stinken 75 CtS. Hochz.-Coll. by Past. Seeger 2.25.

For the orphanage near St. Louis: Don of the parish in Lonaconing 7.50. G. Goehringer 2.00.

For the orphanage in Addison: From Mrs. Elisabeth Ratschky 1.00.

For t a u b s t u m m e n - A n s t a l t at Detroit: Don Teacher I. Richter 2.00. Highz. Coll. at A. C. Jänecke 2.25.

For poor sick pastors: school examScoll. at Past. Frey 10.00. From F. W. by Past. Stinken 5.00. by Past. Lommer 1.00. By Past. Brömer 5.00. High-school examScoll. by Past. Seeger 2.00.

For pastors emeritus: Don Peter Schlesinger in Baltimore 2.00.

For the emigrant mission in Baltimore: By Kassirer Simon 3.80.

For a poor community in Missouri: Don H. Feldbusen 2.00.

New York, June 1, 1878. I. Birkner, Kassirer.

I. Birkner, Cassirer.

For the Lutheran orphanage zum Kindlein JESu near St. Louis

Received since March 10: From Mr. Scitmeyer in St. Louis (already received in December): 1 bag Mchl. G. Rahm in Pilot Knob, Mo., 25 Cts. Wittwe Anna Klöne in York, Nebr. thanks offering, H5.00. By teacher Günther in Dreinigkeits-District in St. Louis from stinen school children 3.60 together with some used school books. Dom werthen Frauenverein of the same district for Coufirmandenanzüge 5.00. From Wittwe Amalia Krüger there 15.00. From wrrlhcñ St. George Nähverein there 1 dozen girls' shirts, 11 boys' shirts, 12 boys' jackets, 4 pairs of stockings. From Past. Winkler's comm. in Central, Mo. 6 gall. Apple butter. From the worthy Women's Association in the Zions District at St. Louis, 14 girls' suklcidors. From Mr. I. Busch in Balwin, Mo., 4 straw hats, 3 pairs of shoes, a parthie of buttons, ribbons and such other (odds and ends, 3 vests, 3 skirts, 1 child's jacket, 1 hood, several scraps of stuff. From Mr. PirSmcyrr in St. Louis 1 bag of salt. From N. N. in Des Percs, Mo., 1.00. From Mr. Blaute in Balwin, Mo., 50 Cts. From the Treieinigkeiis District at St. Louis: by Collector Ahner 4.25, by Toll. Heinig 2.75. From the Zions Distr. that. by Coll. H. F. Gohmann 10.35, by Mr. Heinr. Schäperkötter an Actie drr Svnodaldruckerei in the amount of 25.00. From the Immanuel-Distr. that: by Toll. Günther 7.10, by Loll. Hen- From Mathilde Knuth in Colfar, Evl., 25 cts. together with 3 pairs of stockings and knitting wool. From Marie Schürmeyer at the Berblehrmsschule in North St. Louis 50 TtS.^ From Mrs. Knolle 1 Tnch skirt for a confirmand. From Mariha Ogroske 2 pairs of socks. From the Kreuz Distr. in St. Louis through Collector Körner 2.50. Ans drr Sparbüchse der Kinder des Hrn. Past. Estel in Purci, Nebr. 4 40. through Mr. Past. Mariens in Port Hudson, Mo., collected at Mr. Br. Kortmanu's wedding, 4.20, also a portion of the collections collected at Passion Day services, 3.80, from his confirmands, 3.00. From Mrs. Pastor Strobel in Wilton, Iowa, 15.00. From Mrs. Rev. Klindworth, thank offering, 5.00. Collected at the wedding of Mr. Bro. Dctrrding in Collinsville, Jlls, 7.10. By Mr. Rev. Mießlrr in Carlinville, Ill, by Mrs. Lenz 1.00, Mrs. Osterloh 1.00, N. N. 5.00. By Hrn. Past. Voigt in Disscn, Mo., 'Eonfirmcttionscollecte of his congreg. 4.15. By Mrs. Rcsina Mertz, thank offering for.recovery, 1.00. By Mr. Maitin Bates bet Orrville, Mo., 5.00. By Mr. W. Kurtz in Farina, Ill., 50 CtS. From Mrs. Sinn in Serbin, Tex, 50 Cts. From the Jinmanuels District at St. Louis: by Coll. Henning 11.05; from N. N. 50 CtS.; from Mrs. Elise Kaiser, as daukopfer at her daughter's confirmation, 5.00; Mrs. H. H. 2.00; Mrs. Elise Steting 2.00; by Coll. Wilhardt 1.00; by pupil Behrens 15 cts. From Mrs. verw. Welker in New Melle, Mo., 5.00. From the Dreieinigk.-Distr. in St. Louis by Coll! Brockmeyer 5.30, through Coll. Heinig 2.85. From the Cross Distr. that. by Toll. Mießlcr 4.50, by Coll. Körner 2.25. By Past. Leßmann in Dubuque County, Iowa, 2.00. By Lurch Past. Scholz in Holt County, Mo., 1.50. High-z. coll. by Mr. Joh. Esterlein in Collinsville, Ill., 6.11. By Wittwe Groß in Frohna, Mo., 1.00. By Past. Rupprecht in Norfolk, Nebr. from W. Schulz 25 cts, B. Klug 25 cts, W. Brumund 15 cts, R. Bißmann 50 crs, L. Sitz 25 cts, M. Boldt 25 etts, E. Koch 50 Cts., E. Sitz 25 TIS., H. We "ß 10 CtS., M. Semmler 25 Cts.; by Mr. Vorsteher Fr. Hause, ges. auf dcr Hochzeit des Hrn. W.

Marquardt, 4.90. By Mr. Friedrich Hrllbufch in Platte County, Nebr. as a thank offering for the rich blessings bestowed upon him by God, 12.00. Mr. W. MengeS in Custer County, Colorado. 1.00. Mr. Joh. Mahnken in Benton County, Mo., 2.00. Mr. Joh. Meier the .50. past. OetjcnS Gem. in Monticello, Iowa, 3.00. Hrn. H. TiarkS das. 1.00. Mrs. Krull, Altamont, Ill, 5 Jards calico. By Past. Johanning in Platte Eounly, Mo., Sonn" days-Collecten sr. Gem. 8.00. By werth women's club in the Gem. of the Rev. Gräbner, St. Charles, Mo., 3 pairs of boys' pants, 4 boys' shirts, 2 pairs of socks, 1 sheet, 1 dress. 1 pair of underpants, 8 girls' shirts, 11 white plain skirts, 5 chutes. From the Lxeolsior Nnnufedurilix; in St. LouiS a large ironing furnace worth 20.00. By Mr. Past. Bar" telS in West St. LouiS, collectirt from Hrn. OberfeldS wedding 3.25, from sr. Gem. 5.70. From the laudable Young Friars' Association in the "Dreieinigk. Distr.ru St. Louis 25.00. From the worthy sewing club in CollinS- ville, Ill, 6 boys' shirts, 2 pairs of stockings. By Past. Mertz in Brownstown, Jnd. collected at Mr. W. DieckmrierS wedding 5.70. From Past. Lohr's grm. in GaSconade, Mo., 2.70. From Past. Fackler's comm. in LvonS, Iowa, 1 spccksrte. By Past. Gräbner, St. Charles, Mo. from Hrn. H. D. Beckbrede 1 Synodalruckrrei-Artie 25.00, from Confirmanden 1.00, Mrs. Bürmann 1.50. Through Past. Schaaf in LerviSton, Minn. from the Sunday offering cassc of his ImmanuelS congregation, 5.00, from ibm himself 1.00. By Hrn. Christian LowcS in Columbia Bottom, Mo. 1.00. By Hrn. Sam. Merz, Worden, Ill, 2.00. Sincerely thanking all the dear benefactors on behalf of the needy orphans.
St. Louis, June 10, 1878. I. M. Estel, Cassirer.

Report

on the receipt and expenditure of love gifts received for the communities in Minnesota hrimgrsuchtrn by the locusts in the previous year.

Intake:

Don the commoners of the gentlemen pastors: Krumsieg §36.00, Rolf 13.90, Maurer 31.50, Horst 25.50, Mrnde in Benton Co. 7.50. Of members in Past. Niemanns Grm, Wrst Clrvrland, 80.20. Past. stülpnagclS Grm. 15.15. whose branch, 2.95. Past. Rådeke'S parish 29.55, namely, of H. Müller 2.00, I. Busse, I. Beuch, I. Fehland, I. Martin, I. Oldenburg, Ch. and L. Klingbrg, H. Dubbe, I. Geister, Arndt, Kattelhön, E. Megow, Th. Quast 1.00 each, P. Beuch, Fr. Oldenbu g, Zimmer- mann, H. Fehland, C. Beuch, Fr. Dubbe, Gottl. Müller, W. Werder, Joh. Klingberg, Frau Götz each 50 CtS., Ch. Fahrenkamp 75 Cts, F. Gössel, F. Reimer each 2.00, F. Bohlig 3.1>v, F. Bücken- tin 80 CtS. Subsequently still by Past. Rävckr by H. Ortleb 1.00, L. Eichmüller 1.75. (Summa: §245.00.)

L Issue:

To Past. A. Hcrtwi'gS Grmrindr 60.75. To Past. C. Koll- morning congregation, i-osp. to maintain the heil. Predigtamte- 159.45. To support Past. Kruger 24.80. (see §245.<"0.)
St. Paul, June 7, 1878. E.. Rolf.

For the Preachers' and Teachers' - Widows' and Orphans' Fund (of the Illinois District).
have been received:

1. contributor

Of the professors and pastors: A. Selle, I. C. W. Linde- mann, G. Ä. Schieferdecker, C. G. Schuricht each §5.00; M. Große, Th. BuSzin, E. Rirdel, R. Frederking, W. Dorn, G. Streckfuß. I. Seidel, A. Crämer, F. W. Pennekamp, C. A. Men- nicke each §4.00; A. Schüßler, F. Lindemann, G. Jung, I. F. Nuoffer, H. W. Wehrs jr §2.00.
From the teachers: C. G. Kirnzlr §5.00; Ph. Müller, L. Jung each §4.00.

2. gifts:

From L. Eckert in Darmstadt 5.00. N. N. 2.25. Teacher Wilde and his pupils 2.75. Mrs. Schwcprr through teacher Fathauer 2.50. From teacher Köbcl's pupils 2.20. From El. Roh- wcdcr by Past. Uffcnbeck 2.00. I. Schmidt by Past. Ledebur 1.00. By G. Schneider, HochzcüScollccte with K. Kuhlmann at Plasant Ridge, 7.25. By Dirrr. Meyer by Past. Nuoffer 2.00. By Kassirer H. Bartling were delivered §24.00.
Chicago, May 30, 1878. H. Wunder, Kassirer.

For the Preachers - and Teachers Widows and Orphans Fund (wcstllchen Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of May this year:

1. contributions:

From Mr. Past. Ansorge and Mr. Leherr Hamm each §2.00; the pastors: Löschn" 2.50, Walther 3.00; Mr. Präses Biltz and Mr. Past. Wille 4.00 each, Teacher Leubner 5.00.

2. gifts:

Collections from the congregations of Messrs. Pastors: Voigt, Dis- sen, Mo.,'3.00, Köstering, Altenburg, Mo., 25.00, Brsel, Gutten- berg, Iowa, 4.60, Meyer, Leavenworth, Kans., 7.70. From Mr. T. through Mr. Past. Scholz, Holt Connty, Mo., 1.00. Mrs. N. N. in St. John's parish dcö Mr. Past. Delete bri Victor, Iowa, 2.50. Wittwe Graß by Mr. Rev. Hochstetter, Frohna, Mon., 2.00.

St. LouiS, June 1, 1878.

Oscar E. Gotsch.

For poor students, the worthy women's association of Pastor Biltz's congregation in Concordia, Mo., received 6 pairs of undergarments, 6 sheets, 14 pillowcases, 13 towels, and 1 pair of socks; the worthy women's association of Pastor Link's congregation in St. LouiS received 16 bust shirts and 6 pairs of stockings.

C. F. W. Walther.

For poor students received §4.50, through Pastor Häuser, collectirt on the infant baptism of Mr. K. Mannerow. For Stud. F. v. Strohe §10.00 by Mr. Pastor I. G. Nützel from the women's association of his congregation. For Stud. E. Ptersen §4.75, coll. by Mr. Past. Eirich at the wedding of Mr. W. Kölling in MindenG

Printing House of the Concordia Evangelical Lutheran Publishing House.

Volume 34.

The Papacy – nothing else, but a world full of idolatry.

(Conclusion.)

We have now seen how the papists commit idolatry with the saints, their images and relics, 2c. and also with themselves. There is still one piece of their idolatry left, and it is a quite horrible one; that is their idolatry of the pope; for the pope demands and allows to be ascribed to him not only divine rights, powers, offices, attributes, but even divine names and honor. That this is idolatry, even the dumbest eye can see.

According to the Holy Scriptures, Christ is the only High Priest. The church has only one head, Christ, and is not a two-headed monster; Christ is its sole bridegroom, it knows no other and does not want to commit spiritual fornication; Christ is always with his congregation and needs no representative, he alone wants to rule in it and that through his word; the Father has put everything under his feet. But all this is not accepted in the papacy. The pope wants to overthrow Christ from his throne. He claims all power in the church and calls himself Christ's governor for appearance's sake. "Verily, verily," exclaims Luther, "the pope is a governor of Christ: he has driven Christ out and cast him out, and has seized his place as a lord." (E. A. 28, 111.) At the coronation the new pope is addressed: "Take the tiara adorned with three crowns, and know that you are the father of princes and kings, the governor of the world on earth, the representative of our Savior Jesus Christ." The Jesuit Bellarmin thus summarizes the powers attributed to the pope: "The Roman bishop is called pope, father of the fathers, chief priest of Christians, high priest, prince of priests, Vicar of Christ, head of the body of Christ, foundation of the building of the Church, shepherd of the Lord's host, father and teacher of all the faithful, governor of the Lord's house, guardian of God's vineyard, the bridegroom of the Church, the overseer of the apostolic see, general bishop." (1. 2. de rom. pont. o. 31.)

St. Louis, Mo., July 1, 1878.

No. 13.

The pope thus makes himself the unrestricted lord and infallible judge. At the last papist council in Rome in 1870, the delusion of the pope's infallibility was elevated to the status of an article of faith, which everyone - in case of loss of blessedness - must accept. This infallibility has been zealously defended by many papists before and has always been claimed by the popes themselves; for this is actually the first and highest principle of the papist religion, as such, that the pope, as the governor of Christ and successor of Peter, when he makes pronouncements from the chair in matters of faith and life, is infallible, and that therefore all Christians, without further inquiry, must hear him and obey him. The Jesuit Bellarmin writes: "The word of the pope, when he teaches from the chair, is not at all the word of a man, that is, a word subject to error, but in a certain sense the word of God." (l. 3. æ verbo v. 6.10.) The papal canons pronounce that the pope has all rights in the shrine of his heart, that he can do everything that God can, and may be judged by no one, that his statutes must be believed unconditionally, that no mortal may call him to account, even if he drags countless souls with him into hell. - In 1302, in the bull *Unum sanctum*, Pope Boniface VIII presented the doctrine of independent and unlimited papal power as an article of faith necessary for salvation. He declared: "That every man be subject to the Roman Pontiff, we declare, declare, decree, and proclaim as necessary to salvation." Is this not an abominable idolatry, that the pope should arrogate to himself such authority as belongs to Christ?

Accordingly, he exalts himself above God's word in many ways.

He wants to determine what is to be considered God's word. In the Papal Decretals it is written that no chapter and no book shall be considered canonical without his authority. The Apocrypha, which are not inspired by the Holy Spirit and therefore human books, he declares to be divine. He wants his traditions to be held equal to the divine word. He curses all those who would violate his traditions.

and the apocryphal books as the word of God. He therefore does not let the holy scriptures be the only source of all salutary knowledge, the only rule and guideline of faith and life. He does not let the Holy Spirit be the only interpreter of the Scriptures, but takes this honor from him and makes himself the only infallible interpreter.

He forbids reading God's word without his permission. Pius VII called Bible societies a plague in 1816. Leo XII tightened the earlier Bible prohibitions in 1824. Gregory XVI condemned all Bible societies, saying, among other things, in his decree of 1844: "Through the care of the Apostolic See of Peter and with God's blessing, it has been possible for a few careless Catholics to recognize the fraud of the Bible societies and to separate themselves from it, and for the rest of the faithful to remain unscathed by the contagion." As is well known, Pius IX also followed in these footsteps.

He changes God's word, both law and gospel, he does from it and does to it.

He rises above the divine law. He wants to determine what is right and wrong. The Jesuit Bellarmin writes: "If the pope were to err in commanding vices or forbidding virtues, the Church would be obliged to believe that vices are good and virtues evil, if she did not want to sin against conscience". (Ee ronr. pont. IV, 5.) He arrogates to himself the power to make new laws uniting consciences. In the Decretals it is said that it belongs to him (the pope) alone to make new laws according to the needs of the time. He wants his laws to be equal to the divine ones; indeed, he elevates his own laws above the divine ones. The transgression of the papal laws is considered a greater sin and is punished more severely than the transgression of the divine laws. Among the oaths that converts must take in Hungary is one that reads: "We confess that everything the pope commands is true, divine, and beatific, and therefore must be placed higher by the laity than the commandments of the living God. He presumes to determine what a good work is, and declares the observance of his church laws to be good works, even elevating them above the works done according to God's law. He makes new orders

and estates, of which God has told us nothing, and declares them more holy and glorious than those established by God. He forbids what God permits, e.g. the marriage of church servants. He permits where God forbids, and arrogates to himself the power to dispense with divine commandments. The papal canonist Gratian writes: "I say that the pope can dispense against the law of nature and against the apostles. The pope dispenses, for example, in forbidden marriages, he absolves the subjects of princes who do not want to be at his beck and call from the oath of allegiance.-In ascribing to himself the power to command and forbid at will, and calling the non-observance of his commands a sin, he makes sin. "The pope," says Luther, "condemns God in his commandments and teachings, does the contrary to Christ's teaching. Christ wants Christians to be free to eat and drink what God gives them, just as he said to the apostles: "Wherever you go, eat what you are given. If it is not fish, let it be meat; if it is not meat, let it be milk; if it is not milk, let it be cheese; it is all the same. God has made it free by his word; everything that enters the mouth is pure. Then the priest says, "No, it is not the same, but whoever eats meat on Friday shall be condemned, he is a mortal sinner; so strike our Lord God on the mouth. In other things also he has made a distinction and forbidden what Christ has left free, and has made sin of it, as in clothing, in caps, in plates, and whatsoever else is filthy. Christ says that one should not trust in works, but the pope gives the opposite. Therefore he weighs down and fills the world with sins as a flood of sin; he teaches nothing else but that which is contrary to God, and what he teaches has no testimony from God's Word." (E. A. 44, 91 f.) "The pope has made sin where there is none, and forgives sins where there is none, as when he has destroyed the food and then dispensed with it and allowed to eat meat again." (ik. 120.)

He also rebels against the gospel of Christ. He presumes to make new articles of faith. The papists would like to deny this, but it is not possible. Luther argued against this papal arrogance and declared: "It is certain that the pope has no power at all, nor the church, to set articles of faith, nor precepts of morals or good works." This sentence was condemned as heresy by Pope Leo X in his bull of 1520. The Roman court ruled, "The authority of the pope is greater than that of an apostle, and can change apostolic pronouncements." The pope makes a different way to blessedness than the one shown by the holy gospel, as we have seen before. He changes God's endowments. He makes the Holy Communion a sacrifice of the Mass, thus making it something quite different from what it should be according to Christ's endowment, namely a sacramental eating of the Body and Blood of Christ under the bread and wine, for the assurance of the forgiveness of our sins. He mutilates Christ's endowment and deprives the laity of the chalice and curses all those who believe that the chalice should also be given to the laity according to Christ's endowment. He presumes to establish new means of grace: confirmation, penance, priestly ordination, marriage and the last rites.

Is this not a terrible idolatry, to set aside God's word and with it the highest divine majesty that speaks in it?

The pope makes new services, of which God's word knows nothing, e.g. Mass hearings, indulgences, holy water, saint service, pilgrimages, monasticism 2c. How terrible is such interference with the divine majesty rights!

The pope takes the liberty of beatifying people and declaring them saints. He does the latter with the words: "For the glory of the holy and inseparable Trinity, for the exaltation of the apostolic see and increase of the Christian religion, in the power and might of God and of the holy apostles Peter and Paul and also of ourselves 2c. we declare and command that N. N. of blessed memory be a saint, as you are hereby to inscribe him in such a register that his feast shall be celebrated by the Church every year on one day.

He even arrogated to himself power over the angels of God. In the bull in which Clement VI proclaimed a Jubilee Year in 1350, he commanded the angels that they should carry the souls of those who would die on the journey to Rome to heaven as soon as possible. "It is dreadful to hear," says Luther, "that a poor sack of maggots should rise and ascend above all the angels in heaven, where Christ sits and reigns, and there make themselves completely equal with God, and want to be Christ's governors, and also have the power to command the angels, such as Christ alone has over them. That is, to exalt themselves above God." (E. A. 44, 104 f.)

But even more. The pope not only arrogates to himself divine powers, rights and attributes, but also likes to have divine names and honor attributed to him.

In the papal glosses it is said: "The pope the Lord our God. The pope is not a mere man." At the Lateran Council of Rome (1512), Christopher Marcellus addressed Pope Julius II as "another God." In

another address the expression was used: "The sight of your divine majesty". Furthermore, the pope was addressed thus: "You are everything and above everything, and all authority is given to you in heaven and on earth." Joh. de Capistrano writes in his book *äs pot. Vax. ets*: "The pope is, as it were, God on earth." When Sixtus IV. (1471-1484) entered Rome, the people erected a triumphal arch, in the inscription of which he was called God. Lālius Zecchius, who lived in the beginning of the 17th century, wrote in his book *äs rep. eeol.*: "He is and is called Christ's representative and, as it were, God on earth, and what he does seems to be done not by a human prince but by God." The monk Thom. Mar. Caraffa (died 1614) dedicated theses he edited to the pope with the following words: "Paul the Fifth, the Vicegod." In the first session of the "Tridentine" Council, the Minorite Corn. Mussus gave a speech in which he called Pope Paul III "as it were God," and also said of those who would not submit to the Council that it would once be said of them: "The light of the Pope came into the world, and men loved darkness more than light." The canonists teach that the honor due to Christ as God is also due to the pope. They say: Honor is due to the power and omnipotence of Christ and the pope, insofar as he is God and Father. Claudius Seißelius writes: "The pope, even if he were entangled with debts as great as they are, is an angel of God, and more than this, a successor of the apostles and Christ's representative, even Christ." Envoys of the Panormitans greeted him on their knees as Christ the Lamb of God and

said: "You who take away the sins of the world, have mercy on us! You who take away the sins of the world, have mercy on us! You who take away the sins of the world, give us peace!"

The adoratio, the adoration, which the pope demands, is not merely a civil, but a religious one, as the Jesuit Huntläus expressly testifies in his eM. coutrov. In the Ub. eerem. it says: "The Roman pope pays reverence to no one. All mortals, whatever their dignity and precedence, when they first come before the pope, must bow the knee to him and kiss his feet." The Dominican Antoninus (d. 1459) writes in his Lumina 3rd: "No less honor is due to the pope than to angels; therefore the pope receives adoration from the faithful, veneration by prostration on the face and kissing of the feet, which the angel did not allow himself to be shown by John the Evangelist." At the Lateran concil under Leo X, Puccius said "that in the pope, as the one true governor of God and Christ, the prophetic word is again fulfilled: All kings will worship him on earth, all pagans will serve him." Ludovicus ab Alcazar (d. 1613), in a poem to Pope Paul V, says: "Whom as a divine being true piety worships."

And while we may read that the pope cursed, persecuted, tortured, killed those who gave all glory to God and Christ, we do not find that he even hinted with an expression that he disapproved of this blasphemous flattery. Luther writes: "It is an unchristian, even antichristian example, that a poor sinful man allows his feet to be kissed by one who is a hundred times better than he. If it is done in honor of violence, why does not the pope do it to others, in honor of holiness? Hold them against each other, Christ and the Pope. Christ washed his disciples' feet and dried them, and the disciples never washed them for him. The pope, being higher than Christ, reverses this, and makes it a great grace to kiss his feet; who, if anyone desired it of him, should with all his might refuse it, as St. Paul and Barnabas, who would not be honored as God, but said: We are as men as you are. Apost. 14, 14 f. But our flatterers have brought it so high and made us an idol, that no one is so afraid of God, no one honors him with such gestures, as the pope. They can suffer that, but not at all, if the pope's splendor would be broken off by a hair's breadth. If they were Christians and preferred God's honor to their own, the pope would never be happy if he realized that God's honor was despised and his own was exalted, and no one would honor him until he realized that God's honor was again exalted and greater than his honor. It is also an ugly part of the same great annoying hopefulness that the pope does not let him be content to ride and drive, but even if he is strong and healthy, he lets himself be carried by men as an idol with unheard-of splendor. Dear, how does such luciferous pride rhyme with Christ, who walked on foot and all his apostles?" (E. A. 21, 315 f.)

So there can be no doubt that the word of the Holy Apostle 2 Thess. 2, 4. is fulfilled in the Roman Pontiff: "He who is an abominable man is an abominable man."

and exalts himself above all that is called God or worship, so that he sits down in the temple of God as a god, pretending that he is God."

If we now look at all that we have heard about idolatry in the papacy, how they commit idolatry with the saints and their images, relics, how they commit idolatry with themselves and finally with the pope, we cannot say anything else than: Truly, the papacy is a world full of idolatry! What makes this idolatry more terrible than the pagan is that they adorn it with God's word and name.

O wretched people, the worshippers of the pope, the idolatrous papists! We know that even in the papal church there are children of God who believe in Christ and are therefore saved. But these are only the simple-minded souls who take no part in these abominable idolatries, much less defend and seek to spread them. For such are without any doubt godless people, even if some of them spread a halo around themselves, no matter how great it may be. Their abominable idolatries condemn them all to hell. Woe therefore to those who fall away from the truth of the gospel and take part in this abominable idolatry. They are of the devil body and soul. It is written, "Come out of her, my people, that ye be not partakers of her sins, lest ye receive of her plagues. Revelation 18:4.

Even if many who call themselves Lutherans, in their blindness, do not want to confess the mighty testimony of our Reformer Luther against the Pope as the great Antichrist, and therefore, in their great blindness and shameful cowardice, mutilate his glorious song: "Keep us, O Lord, by thy word" 2c., we still do not want to stop singing with him and the whole old Lutheran Church in these last times:

Keep us, O Lord, by your word
Unb steur des Pabst's und Türken Mord,

Who would overthrow Jesus Christ, your Son, from your throne."

G.

(Sent in by Past. Köstering.)

Something about the divinity of sacred scripture.

The divinity of the Holy Scriptures is the first fundamental truth of the Christian religion and the only foundation of our faith, with which both stand and fall. We are built on the foundation of the apostles and prophets (which they laid in their writings), since Jesus Christ is the cornerstone. If this foundation is a divine one, then it stands immovably firm, and our faith with it; but if it were only a human one, then our faith would be in trouble. It is therefore of great importance that our hearts be thoroughly convinced of the divinity of the Holy Scriptures and that they be strengthened and fortified in this conviction again and again.

In a time like the present, this is doubly necessary. Our time is not only characterized by the most manifold, most unscrupulous falsification of the divine word; but it also works with all its might to tear down the very foundation of the Christian religion (that the Bible is a divine book). The complaint applies of it, "They overthrow the foundation, what should the righteous man accomplish?" Are there not thousands, yes, millions, who have been baptized into the triune God, and who have read the holy Scriptures

for God's word, but for a book of fairy tales and myths? But not only these shake the foundation of the Christian religion. How many are not now among those who do not want to be counted among the scoffers, but among the believers, yes, orthodox believers, who are so infected and poisoned by the false enlightenment of our time that they no longer believe many things that are clearly written in the holy Bible book, but soon exclude this, soon that in the holy scriptures, and in these and those things prefer to follow their blind reason, or their false heart, or the generalized godless principles of the enlightened world? Are there not many so-called Christians who are ashamed to confess especially those sayings of the Holy Spirit in the Scriptures which are so annoying and offensive to the unbelieving, wise-hearted, free-minded and creature-deifying generation of our time? And what is the most deceptive thing in this matter: the so-called "scientific theologians" are in the lead in this. They do not say: The Bible is a book of fables; no, they say: God's word is in the Bible. This sounds quite Christian, and one could consider the sentence quite harmless, if one did not know that they want to conceal the mischief with it. They no longer want to confess with all true Christianity: The Bible is God's word. They deny an actual divine inspiration of the holy scripture, and put instead a mere higher enlightenment, which the holy writers are supposed to have enjoyed. They deny that everything contained in the canonical books is God's Word, and make a distinction between the divine and the human in the Scriptures. They deny the proposition that the Bible is the Word spoken directly by the Holy Spirit, and thus, as much as there is in them, they overturn the reason. For if the whole Bible is not God's word, and if every syllable and word is not directly the Holy Spirit's speech, but if the divine and the human are thrown together in Scripture: who then will tell us infallibly, and who then can know infallibly, which is divine and which human in the Bible? Verily, then we sit with our faith on the sand!

Admittedly, in our days the number of those who still confess with joy has become very small: The Bible is the Word of God, has become very small. Among the "scientific theologians" the one who still holds on to this precious truth in childlike faith is considered to have a limited head. Not long ago, the "Erlanger Zeitschrift" was so full of words that it claimed: "the old-church doctrine of inspiration is at least no longer held by anyone in Germany. Frankly speaking, we consider this assertion a Goliath's bravado, because we certainly know that there are still heartily pious learned men in Germany who believe and gladly confess the sentence: The Bible is God's Word. But of course they are few, and they are so despised that no one takes any notice of them anymore.

That the Bible with all its contents is truly God's Word, we have three main proofs for this, which arise from it itself, namely: 1. its divine origin; 2. its divine contents, and 3. its divine power and effect. We will now speak a little only of the former, and show what we mean by it when we say that the Bible is of divine origin, or, it is

inspired or directly inspired by God. We make the following statement about this:

The inspiration (or immediate inspiration) of the holy Scriptures is that act of God, since He - the sole author of the holy Scriptures - has powerfully impelled certain persons, chosen by Himself to be His instruments in the writing of the biblical books, by the Holy Spirit, to write, and has given them directly into the mind and pen the things they were to write, and the words with which they were to express the things, and the manner, the order, and the context in which they were to record the holy truths; so that they were preserved from all error by the direct and powerful government of the Holy Spirit in their work, and so we can read their writings (i.e. all the canonical books). Therefore, we are sacredly bound to accept their writings (i.e. all canonical books) and every saying, word, syllable and tittle in them as completely reliable and infallible divine truth.

Before we dissect this sentence somewhat, in order to make the divine inspiration of the holy scripture a little more comprehensible to us, we first want to indicate only briefly how one should not think of it. 1. Divine inspiration must not be confused with mere divine illumination, and the former must not be explained by the latter. It is certainly true that the holy men of God, whom God used as instruments for the production of the biblical books, were highly enlightened and highly pardoned men; mere enlightenment does not in itself protect against error. If they had written the Bible only as highly enlightened men, as the "scientific theologians" of our time want to make us believe, then it would be the best book in the world, but nevertheless only a human one, which would have to be read with caution. But this is not the case with it, praise God! - 2. The divine inspiration must also not be thought of as rapture, since the holy scribes would have been transferred from the natural into a supernatural state by a divine power that suddenly seized them. For in this state the raptured person does not actually know what

happens to him. Paul does not know whether he was in the body or out of the body; Peter (at Joppen) also does not know what happens to him; the apostles at Thabor do not know what they are saying. But it was not like that with the holy scribes. They were fully aware of what they wrote and were able to think about it. - Finally, 3. one must not imagine the divine inspiration as a divine appearance, since God would have spoken to the holy scribes face to face and dictated the words into their pen. For in this way no inspiration and no inner divine effect would have taken place in the holy scribes, which, according to the testimony of the holy scripture itself, took place, 1 Tim. 3,16. And how easily a self-deception could have taken place in this way, since the holy men would have taken a light angel appearance of the devil for a divine appearance!

The inspiration or direct inspiration of the holy scripture includes the following pieces:

1. the holy men of God have been driven by the Holy Spirit to write the biblical books very powerfully. Peter testifies to this when he says: "The holy men of God have ge-

and therefore also written - driven by the Holy Spirit. This impulse was so powerful that they could not resist it at all. Not as if they had been forced to write by the Holy Spirit's impulse, but that they were made willing, merry and joyful by it. As it was once said of the apostles: "We cannot refrain from speaking"; so it was said of the holy scribes: We cannot refrain from writing what the Holy Spirit has inspired us to write. The prophet Jeremiah felt such a holy urge, of which he writes: "I thought: Well, I will no longer preach in the name of the Lord. But it was shut up in my heart like a burning fire in my bones, so that I could not suffer it. And of the apostle Paul we read: "But the Spirit urged Paul to testify to the Jews that he was the Christian.

2) The divine inspiration of the Holy Scriptures also implies that the holy men, when writing the biblical books, enjoyed an immediate enlightenment, an extraordinary government and a powerful assistance of God, by which they were preserved from all error. When a prophet, an evangelist, or an apostle wrote a biblical book, it did not need to be corrected and improved; it was without any errors and completely perfect in content, form, and expression. The reason was that the Holy Spirit, who is a spirit of truth, had directly governed them in writing, so that they could not err. For this reason Paul could confidently say: "But if we, or an angel from heaven, preach any other gospel to you than that which we have preached to you, let him be accursed. With this the apostle testifies highly and nobly that he and his fellow apostles had preached and written nothing else than what had been directly inspired to them by the Holy Spirit. Therefore, he said, he must be cursed who teaches any other doctrine. The Holy Spirit cannot contradict himself.

(3) The inspiration or direct divine inspiration of the holy Scriptures also implies that the Holy Spirit actually and directly gave to the holy men of God the things which they were to write and the words with which they were to express them in their minds and in their pens. For since Paul testifies that "all Scripture is inspired by God," to Scripture belong both things and words, it follows irrefutably that both things and words were directly inspired by the Holy Spirit. This can also be proved by clear sayings of Scripture. David says, "The Spirit of the Lord hath spoken by me, and his speech is by my tongue." "My tongue is the stylus of a good writer." To Jeremiah the prophet God says, "Behold, I put my words in your mouth." And our Savior says to His apostles, "Do not be anxious how or what you shall speak; for it shall be given you in that hour what you shall speak. For it is not you who speak, but it is your Father's Spirit who speaks through you." In these words, he promises them not only the "what," or the things which The first thing to be considered is not only how they should speak and write, but also the "how", or the words and expressions with which they should speak and write down the divine truths given to them by the Holy Spirit. This is why Paul, in confirmation of the actual fulfillment of Christ's promise, writes thus: "We have received the Spirit from God, that we may know the things which have been given us of God; which also we speak, not with words which human wisdom can teach, but with words which the Holy Spirit teaches."

(4) The direct inspiration of the holy Scriptures also implies that the Holy Spirit has marked out for the holy men of God the manner, the order, and the connection, in short, the form in which they should present divine things. This can be inferred from what has been proven so far, and especially from the fact that Christ also promises to give his disciples "how they should speak and write," which then includes the style, the connection, the context, in short, the entire form.

What we have said about the direct divine inspiration of the holy scripture in general, is also true of every canonical book, of every passage, of every saying, of every word, of every syllable and of every little tittle in it in particular. Not only the important, but also the unimportant and the seemingly unimportant - everything, everything is the direct inspiration of the Holy Spirit, matter, word, expression, speech and form. Not only the biblical teachings, but also their stories, not only their

The way it tells the time, but also what it says about the starry world - everything is the direct inspiration of the Holy Spirit, and therefore also quite reliable, unmistakable divine truth. It is just as certain a divine truth that Balaam's donkey spoke with the voice of man as that God confused the language at Babylon.

that the sun moves continuously in the sky around our earth, as it is certain that God has firmly founded the earth. For both the one and the other have been spoken and written by the holy men of God in words which the Holy Spirit teaches, that is, which the Holy Spirit has put directly into their minds and pens. But

the Holy Spirit cannot speak deceptively, that is, He cannot speak in such a way that we are led by His speech to a false concept of a thing would be misled. For example, when He says: "The sun and the moon stood still," He does not mean: the earth stood still, because then His speech would lead us to a completely wrong idea of the behavior of the heavenly bodies. No, as the Holy Spirit speaks, so He means it, and as He means it, so it is; for the word of the Lord is true.

Dear, dear reader! Let us remain steadfast in this faith of our fathers, then our faith will have a firm foundation and our heart a certain comfort.

- However, everything that the newer scientific theology has brought forth as enlightenment from its alleged treasure has only served to make our foundation of faith shaky wherever possible and to diminish and rob us of a certain comfort. Therefore, we must renounce it in this respect.

(Submitted.)

My dear "Lutheran"!

I have something on my mind that I would like to take down and put in your columns. I was present at the recent Synod of Delegates in St. Louis, and I must confess that although I have been present at many synodal assemblies, I have never felt God's guiding hand in the negotiations as I did at the last Synod of Delegates. But something happened at the last synod that moved me deeply. It concerned the so-called Brunn's pupils in the college at Fort Wayne. I heard from the report of the supervisory authority there, how Pastor Brunn, expecting that the charity of our congregations would prove abundant, had sent a group of young talented students, 14 in number, to our college. These students, however, were quite destitute, and this placed a great burden of worry on the college's supervisory authority. Not only did it have to use the school fees for the maintenance of these students, which were paid by students who did not want to study theology and which would otherwise have gone into the synodal treasury, but it also felt compelled to incur a debt of \$300.00 for the sake of the needy maintenance of these students. My neighbor, whom I informed of this, asked in astonishment how this could be done, since in our communities they continue to collect for poor students, so that a nice sum is collected throughout the year. I answered him that such collections, if they were not intended for special students, went into the budget of the institution for which they had been collected. The boarding fees of the students would then be paid from this budgetary fund. In response to his further question as to why the son of a member of our neighboring community, who was studying in one of our institutions, always wrote home that his boarding fees had to be sent in, I answered that the collections were not so plentiful as to cover the entire boarding fees of the poor students, and that these collections were therefore only a help so that the students' boarding fees would not be too high, since it was not possible that the students could be maintained with such a small boarding fee as they had to pay themselves.

However, to return to the Brunn pupils, I was pleased that the Synod did not loudly reproach the supervisory authority for using the school fees for the support of these pupils; I was also pleased that the Synod decided that the debts incurred in this case should be covered from the Synod treasury; But the fact that the synod added an appendix to this decision, to the effect that no debts incurred for the support of poor pupils, which the synodal treasury is used to cover, should be paid from this treasury, which is not a support fund for poor pupils, touched me in particular. Now I do not want to say that the synod should not have passed such a resolution; on the contrary, I heartily agree with it. It was explained very clearly how the Synod, as such, could not deal with the support of poor students for weighty reasons; but the situation of the poor students hurt my soul. Where, I thought, should they get their future support from? It was said that if a student was so poor that he could not afford the necessary food, he could not afford to pay for it.

If a student does not have the money himself, he should look for a patron or benefactor, be it a single person or a whole community, and let him pay for his board; and if such a student does not consider himself too high to approach with humble requests for charity, sources for his maintenance will already open up to him. Even Dr. Martin Luther, as a student, had to seek his bread at other people's doors. - That was all very well said; but where, I thought, would this young blood, unknown in our congregations, find such benefactors under our present circumstances, to whom it would turn for support and whom it would like to implore, oh, so gladly! with the most humble requests for the necessary gift for its sustenance? - It was also said that our congregations should take care of such poor students with all diligence and do what the synod, as such, could not do, namely provide for the maintenance of such poor students. This is such a great work of love that it is almost on a par with the care of widows and orphans. It would be a great disgrace for us if, because of the lack of this welfare, pious and talented students had to stop their studies and take up another profession in order to earn their living. By neglecting such poor students, who are dependent on charity, one sins not only against the students themselves, but also against the whole church, which is to benefit from the gifts of these students one day. As an example of such Christian charity, the work of love of Mrs. Ursula Cotta, who provided Luther with necessities during part of his studies, shines before our eyes and is still praised as a wonderful deed wherever Luther's name is mentioned with honor. - This and much more was said, as the synodal secretary has made a detailed protocol about it, which will be read in the synodal report in his time. But I think that not only in passing and only through the synodal report should the congregations and individual benefactors be given to understand how they can use their special gifts, which love drives them to give, for a great blessing, but also through you, my dear "Lutheran", a good word should be spoken for these pupils and the request should be expressed that those who want to take care of these young pupils, give their mild gifts under the inscription: "Für die Brunn'schen Zöglinge zu Fort Wayne" to the Disirickskassirer. I and some friends have been so moved by this cause that we have already collected a small sum of money according to our means. I am sure that this will also happen elsewhere, as soon as it would be recommended by you, dear "Lutheran". Without a doubt, so much money will then be collected that none of these poor students will have to leave the institution because the necessary boarding money for them is not available.

Now farewell, my dear "Lutheran", and fulfill the request

Your

Misericor, who is always concerned about the welfare of the Church with you.

Consider, O man, what you are, and you will not be proud.

St. Bernard writes:

We are nothing but earth; earth is nothing but smoke; smoke is nothing: therefore we are nothing.

(Xil nisi sumus; terrrr nii sst, nisi durnus;

8eã nidil esd turnus: iros nidil "r^v sulvus.)

I believe what Jesus promises, I feel it or I don't feel it.

Not long ago an American wound surgeon was asked to visit a young girl of seventeen who had been badly injured by a fall and was apparently near death. Since another surgeon was treating her, he asked only a few questions about her pain and began to talk about her mental state as an acquaintance.

Are you quite happy? he asked.

No, sir.

How, are you not blessed?

I am not sure.

But why are you not certain? Do you believe in the Lord Jesus Christ?

Yes, but I don't feel as if I am blessed.

Do you feel like you are lost?

Yes, that's how I feel, she replied, and began to cry.

How do you know you lost find?

Because I am a sinner and so God's Word says.

So you believe his word, don't you? Oh yes, sir, certainly.

Now then, his word says, "Look to me, and you will be blessed." *) Do you believe that?

Yes.

But are you looking at JEsu?

Yes, my Lord, but I do not feel the way I would like to.

Granted, but does it say, "Look to me, and you will know that you are blessed"?

No.

What is it called?

"So blessed are you."

What is it called?

"So blessed are you."

When will this take place, today or tomorrow?

When I look up.

But do you look up?

Yes, I truly look to JEsu.

Well then, find you blessed? - She paused for a moment and then answered firmly:

I do not feel it, but God says so, I am blessed. - Joy shone on her pale face as this certainty entered her heart. The doctor continued:

Well, if someone came in now and asked you if you were blessed now, what would you say?

I would say yes.

And if you were asked how you knew this and were certain of it?

I would say, I believe in JEsu, and God says in His word that whoever believes in Him shall not perish but have eternal life; and though I do not feel it, I believe what God says.

So then, do you rest in JEsu and on his word?

Yes, my Lord, and I could die happy now. I would like to go to JEsu right away.

You have no fear?

No, none.

No doubts?

No; why should I doubt? I see it all clearly. I am only a poor sinner - and Jesus died for me - and I believe in him - and God says I am blessed - and so I know that I am.

*) according to the English Bible translation.

The doctor talked with her further and found her, when he visited her two days later, full of joy and peace in her faith. He had to go away for a few weeks, and when he returned he learned that she had suffered for about another month, but had constantly testified of Christ to all who had come to her bedside, and that she had finally fallen asleep gently and quietly in him.

Certainly, dear reader, this lovely story can only refresh you. But it also shows you who are the souls among the various sects of this country who will be saved. These are the ones who, at their last end, abandon all their righteousness of works, all their trust in feelings and the like, and look only to Jesus, the Savior of sinners, and thus die in the faith professed by the Lutheran Church, and whom the good Lord

then forgives by grace the errors of their sect which they have cherished.

G.

True, God is always ready to show mercy to the sinner;

But he who sins at grace, continues in his evil mind and does not spare his soul. He will be rewarded with disgrace.

God tries very hard to convert the secure sinners and to bring them to the right way of heaven before He drags them to eternal punishment; but if nothing is caught in them, He finally tears them away in their sins. In France, there was a pugnacious hero, namely the Duke of Biron, who, although he otherwise did good service, had a secret alliance with the Spaniards, his king, Henry IV, The king, when he received certain news of this, summoned the duke to court, led him to the garden at the royal palace again and again, and told him quite graciously what evil news he had received of his evil plots against the kingdom, va he had already forgiven him before this, when he also wanted to be unfaithful, he should only pour him clear wine, and confess the whole thing voluntarily, because he already knew it, so he could perhaps still get forgiveness for this crime, if he would change. Biron, the duke, should have acknowledged this offered mercy of his king with gratitude, and should have asked him with a humble footfall for forgiveness of his crime, but he answered the king defiantly that he had not sinned anything, and therefore did not need forgiveness. The king let him go this time, but after a while he asked him to come back and confess to him in secret, so that no one else but the two of them alone would know. Biron still continued with his denial, and asked the king to tell him his false pretenders, and to allow him to carry out his cause with the sword because of such accusation. The long-suffering king let him go again, thinking that if he had time to think it over, he would still strike within himself, and also told a certain count, who was Biron's good friend, that he should still talk to him and exhort him to a voluntary confession, because the door of mercy was not yet completely closed. He did so at the king's command, but he did nothing with him. The king summoned him again the next day to his garden and demanded that he confess what secret plots he had made; but he was even more defiant, threatening death to those who so accused him and pleading his innocence. The king listened to him with

He listened to Biron with great patience and gave him to understand into what misfortune he would plunge himself by his stubbornness. When, after the midday meal in the royal council, Biron's life was denied because of his perjury, and it was decided to seize his person and bring him from life to death, the king ordered a captain of the bodyguard to take the duke prisoner, but out of great long-suffering, because he had loved him very much as an excellent war hero, he first wanted to talk to him again. When the queen had talked with the Duke of Biron for a while and had stopped him by playing cards, the king summoned him to his chamber and demanded for the last time a sincere confession on account of his traitors, and also clearly told him what he had negotiated with the enemies and how he could expect no mercy afterwards if he were to take legal action. Biron stuck to his stubbornness and insisted on his innocence; he also thought that the king was being too hard on him as an honest man. As soon as he went out to the king's chamber, a captain of the king's guard came with his soldiers and said, "My lord, I have the king's order that you be my prisoner; hand me your sword. Biron, who had not suspected this, and now saw that it was serious,

said to the captain: Dear, let me talk to the king himself and hand over my sword to him. The latter replied that the king had already returned. Biron had many friends intercede for him with the king, but because it was too late, none of them was valid any more: and even though he already showed five and thirty wounds on his body, which he had received in the king's service, nothing was left for him now, he had to go before the court and there hear his death sentence, which was actually carried out on him. If this duke had humbled himself beforehand and laid down the sword at the king's feet with a sincere confession of what he had done, as the king demanded, he could still have obtained mercy, but afterwards, when he wanted to do it, it was too late and the door of mercy was already closed. I will not do wrong if I say that it is almost the same with hardened sinners in God's judgment. See, my dear reader, how God is concerned in this world to convert people and bring them onto the right path. He will gladly show them mercy, even if they have already offended against His high majesty; they should only strike within themselves, humbly accept His mercy, and renounce their former wrongdoing. He calls to them: Return, you apostate Israel, says the Lord, and I will not hide My face from you. For I am merciful, says the Lord, and will not be angry forever. But know your iniquity, that you have sinned against the Lord your God, Jer. 3:12, 13. And again, Come unto Me, all ye that labor and are heavy laden. I will refresh you, Matth. 11, 28. He lets His servants show them what a dangerous state they live in and how they would not receive grace after this life if they missed the time of grace, but often all in vain. He lets them testify how their evil cause can still be made good, and how the burning wrath of God can be extinguished by the shed blood of Christ, if they have in themselves the grace of God.

But if they missed the time of grace, the door of grace would be eternally closed to them, and afterwards all their cries would be in vain, they would have no more sacrifice for sin, but a terrible waiting for judgment and the fieriness that will consume the wicked, Heb. 10:26, 27. But even this does not work. God often sends them great hardship and adversity, so that He may remove the three main obstacles to salvation, love of the temporal, hypocrisy, and security, and bring them to better thoughts: but all in vain, they do not want to leave the broad way to hell. When the secure people throw everything to the winds, death breaks in without courage, throws them down on their deathbeds, takes them captive, as it were, and summons them to appear before the judgment of God. Then the soul has to leave, and even though it begs and pleads for mercy, the time of grace is over, and it is said: "The king has already left, just as our Savior himself says: "From the time the householder gets up and closes the door, you will begin to stand outside and knock on the door and say: Lord, Lord, open up to us. And he shall answer and say unto you, I know not yours,

This is the sad outcome for all those who remain in unbelief and do not take care of their faith and blessedness in the time of grace, nor do they struggle to enter through the narrow gate into eternal life.

(Werner's Way to Heaven.)

To the ecclesiastical chronicle.

I. America.

Candidate exam. On June 19, 36 students passed their candidacy exams at the Concordia Seminary here, after 2 had already been examined a few weeks earlier, since the calls to them were very urgent. Of the 36, one will attend other institutions, eight from outside the Norwegian Synod have accepted appointments within this Synod, one will return to New Zealand and enter the service of the Lutheran Church

there; the remaining 26 have received appointments from congregations within our Synod in the following states 2c: Missouri 4, Kansas 1, Nebraska 1, Iowa 6, Dakota 1, Illinois 1, Indian" 2, Minnesota 1, Wisconsin 2, Michigan 1, Canada 3, New Dort 2, New Jersey 1.

English Lutherans. In Monroe County, Tenn. you will find in the English Lutheran congregations there-.

German names and German faces are almost average, but the German language has disappeared. The dear people complain very much that their parents did not provide for German schools and German instruction and that they now cannot even read the beautiful Bibles with interpretations, postils and prayer books, which are still to be found in almost every home. (L. Zeitschr.)

Inner Mission. As was reported in an earlier number of The Lutheran, members of the so-called Lutheran General Synod from the East, Northwest and West recently held a "Mission Convention" in Omaha, Nebraska. On this occasion the importance of mission in the West was set forth by several gentlemen in long lectures. Statistical reports revealed that there are over 23,760 Lutherans of German descent living in Nebraska today. New influxes are coming daily. Pastor P. of Nebraska City reported that in a period of 6 weeks 750 emigrant-

The Lutheran pastors are currently working in the state. At present there are 49 Lutheran pastors in the state (about 24 from the Synodal Conference, the rest are distributed among the General Synod and individual Synods). The convention passed a resolution to ask the Mission College to hire traveling preachers for the states of Iowa, Nebraska, and Kansas. The convention believes that the mission in the West requires at least \$50,000 annually. Admittedly, many a "*Strawberries and Cream Party*" will have to be held. But money will be found, since the members of the General Synod in the East have convinced themselves of the necessity of the mission in the West; but no one can deny the gentlemen the gift of raising funds. (It is reported that the abandoned Lutherans of the West are not the reason for the gentlemen to go there, but the lack of good benefices, which is said to have arisen more and more in the East). - But which Lutheran's heart should not bleed at the thought that his fellow believers in the far West are to be served by the General Synodists who are in fact uninspired? They have decided to print and distribute free of charge a tract containing the teachings, principles and customs of the General Synod. However, we are increasingly faced with the necessity of carrying out the Inner Mission in the West with great zeal. If the danger for our fellow believers was already great as long as the open enthusiasts pursued them, the danger is now doubly great, since the leaven of false doctrine and practice is to be brought under the Lutheran name.

J. St.

In the "Lutheran Herald" of June 13 of this year someone claims: The sentence "that among the Missourians the word of man is taken for the word of God" is not a slander of the Missouri Synod. This person is excluded from the Missouri Synod as an incorrigible slanderer, from which two things become immediately clear, 1.) that his assertion is beyond all doubt, for the man knows how to do such things; and 2.) why the "Herald" editor has accepted him as an aide. B.

Presbyterians. In Jamestown, Tenn., there is a Presbyterian congregation which has had the image of Abraham Lincoln painted on its communion cup. It is very doubtful whether the image of the crucified Saviour would be excluded with such readiness by such people, especially since all Calvinist sects abhor all biblical images in their churches. (L. Zeitschr.)

State and Church. The Presbyterians passed the following resolutions at their last meeting:

Whereas, the Legislatures of the several States of this Union are accustomed, upon the application of members of the Roman Church, to appropriate money collected by taxation from citizens who are members of other Churches, to institutions within the said Church, which, like its schools, colleges, and churches, are for the propagation and advancement of that religion; and

since such grants are nothing but a coercion which the State imposes on members of other denominations to support and build up, against their will and against their conscience, that Church and its institutions, in violation of the fundamental principles and constitutional rights of this State, which have always been held quite sacred, and

Since such grants in fact establish a union of Church and State, in which the people and members of all Protestant Churches are compelled by such resolution to support a religion against which they protest, which is not only inequitable and unjust, but oppressive to the conscience of the whole Protestant community, and tramples upon their rights and liberties; therefore be it

Resolved, That this assembly unite with other Protestant denominations and all citizens who feel that their rights have been infringed by such resolution, and protest against it as an act of civil and religious oppression;

Resolved, That we call upon our preachers, church officers and members, and all friends of civil and religious liberty in our nation, to raise their voices and use their influence to preserve to all our people and to the generations to come the glorious privileges and principles which our fathers procured for us at such a price;

Resolved, That no principle has been established with more benefit to the nation than the entire separation of church and state, and that the state has no more right to compel any of its citizens by imposition of taxation to contribute money for the upbuilding and advancement of the Roman Catholic or any other denomination, than it has right to compel people to join their church or to contribute money for other than national institutions or any institution not connected with or under the control of the state;

decided that it is just now due to all our people to be vigilant in this matter, since it is the declared policy and principle of the Roman Church that a separation of the Church and the State is to be cursed, and it is working to bring about a union for the advancement of its power.

A new Tetzl. The Roman Bishop Rosecrans recently issued the following decree for the Catholics of Columbus, O.: "All Catholics without distinction of age are obliged to rent a chair or seat in their church. Those who fail to fulfill this obligation must be excluded from partaking of the sacraments."

II. foreign countries.

"I will give you all this if you fall down and worship me." We were reminded of these words when we read the following official announcement, which the Volksfreund communicates: "In response to the story of a certain Adolf Essers, concerning his repeated arrest, the following: The local day laborer Essers was arrested in Gladbach last year, albeit on this side's instigation, because he was in possession of such large sums of money that he apparently could not have obtained them by honest means. It turned out that he had received a sum of more than 6,000 marks from a local religious order for his conversion to the Catholic Church and free passage to Valparaiso for himself and his wife. As a result of this proof, he was set free in Gladbach. Now, after not yet one year, the said Essers returns from America and again equipped with such significant funds that this necessarily had to attract the attention of the police. A thorough investigation, conducted with the knowledge of the royal chief procurator, revealed that he had continued the lucrative business of converting to Catholicism in America and had been exempted from the Catholic Church several times, always in exchange for significant sums of money. According to his own statement, he intends to return to America soon and to continue his intended business. This description will suffice to characterize Esser and his newspaper article. Aachen, Sept. 14, 1877, the Royal Police Commissioner and District Administrator: Hirsch."

Protestant Persecution in Spain. A correspondent of the "Augsburger Allg. Ztg. in Madrid makes the following announcement: "Protestant children are forcibly baptized according to the Catholic rite, fanatical Catholic priests enter the house of a dying Protestant woman in order to persuade her to accept the last rites.

Oelung. The courts, when the poor Protestants complain, are lukewarm or biased. In La Mancha, the barren plateau to the south of Madrid, there is a hamlet, CamunaS, with a Protestant community. On Palm Sunday this year, a large Catholic procession took place there, after a week in which the whole village and the surrounding area had been agitated by the sermons of two Jesuit priests. Anyone who attended the procession was promised 15 years of indulgence, but if he had confessed and taken Holy Communion beforehand, even 25 years. One can imagine how the people flocked. The procession, against all custom, took its way past the house of the Protestant pastor, which includes both Capeñe and Schnräuine. The procession had already passed by when the clerk of the town council raised his hands and called out: 'How long shall we tolerate this here?' Leuer! Fire! others shout. Immediately the procession turns back, and the house is bombarded with stones weighing several pounds - among them stones that betray by their color that they once lay by the hearth fire, and thus were intentionally dragged along for this purpose. It is still possible to close the door in time and thus prevent bloodshed. But windows and shutters are smashed, the pastor's wife has to hide from certain death under the school benches, women and children are in mortal fear and danger. The mayor does what he can, but when he has two of the ringleaders arrested, the whole mob turns against him, and he himself is in mortal danger. The priests, however, stand by and shout: Long live religion! From the court in Madridejos comes an investigation commission. But already one feels the influence of a judiciary that wants to condemn the Protestants at all costs. Only the opponents are properly questioned, the testimonies of the others are only half written down. Then they look for a scapegoat and lock up a young boy who is said to have mocked the procession. The fifteen-year-old boy had lit a cigar a hundred steps away from the procession and was now thrown into prison. At the same time, an ultramontane senator had the audacity to introduce an interpellation in the Spanish Senate, asking whether the government knew that in CamunaS the images of the Holy Virgin had been mocked - by the Protestant pastor. (The poor man was glad that his life was not at stake, and his only crime was to bar the door in front of the storming murderers, who were still on the loose). And what does the Minister of Justice Calderou Collantes answer to this question? The facts were correct, and the government had already taken the necessary steps to initiate a punishment with all the severity of the law. That a member of the Cabinet, despite all the information that the government has received about the true facts, even through its own organs, dares to tell such a naked untruth in the face of the people's representation, sufficiently characterizes the state of affairs and the man who is at the head of the administration of justice in Spain."

Sunday abstention in Baden. In Baden, the Protestant Oberkirchenrath issued its report on the diocesan synod of 1876 with very valuable statistical notes that shed bright light on church life in Baden. In this report, among other things, it is shown that Sunday devotion is becoming more and more prevalent. Field work is done here and there even during public worship. An urban society made its noisy entry into a rural community on Char Friday. On the general day of repentance, a secular concert was given in Pforzheim, an almost entirely Protestant city, for which the rehearsal was held during the service. The more the churches emptied, the more the taverns and all the locales filled up. In which people indulge in hedonism. Particularly among the young, hedonism and the religious and moral depravity associated with it are increasing to a frightening degree, and, what is especially bad, also among the female sex. "Even schoolchildren," says the Bescheid, "follow the train to the tavern, women and girls no less. In Wertheim, schoolgirls have gone without supervision to the Bierhaus and to a neighboring village to dance. In Altneudorf, 13 adult girls were punished in one month for sitting in the inn. As a result of this independent pub crawling, the modesty of the female youth in the diocese of Rheinbischofsheim is increasingly lost, while the male youth only increases in crudeness, insubordination, lack of discipline and self-denial"

Explanation.

The undersigned has learned that his announcement to the Synod of Delegates that Mr. E. F. W. Meier would not accept re-election as Treasurer General has been interpreted here and there as if there were something against Mr. Meier's treasury management or if his own business was in difficulties. The undersigned therefore declares that Mr. Meier has not only administered his office as General Treasurer with the utmost punctuality and conscientiousness, but has also made quite significant personal sacrifices in order to keep the Synod treasury harmless against losses, and that his own business is flourishing with God's blessing.

C. F. W. Walther.

Inaugurations.

On Sunday Misericordias Domini the solemn inauguration of the pastor B. Burfeind, appointed by the congregation of Rich, Look Co, Ill, took place by order of the president and with the assistance of the pastors G. Traub and E. Hiebr took place.

F. Döderlehtn.

Address: Bov. L. Burfeinä,

Nuttonson, Ooolc Oo., III.

On the second day of Pentecost, Rev. F. W. Mueller was installed in his two new churches at ClarkS Creek, Davis Co, Kansas.

His former parish, at Elmdale, he now serves as a branch.

C. H. Lüker.

Address: Rev. I'. Nusllsr.

Box 128 4unction Davis Oo., L "ns.

On the first holy day of Pentecost, Rev. Pentecost Mr. Past. C. F. Bösch was inaugurated into his new office by the undersigned on behalf of the rhw. presidium with the assistance of Pastor C. Spielmann of Lancaster, O..

C.

Address: tiev. O. I'. Boeseli,

Baneastr, O.

Mission feast.

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The Lutheran congregation at Dentson, Lawford To>, Iowa, celebrated its second mission festival on June 16. Rev. W. Mallon preached in the morning, and the undersigned in the afternoon.

G. Hair.

Assembly of the Evangelical Lutheran. Synodal Conference in North America.

The Evangelical Lutheran Synodal Conference will meet, s. G. w., at gort Wayne, Jnd. on Wednesday, July 17, at the church of Dr. W. Sihler. The Presides of the various Synods wish to send the list of delegates elected by their Synods to Dr. Sihler in due time.

The following are the subjects of discussion: 1. theses on the *jus parochiale*. 2. theses on church fellowship. 3. a proposal about the marriage with the deceased sister.

Watertown, June 3, 1878. A. F. Ernst, Secretary.

Changed conference - display.

The teachers' conference scheduled in the "Schulblatt" (June number) for July 23-25, consisting of members of the Missouri and Ohio Synods, will be held according to the decision of the Cleveland Conference.

from 16 to 18 July

be held in Cleveland (west side).

Registrations are to be made in time to Mr. Teacher g" Rechlin, No. 8 Horace St. Fr. Hörr, Secr.

Conference - Displays.

The Springfield Special Conference was assembled from July 9, 2 p.m., to July 11, 12 noon, at Mount Pulasky, Logan Co., Ill.
A. T. Grif.

Display.

To all who wish to attend the Conference here, for notice that the discounted Jabrpreis from St. Louis here on the 8th. T-ouis L Onii-o 8korc T-ine and the Oüester
L 'Vveswrn II. 1". for return trip is \$4.00.
Ehester, Ill, June 22, 1878. C. Washilevsky.

Friendly request.

The teachers and the friends of our schools in general, who would be willing and ready to help with good material for the English reading books to be published by the Synodal Conference, are kindly requested to send in their desired contributions to the undersigned by July 13th. R. Lange,

316 ^V. Pu^lor 8tr., OüionAO, Ill.

Income in vie coffee of the western district:-

To the synod treasury: Bon Past. Köstering's congregation in Altenburg, Mo., \$15.00. Collecte of the congregation at Lake Creek, Mo., 4.53. From Past. Biltz's Gem. in Concordia, Mon., 25.00. Remainder of last year's Collecte in Past. Hilgendorf's Gem. at Bell Creek, Nebr., 5.15. Often-Coll. of same parish 7.18. From Past. Maack's Gem. in Jefferson County, Mo., 3.20. Dom Immanuel--Distr. in St. Louis 26.80. From Past. Reinhardt, Benton County, Mo., 2.00. Past. Lenks Grm. in St. Louis 10.00. From both comm. of Past. Endres, Boone County, Iowa, 6.70. Past. Rosener, Harris County, Ter. 4.00. from Trinity Distr. in St. Louis 9 55. don Past. Strobel's Grm. in Wilton, Iowa, 10.00. Coll. dcr Grm. of the Past. Brewer, Bremer County, Iowa, 8.00. Collecte of the Gem. of the Past. Bergt, Paitzdors, Mo" 3.50. don whose Filialgem. 2 20, chm itself 2.00. abrudmahlS- Coll. of the Gem. of the Past. Hafner, Prairie City, Mo., 4.00. by I. Robwer, Coll. of the Gem. in Chariten Eouniy, Mo., 8.80. by Past. Studt's Gem. in Luzerne, Iowa, 5.41. Coll. of Gem. deS Past. Wiüner, Palmyra, Mo., 5.51.

(In the "Lutheran" No. 11. read: "From Past. Sirver's Grm. in California, Mo., \$6.00 instead of 4.00". From himself 4.00.)
For inner mission: Coll. at mission feast at the Gem. of the Past. Mary's, Franklin County, Mon., 25.00. Coll. at the Gem. of the Past. W'llner, Palmyra, Mon., 5.40.

For the Ngrermission: From the confirmands of the Past. Winkler, St. Louis Countv, Mo., 3.00. Coll. at the mission feast at the congreg. of the Past. Mary's, Franklin County, Mo., 25.00. Coll. of the Grm. of the Past. Willner, Palmyra, Mon, 5.40.

For poor sick pastors: from H. Stünkel, Concordia, Mo., 2.50. Coll. on Wodrich's wedding das. 4.35. From the Salems congreg. of the Rev. Rösencr, Harris County, Ter., 16.00.

For the building fund: Don the Gem. of the Past. Biltz, Concordia, Mo., 28.00. H. Stünkel das. 2.50. W. JungklauS das. 3.00. M. Mark by Past. Endres, Boone County, Iowa, 2.00.

For the Emigrant Mission in New York: Misstonsfest Coll. in Past. St. Mary's Gem., Franklin County, Mo., 10 a.m. From Jacob Tisza by Past. Nösener, Harris County, Tex., 7.00.

For Brunn'sche Zöglinge in Fort Wayne: Coll. of the Gem. of the Past. Hochstetter, Frohna, Mo., 1615.

For the Deaf and Dumb Institution near Detroit: From Past. Wiegner's congregation at St. Ansgar, Iowa, 7.00.

For Baltimore Emigrant Mission: mission festival coll. at Past. Waits' comm., Franklin County, Mon, 8 p.m.

St. Louis, June 22, 1878. E. Roschke, Kassirer.

Preserved for poor students and the college household in Fort Wayne: From Past. Stock's congregation from Carl Bradimüller 3 p. oats, 3 p. grain; from the Women's Association 6 quilts. From Rev. Zage's Gem. from N. N. 2 load straw; from Carl Wkstenfcbl for charcoal burner \$1.00. From Past. Zschoche's Gcm. from H. Ahncmann 1 bag of oats, 1 bag of grain, 50 pounds of wheat flour, 1 smoked shoulder. From the women's club in Past. Schöneberg's parish, La Fayette, 2 quilts. From the Women's Association of St. Paul's Parish here, 3 quilts, 4 pairs of woolen stockings, 2 dozen towels. A. Schuft, caretaker.

For the seminar hauShalt in Springfield:

3 buckets of butter from Pastor C. H. Lückers Gem., Aroma, Kans. From Rev. H. Meyers Gem. in Lincoln, Ill, 2 BUS. Potatoes, 1 Bl. Meat, 1 pot of fat and some butter. From Mrs. Har- bauer here, 4 Bush. Potatoes. G. Peacock.

For poor students received through Mr. H. H. Niemann in Pittsburg from the local community \$12.00 and there collected from Hcrrn Kobers wedding \$8.00 (both specifically for Mr. Theiß) C. F. W. Walthe r.

Undersigned certifies with heartfelt thanks the receipt of \$1.00 (Psingstcollecte) from the congregation of Hrn. Past. E. A. Trautmann at Lyonsville, Ill A. Dankworth.

For the "Lutheran" have paid:

The 31st year: Pastors: I. Krohn 60 Cts., W. Zschoche \$6.75, W. C. H. Lübkrtr, I. G. Göhringer 7.05, E. Hübner, E. A. Frese, C. Oppen, A. Heitmüller 8.10, K. O. Eidahl, L. Hannawald 7.35.

Furthermore, the Hrrren: H. Thies 19.20, H. G. Schuricht 13.70, W. G. Müller 68 Cts, W. Krämer 2.10.

The 3 2 st en year: Messrs. Pastors: A. Cordes, I. Arohn 40 Cts, E. Olsen, W. Zschoche 6.75, T. Larson, M. Graupner, H. F. Grupe 13.50, H. Kalt 2.70, S. R. Lauritzen 1.00, H. Schulz 35 Cts, F. W. Spintlcr 9.45, M. Stütznagel, E. Hübner, C. Oppen, A. Sippl 2.70, S. Süß, H. Fischer, I. Krohn 95 C "S., M. Borge, K. Magclsen, M. Zucker 2.00, F. M. Große 5.90, A. Heitmüller 8.10, I. Rennike 4.05, L. Hannawald 12.95, F. W. Brüggemann 10.00.

Further, the men: A. Begemann, I. Weißenborn, I. Heinicke 2.70, C. Seim 9.45, M. Friedrich, M. Metbohm 6.95, H. Thies 80 C "S., W. Kcmnitz, F. H. W. Leier 8.25, G. Dascher 4.05, I. Faizt 10.00, W. Bähr 12.00, I. Schantz, S. Garbisch 8.10, W. Ganske 70 Cts., H. Brüggemann, I. Schmidt, G. Lang, H. Smith, I. F. Haserodt 9.30, P. Kirsch, F. Pape 4.05, W. G. Müller, H. Göckemeier, W. Lücke, H. Grutt 6.75, H. Steuber 12.15, G. Karutz 19.20, L. Fir.

The 33rd year: The pastors: N. Christen- sen, A. Cordes, I. Skulenburg 16.20, G. Schaaf, G. Streckkuß 10.15, E. Mahlberg 3.10, H. I. Müller 4.40, L. F. Liebe 28.65, I. List 144)0, I. v. Brandt 3.15, G. Barth 2.70, C. Kühn 8.10, H. Duborg 8.00, I. G. Schäfer 7.30, I. Aron 70 Cts, M. Tir- menstein 7.00, E. Olsen 50 cts, W. Zschoche 8 80, H. Parten- felder 29.70, H. Wunder 90.50, H. Diemer 14.50, C. Mees 44.50, M. Graupner, H. F. Grupe 13.50, I. D. Bern heim, G. Speck- hardt 45 EtS., T. Larson, H. Kalt 2 30, E. T. Richter 17.55, H. Schulz, P. Hansen, H. Pröhl 12.15, E. E. Georgti 17.55, E. Sitzmann

12.15, F. Jolden, I. Nachtigall 29.70, H. C. Senne, E. WulfSberg, A. O. Normann, I. H. Gräbner 13.50, I. H. Hodtwalker 2.70, F. W. A. Arendt 6.75, E. G. C. Markworth 3.60, A. E. Winter 3.35, W. Hudtloff, W. Eggking, I. Bond, C. A. Schulze 25 Ets., I. N. Volkert 35 Cts, W. Hattstädt 16.00, I. Rupprecht 16.20, C. A. Trautmann 14L5, G. Thiele, H. Lemke 9.45, C. Renz 8.10, W. Bohlen 5.40, C. H. Lüker 6.75, P. Heid 12.50, E. Hübner, G. Grüber 10.00, A. Lohr 10.80, G. Blanken 1.00, H. Brammer 13.50, A. "sippcl 8.10, H. Kühn 7.95, P. Kleinlein, S. Süß, A. Pohl 40 Cts, F. W. John 75 CtS., G. Traub 47.25, F. A. Reinhardt, H. Fischer 9.80, L. Dulitz 12.15, Th. Wichmann 15.00, H. Brenner 4.70, I. Krohn, H. Wunder 98.90, F. Wesemann 1.60, P. S. Regne, L. Hölter 10.45, M. Borge, P. F. Germann 11.20, G. Mochel, E. Maurer 13.50, K. Magelsen 65 Cts, E. Strube, C. Oppen, G. Birkmann 13.50.

Furthermore the men: I. Wörner, C. Waschilcwsky 15.00, W. E. Malte 8.10, I. Weißenborn, H. Blunk, W. Lossie, E. Hillmann 5 40, I. Heinicke 12.65, G. Bartelt 12.15, C. Steigleder 20.00, I. Beerweiler 2.70, F. W. Meyer, C. Seim 9.45, D. Ohlemeyer 9.40, I. Maier, L. Schatz, I. Wiegmanu, A. Wilde 17.55, M. Friedrich, W. Bäsch, A. Brekel 6.75, I. Lang, I. I. Walker, I. H. G. Schimpf 33 50, H. Trost, W. Mösta 42.35, I. Karau 10.00, F. Luloff, I. Thomä 6.75, I. S. Nützet 15.00, G. M. Bever 39.85, C. W. Trettin 15.10, P. Th. Bürger 25.01), E. Beck, I. Timken 6.25, C. Klinksiek 8.10, C. F. Brötzmann, L. Waschilewsky 17.40, H. Lühr, M. Meibobm 43.05, A. Nagel, E. Kundinger, H. F. W. Lucker 24.30, G. Ogroske I. Krüger 31.20, I. W. Müller 12.85, I. F. Koch 23.40, H. Wente 13.50, H. Bach 2.70, C. H. Herrlich 121.00, A. Loge 6 75, L. Jung 35.00, F. H. W. Leser 14.75, H. Grote 9.45, H. Dunkelmann, H. Diekmann, I. G. Heid, H. Rovey, H. FrlcS, G. Dascher 4.05, F. H. Meyer 43.00, R. A. Wismar 14.85, I. F. Lindörfer 50.tX), W. Schnei- der 40.00, F. W. Selle 32.40, I. Schantz, B. Wieck, I. Wisch, A. Dornfeld 5 90, H. Göcke, Ant. Nößler, I. Wrndling, P. Elbert 35.00, W. Ganske 69.30, D. Schmidt, P. Bopp 8.10, H. A. Löß- ner 11.00, G. Thalacker, L. Weisenburger, G. Karau 32.40, S. Riede! 31.05, W. Mohr, I. Schmidt 8.10, G. Lang, F. Mesen- brink, I. Eberlein, H. Smith, I. P. Lindörfer 16.10, I. F. Hase- rodt 1.70, B. Schmidt, K. W. Krämer, I. H. Fülling 14.85, I. Rademacher 6.75, HaaS, F. Fathauer 30.90, P. Kirsch, B. A. Frentzel 18.90.

The 34th year: Mr. Pastors: I. Schu- lenburg 5.40, H. I. Müller 1.60, I. C. Schulze, I. Hjort, K. Bjorgo, S. Hertrich 2.70, T. Larson 70 ice, H. Schöneberg 44.00, G. Speckharrt 1.20, C. F. Fleiner, B. F. Schillingner, I. A. Ottesen, W. T. Strobel 8.10, I. Nething, H. B. Hustvedt, F. Ströckfuß, H. Schulz 30 CtS., P. Hansen, I. Moses, C. Dauten- hahn, I. E. Albrecht, C. A. Wiege! 50 Cts, F. Erdmann 10.80, B. Vogelfang, P. Lucas, A. Bapler, B. Hovde, A. O. Normann 65 cts, I. L. Hirschmann, F. Kleist, F. Johl, E. G. E. Mark- woth 1.40, W. Hudtloff 65 cts, A. Krafft, E. A. Schürmann 6.75, P. I. Buhl, C. H. W. Stäiker 5.40, E. Treffet, I. Proft, I. N. Volkert 65 cts, H. A. Stub, W. Rehwinkel, W. Wier, B. I. MuuS, H. Waldmann, H. Freese, Th. Mießter, M. Rofod, C. Börneke 5.05, C. A. Brüggmann, E. Hübner 1.20, I. G. Butz, C. Oppen 95 Cts, I. Fackler 15.25, F. Dubpernell, W. Schmo- grow, A. Sippel 4.05, A. Biewend, P. Kleinlein 65 Ets., S. Süß 4.05, A. Pohl 5.41>, A. Andersen, E. Leemhuis 9.45, I. Krohn, S. Poppen, P. Wambsgans 24.30, G. Gausewitz, I. H. Sieker, G. E. Buchholz, F. G. Reitz, T. Detlefen, A. K. W. Stek, M. Thorsen, C. A. "seitz 2.70, L. Cleßler, I. A. Dewald, I. Kilian 5.40, E. Strube, E. Lemte, I. Airmis, E. F. Hartmann 9.05, N. T. Lavier, K. Thorstensen, F. W. Helle, Prof. L. Larson, G. Markworth 2.70, E. I. Sander 16.20, G. I. Müller 5.40, A. H. Wetzal, H. F. Pröhl, M. W. Sommer 4.05, W. Brackhage 4.05, A. Hertwig 2.70, I. A. Thorsen, I. C. Rupprecht 2.70, Th. Jäkel, I. Matthias 8.10, E. A. Schürmann.

Furthermore the gentlemen: C. Schönenberger, I. F. Melzer, C. Müller, F. Helms, A. Bormaun, M. Horn, W. Kammauf, C. Volkmann, F. Schaller, I. G. Goodman", I. Mater, I. H. Kaiser 2.60, L. Schatz 40 Cts, I. Barbonner, A. H. Luken, W. Wegener, F. Fischer, I. Lang, H. H. Toctt. I. I. Walker, F. W. Kuhs, Nie. Möller, F. W. Schmidt, I. Ebel, F. Graue 2.50, E. F. Brötzmann, A. MengeS, F. Drabnick, W. Kammann, G. Klein, L. Hinz, H. Wienbröer, H. Meyer, Ant. EhlerS 4.05, Jac. Fry, A. Greiner, L. A. Köller, H. Uhlig, W. Schumacher 2.70, F. Scholz, F. Eichhorn 1.00, I. Möller, C. Schäning, W. Meisel, H. Ger- mann 4.05, H. Kaufmann, E. Böttcher, L. Will, I. Magnus, G. Dascher, C. Lucius, I. H. Hellbusch, H. Bartling 13.50, L. Balgemann, E. and C. Kolbe, I. P. Schulze, A. Schalter, H. Ahrens 2.70, C. Jährlichen 6.00, P. E. Leemhuis, F. Kaiser, I. Wisch, Matthieson, F. Bodemer 17.55, Jul. Schmidt 17.55, H. TiarkS, G. Lang, H. Bartling 7.65, G. Gockel, H. Weißler, E. H. Schwanhold, G. Pfeiffer, J. ^H. Fülling, F. tBockkmcht, W. Knapp, H. D. Fülling, E. F. Kirchner 16.20, I. G. Walther 35 Cts, P. Kirsch, L. Hilpert, I. F. Rögge, F. Theen, E. Abrahams, B. Schmalz, E. Clußmann, W. Knoll, C. Göcks, G. Poliskv, C. Suhr, I. Eckhardt, M. Buchholz, G. Reetz, W. Lücke, C. F.

Arndt 13.50, I. Hvche, H. Grütt 4.05, H. Steuber 1.00, H. T. Bollmann 21.60, F. Huchthausen, L. Engel, Simmrmacher, !
 N. Ploß, E. Heipolsheimr, C. Trier, E. Fix, H. Baden, I. Brö- dehöft, P. Baden.
 Miss E. Capcile, Carolina Fritz, Lamadaleine.
 M.L. Barthel.

Books - Display.

An old gemstone in a new setting.

Postilla, that is, interpretation of the Sunday Gospels throughout the year. By D. Tilemann Heßhusius. St. Louis, Mo., and Leipzig. Published by Fr. Dette. 1878.

As large as the number of old sermon books is, which are pure in doctrine and truly evangelical in spirit, the number of such sermon books of the old, better times is not very large, which are written in such a language and form that they are enjoyable for every Christian reader of our time in every respect and can serve as a model for a preacher of our days. Since the writer of this advertisement knew that Hesshusius' sermons were such models (he saw this from some collections of Hesshusian sermons that he had), he has been trying for a long time to get hold of the complete Hesshusian Gospel Postilla, with the intention of publishing it anew; but until recently all his efforts for this purpose were in vain. But when Schreiber finally succeeded in getting hold of a copy, and he and his colleagues immediately took the first steps to re-publish this delicious work through the press of our synod, Mr. Dette surprised us with the news that he had already begun a reprint of the book in a German printing house and that it was already rapidly approaching completion. As shocked as we were by this news on the one hand, since in this way our dear synod was deprived of a publishing article that was desirable in every respect, on the other hand we had to be faithful that the magnificent work could thus come into the hands of preachers and laymen more quickly than would otherwise have been possible. We therefore hereby announce its appearance with great joy. It is above all praise. Whoever desires old sermons that are pure as gold, written in a wonderful flowing language, in which the text is thoroughly interpreted and excellently arranged, and which are as rich in spirit as in experience, will find here what he is looking for. The Postille contains on more than 800 pages in large quarto, in addition to the valuable new and old preface, 108 sermons on all the Gospels of the Sundays and Apostles' Days of the church year. Printing, paper and binding leave nothing to be desired. The price, set at only \$4.00, is so low that it could not be set lower. May many preachers and laymen take the opportunity to procure this treasure, which has become so rare and has now been raised again, it will undoubtedly be of incalculable blessing to our dear church. Please contact the publisher at the address:

Llr. F. Dstts,

l'runklin ^vs., 8t. Doms, ZIo.

W. [Walther]

The good and perfect gifts of God, the most powerful impetus to diligence in daily renewal.

Sermon on Jac. 1, 16-21. on Sunday Cantate 1878 during the Synod of Delegates, preached by Prof. A. Crämer, Director of the Practical Seminary at Springfield, Ill, given for printing for the benefit of the Wartburg Orphanage, Mount Vernon, N- Z. Price 5 Cts.

Calendar for 1879.

Please send all addresses of pastors and teachers who are to be included in next year's calendar, either as new or as changed ones, directly to

D. IcktinA",

dor. ok üliumi 8tr. L Inclinn" ^vo., 8t. Doms, Llo. Any unnecessary words should be avoided; on the other hand, the information should clearly indicate whether the person is a pastor or teacher, in which county of the state he resides, and to which synod he belongs.

Only the articles that are to be excluded from the historical part of the calendar should be sent to the undersigned.

I. C. W. Lindemann.

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Volume 34.

Sweetheart.

O how well I feel and blissful, And in my heart so light and sunny, I think, O Lord, of your mercy, Which has saved me from my guilt.

Cannot hold my tongue and be silent, Nor deny my foot to tilt, Or else my heart would burst In the flowing joy of sweet pain.

If I can only stammer and slur my words, my song will please you, because you force me to sing, because you embrace me with your father's arm.

But what delights you more than singing, Is to make yourself a sacrifice to you.

Give, O God, to the song the Holy Spirit throughout my life.

C. H. Rohe.

Sermon,

held on the day of the 25th anniversary of the Lutheran Central Bible Society in St. Louis,
Mo., on April 24, 1878, by W. [Walther]

You said yourself: "Heaven and earth will pass away, but my words will not pass away", and nothing, nothing could overturn this great promise of yours. How Satan, the world and the Antichrist raged and raged. To destroy Your word! But behold! the faster the end of all things approaches, the more unstoppably Your word spreads in all tongues and languages, among all races and nations, in all countries and kingdoms of the earth. O continue then to scatter the heavenly seed of Thy Word in the field of the world, and let it be fruitful in great multitudes of children of Thy blessed kingdom; until at last the last of Thy elect shall be born and gathered to Thy kingdom. But then fulfill also the last promise of Your word, and come and bring us, Your own, home in grace to the celebration of Your eternal jubilee in the kingdom of Your glory. Amen.

Text: Ps. 119, 98.

Beloved in Christ, dear comrades in faith and in celebration ! On April 21 of the year 1853 it was when

St. Louis, Mo., July 15, 1878.

No. 14.

a number of members of our dear congregation gathered in our old Trinity Church to form a German Evangelical Lutheran Bible Society here in the far West. Its purpose was the distribution of German Bibles and New Testaments in complete and correct editions, with good summaries and parallels.

Since today 25 years have passed since the founding of our Bible Society, that is, a full quarter of a century, we have gathered here at this evening hour in the holy place to publicly and solemnly celebrate the twenty-fifth anniversary of its existence with praise and thanksgiving to God.

How? is this really an object worthy of a jubilee celebration, however simple and modest? Isn't our little Bible Society with its few branches too insignificant a thing for this? If we compare it with other Bible societies, should we not rather cast down our eyes in shame?

When the so-called British Foreign Bible Society was formed in London in 1804, 300 people, mostly from the high classes, immediately met, subscribed to a Bible fund of 3500 dollars, and determined that only those who committed themselves to an annual contribution of at least 5 dollars could become members of the society. And we? We started with empty coffers, and determined 6 cents as the sum of a quarterly contribution! - That British-Foreign Bible Society, since its existence until 1877, has spent about forty million dollars for the purpose of Bible production and distribution, and has published about eighty million Bibles and parts thereof in 216 different languages and dialects, of which the Bible in 163 languages first appeared in print through it. And what, on the other hand, has our Bible Society accomplished? - Compared to what others have done, what we have done is only a drop that remains in the bucket.

How, then, I ask again, should it not behoove us to be silent today rather than to speak and rejoice? - I answer: No, my dear brothers and sisters in the Lord! For

As small as what our small Bible Society has done in the past 25 years of its existence, so great, so important, so glorious is the work itself that it has done, the work of spreading the holy Bible book. David, among others, testifies to this when, in the 119th Psalm, he not only gives his Bible the most diverse, glorious and supreme titles, calling it God's word, God's commandment, God's orders, God's rights or the rights of his righteousness, God's testimonies and the like, but also, so to speak, cannot find words enough to praise and extol his Bible above all that is precious on earth. Thus, for example, in our text verse taken from this 119th Psalm, he speaks: "Thou makest me wiser with thy commandment than mine enemies are; for it is my treasure for ever." - "It is my treasure for ever," David exults. On the basis of this word, let us now consider together:

What an unspeakably great treasure those who have a Bible have;

1. For in doing so, they have taken their God's word and
2. they also have their God's grace with them.

1.

As many irrefutable proofs there are, my dear ones, for the fact that the world is God's work, as many irrefutable proofs there are also for the fact that the Bible is God's word. The proofs for both are just quite innumerable. In the short time allotted to a sermon, let me present to you today only two weighty proofs for the divinity of the Bible.

If a reasonable person thinks about how a book should be composed which should contain God's word and revelation, he will have to say to himself that such a book must first of all contain everything which man could not know without God's revelation and which is nevertheless absolutely necessary for him to know in order to be able to live with peace in his heart and to die with hope in his heart one day. Let us now first examine our dear Bible according to this, then

we find that no other book, but certainly our Bible, bears this mark of being God's Word.

Man does not need any special revelation to know whether there is a God. All nature preaches this to him wherever he walks and stands, and a secret voice within him continues to tell him this. But if man is to live with peace in his heart and die with hope in his heart, he must know more; he must also know: Who is this God? What is this God's attitude towards me? What has he decided about me from eternity? Whence is the world? Whence man? Whence sin and evil? What is man's destiny, and what must man do to achieve this destiny? What can man expect after death? - If we now open our Bible book, we will find all these mysterious questions, which cannot be solved by any human being, answered in the clearest and most definite way. First of all, the Bible not only tells us who the God is whose existence no reasonable person can deny, namely the Triune God, Father, Son and Holy Spirit, it also opens God's heart to us and reveals to us how he is disposed towards us; yes, it takes us back to the eternity that already lies behind us and reveals to us what God has already decided about man from eternity; it also tells us when and how the world and man came into being and from where sin and all evil originated; It tells us what man's destiny is and how he can achieve his destiny; it tells us the whole history of mankind from its beginning to Christ, and at the same time predicts what course the history of the world will take and what conclusion it will finally find; yes, it pulls away the curtain itself from the dark eternity that still lies ahead of us, lets us take a look into it and shows us what awaits every man after his death in another world, depending on what he will have done in his body, be it good or evil. - Behold, our dear Bible thus passes the first test of a book that is supposed to be God's word! It solves harmoniously and perfectly the great mystery of the world and of human existence, although it was written mostly by men without much education and at the most diverse times and places. All those questions, without the answer to which man on this earth would be like an abandoned foundling, which knows nothing of its father and must languish from hunger and thirst without outside help, all these questions, I say, are answered clearly, distinctly and definitely in our dear Bible.

But, beloved, even more! With indelible writing it is not only written in every man's heart and conscience that there is one God, but also that this God is eternal holiness as well as eternal love. Therefore, a book can be God's word itself only if it reveals to us a God who in all his counsels, words and works is as inviolably holy as he is infinitely loving and gracious. And behold, no other book in the world has this characteristic, but our dear Bible. For this reveals to us: when God's inviolable holiness had to condemn man who had become unholy, but his eternal, infinite love wanted to make him blessed, God's love itself paid for that debt - O miracle above all miracles! - God's love paid even that debt, the payment of which his holiness had demanded of man unholy. And so our Bible reveals to us a God of equally perfect holiness and love, and in a glory and harmony at which all the heavens must rejoice from eternity to eternity.

Unbelief does not want to recognize our dear Bible as God's word, but all the objections it raises against its divinity are, without unbelief suspecting it, proofs of its divinity.

Unbelief says first of all: Yes, if the Bible were written in such high and sublime language, as no other book, then I would probably also recognize it for God's word; but how childish, how simple is its speech! - But, my dear, you who speak thus, I ask you: how could the Bible be God's word for all, even for the most simple among men, if it were written in high words, which at most can be unraveled by deep thinkers? Since God wants all men to be helped and to come to the knowledge of the truth, how could it be written in any other way than in childishly simple words understandable to every man? Far from that this should speak against its divinity, this speaks rather for the same.

Unbelief further says: Yes, if the Bible were such that even the proudest scholars and all the high people in the world would have to recognize and declare it to be God's word, then I would also want to accept it; but don't almost only the unlearned and lowly people in the world declare themselves for it nowadays? - But, my dear, how could the Bible be God's revelation for the blessedness of all men, if it did not require humility, but great learning, to see its divinity? And what do I say - have there not been at all times enough great scholars who, in spite of their high science, have had to confess and have confessed that they have searched in vain for the answer to the question: What is truth? in the writings of all the sages of this world, but have finally found it with joyful amazement in the despised Bible book alone?

Thirdly, unbelief says: Yes, if only holy and pure things were described in the Bible, I would also consider it to be a holy book of God; but how many horrible, abominable sins it reports! And this is

supposed to be God's word? - But, my dear, you who speak thus, I ask you: how could the Bible be the word of the holy, true God, if it described the sinful world differently than it really is? and how could it contain the further redeeming and beatific divine truth, if it flattered fallen man and did not show him, as in a bright mirror, how deeply corrupt all mankind was?

Fourthly, unbelief says: Yes, if there were not so many incomprehensible secrets and miracles in the Bible, which far exceed all reason, I would also want to believe in its divine origin; but how many things are written in it, which even the sharpest reason cannot rhyme! - But, my dear, how could the Bible be God's word and revelation if you found in it only what you yourself could investigate with your reason or easily comprehend? Wouldn't that be the surest proof that the Bible is only the word of men?

Unbelief says at last: Yes, if the Bible were so clear that one could find no offence in it anywhere, I would also confess to it; but how often do I find contradictions in it which I have not yet been able to solve? - But, my dear, how could

Is the Bible God's word, in which all men are to search daily until the last day, if a man, after having read it once, has now seen through everything that is contained in it? No, precisely because the Bible is God's Word, it is, as that church father said, like a river through which a lamb can wade in most places, but in which in certain places even an elephant finds no bottom and must therefore swim through.

So there is no doubt, my dears, the Bible is our God's word. Whoever owns a Bible can and must therefore confess with David in our text: "Thou makest me wiser with thy commandment than mine enemies are; for it is my treasure for ever." Whoever possesses a Bible, his house is a house of God, in which God has built Himself a pulpit, from which He, the great God, if not audible, yet clearly audible, preaches to him day and night. Whoever owns a Bible has all the apostles and prophets who, as God's messengers, proclaim to him the counsel of God for his salvation. He who possesses a Bible has God's clear answer to all questions, without the answer to which he could not live with peace in his heart and could not lie down on his deathbed with hope in his heart; he has the solution to the otherwise insoluble riddle of the world and of human existence; he has the key to all the secrets of the divine being and will that he needs to know, the key to God's heart itself; he has the answer to the most important question of the human spirit: What is truth? He has the sure heavenly signpost on the tortuous path through this life and the unconfused warning tablet against all the innumerable errors in this tempting world; he has the infallible touchstone and the standard of all sermons and writings, all teachings and teachers, even if they come in the form of apostles or angels of heaven. He who possesses a Bible, over whose life on earth the sun of eternity has risen; he no longer has to speak: My life is a vain dream! but rather confess: My life and the life of all men is a miraculous work, the work of an infinite power, wisdom and love, and shall be the beginning and the seed of a "blessed" eternity. In short, he who possesses a Bible has his God's word and with it a treasure against which all the treasures of the earth are vain trinkets.

2.

But, beloved, he who possesses a Bible has such an inexpressibly great treasure not only because with it he has his God's Word, but secondly because with it he has his God's grace with him.'

Because all people have fallen away from God, have become unholy and sinful, they have also "forfeited and lost" God's love and grace; for God is a holy God who can only love what is holy and pure. But no man can pay his sin debt by himself, still less make himself pure and holy again. Therefore, if God had not known and used any means to redeem man's guilt and to purify and sanctify him again, all men would have been eternally lost. But behold! God has performed the great miracle of His unspeakable love, that He Himself became a man, and then, through action and suffering, He Himself restored His love and grace to all men.

has acquired. When God the Son cried out on that Char Friday at the Creuze, "It is finished!" God's grace was again purchased for the whole world, and when God the Father raised His Son, the Savior of the world, on that Easter morning, He also cried out with this deed over the whole world of sinners, "Yes, yes, it is finished; I am reconciled!

Therefore, there is not a single person in the whole wide world who has not received God's grace.

But, beloved, what good is it to us that God's grace has been restored to us if we do not have it? What must we do, then, in order to obtain it and be sure of its possession? Do we have to ask for it and fight for it? - Oh, when can we be sure that we have asked for it and fought for it? If, after prayer and struggle, we feel a peace in our hearts, however sweet, who can make us certain that this is really peace with God and not a bitter self-deception? Or where would our certainty be if, as so often happens, the sensation of that sweet peace disappeared from our hearts?

But good to us! God has not only purchased His grace for all of us Himself, but He has also placed it in a place where we can all find it easily and safely. And what is this place? This place is none other than his precious Word. As soon as God's grace was acquired by God the Son and actually confirmed by God the Father, God the Holy Spirit equipped the holy twelve messengers and drove them to go out in haste into all the world and bring the blessed message of the reconciliation to all creatures in the name of the great God Himself, and whoever believed this message also had what it proclaimed. Since the holy apostles were also to die, God's Holy Spirit also urged them to put the blessed message of grace into writing for all sinners of all times until the end of the world.

Behold, beloved, it is our dear Holy Bible, then, in which God has laid up the whole treasure of His grace for all sinners, and in which He has well kept it.

What good would it do us if the message of grace had passed from century to century only from mouth to mouth and therefore had finally reached us only as a dark rumor? Who could then be sure whether the preachers of grace were not only proclaiming a sweet fairy tale to us? But in our dear Bible we now have God's own handwriting, which cannot lie to us. In our dear Bible we now have the receipt issued to us by God Himself for all our sins, which is gracious in heaven and on earth. Now, therefore, we can say, "Blessed are you, O man, who are terrified at your sins, who feel them as an unbearable burden, and think only with anxiety and fear of death, judgment, and eternity; for it is written, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Blessed art thou, O man, when thy sins in their multitude and greatness are awakened in thy heart and conscience, and who now knowest not whither to flee; for it is written, "JEsus receiveth sinners." Blessed art thou, O man, who, despairing of thyself, dost cry out in the great distress of thy soul, "What must I do to be saved?" for it is written, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Let us not be surprised, therefore, that David, considering all his great earthly treasures, his throne, his royal crown, his whole kingdom, to be nothing, says in our text: Lord, your "commandment is my treasure forever," and that he adds in other places: "I rejoice in the way of your testimonies than in all riches. The law of thy mouth is dearer unto me than many, a thousand pieces of gold and silver. The judgments of the LORD are more precious than gold and much fine gold; they are sweeter than honey and honeycomb." Let us not wonder, therefore, that David, burning with love for his Bible, often could not sleep even at night, for he testifies, "At midnight I rise to give thee thanks for the judgments of thy righteousness."

Oh, good to all who are inflamed with such love for their Bible! so that they, as often as they take it in their hand, would like to kiss it and press it to their heart, because they have recognized that they have in it a letter of grace written by God Himself and also addressed to them, and with it the right ladder of Jacob to heaven, the right key to all the gates of paradise, the right manger in which Jesus, the salvation of the world, now lies, and thus the treasure above all treasures. No matter how poor such people may be in earthly goods, because they have a Bible, they are not poor, but richer than the richest of this world, richer than all kings and emperors who lack this treasure.

But recognize also from this, my dear brothers and sisters in the Lord, what a wonderful work our little Bible Society has done in the last 25 years. If it had given to all those whom it has provided with a Bible, instead of the same, an equally large lump of gold richly studded with the most exquisite pearls and precious stones, its work would certainly be praised much more highly; but what would such a lump of gold be? A heap of earth and ashes, and in addition a stumbling block on the way to blessedness. With every Bible, however, our society has given the recipient God's Word and grace, and more than the whole world with all its glory.

Therefore, good to all of you who, driven by faith and love for your fellow redeemed, have sacrificed your mite for the spreading of the Bible! Know that your mite is registered in the book of retribution. If a cup of cold water, served in faith and love, is not to go unrewarded, then he who has served a Bible filled with the water of eternal life to one of his fellow redeemed in faith and love, will not go empty-handed when the kind heavenly Father of the house will one day distribute to his servants and maids their reward of grace.

Well then, let us continue with never tiring zeal in the glorious work of spreading the holy Bible book. Above all, let us drink daily from this inexhaustible fountain of truth and grace, and then send out every Bible as a heavenly carrier pigeon with the oil leaf of God's peace on the wings of our prayer, and then wait joyfully in hope for the eternal harvest up in heaven. Amen.

Happy conscience.

When the martyr Cyprian had answered his slanderer Florentius to his letter, he concluded with these words: "This I have answered thee according to my clear conscience, and trusting in my God. You now have my letter and I have yours: on the day of judgment both will be read before Christ's judgment seat." 66.)

(Submitted.)

The proseminar in Steeden.

It has been a long time since I have given my dear readers any news about the Proseminar here. On the one hand, there was not much to report from here at all, because the smaller the number of students has become in the last few years, the quieter and less noisy everything has become on the outside. On the other hand, it seemed more and more in the last time, as if it had come to a certain turning point with our proseminar here, and so I did not want to report something publicly about it, until I myself knew something more detailed and definite about it *) The latter is not yet the case today, but I must no longer wallow so completely about the institution here.

First and foremost, I must begin my report by praising the divine grace that, despite all the challenges and difficulties, has continued to sustain our institution to this day. In spite of the cessation of most of the support from German national churches that we used to receive, in spite of the great reduction in contributions from America, we can nevertheless proclaim with loud praise of the often miraculous divine help that our Steeden institution is still alive and well. Yes, it has often been a mystery to me how it has worked and how it could work that we have always managed to get by and have not suffered any shortages, and without a doubt it has always been God's special blessing to which we must attribute this. I almost did not dare to compare our income and expenditure and to calculate them against each other, as is usually the way of good housekeepers, because then all calculations threatened to become

disgraceful, but I always blindly took with one hand and gave with the other, and so we went on from week to week, from month to month, leaving everything to the divine guidance and direction, how long it would last and sustain us. So far, our hopes have not been dashed, and with God's gracious help, they will not be dashed in the future. But not only on the outside, also in other respects we may boast of God's grace, which has been with us in our institutional life. As has been our custom up to this point, we also concluded our teaching course this year with our Steeden mission festival, on May 30 of this year, on the Feast of the Ascension, and we were allowed to release 4 of our 7 pupils of this year for departure to America. So this time, as every year since our institution has existed, we have had the joy of being able to commend a small group of missionaries to the Lord and His grace for the service of the Church in America with prayers and blessings. As always, these missionaries are to leave Bremen in the middle of summer, so that they can arrive and enter the American teaching institutions at the opening of the teaching course. - However, the fact that there were only so few students in our Steeden institution during the past year had the advantage that we were able to live in a smaller circle all the more peacefully, and praise be to God that not once in the whole year did anything of a quarrel or discord occur in our small group of students. Also I

Now the dear Pastor Brunn will have the news in his hands that our Synod, as such, has decided not to continue to regard his hitherto so blessed institution as its own, because the need no longer appears. D. R.

I have never had a single complaint or annoyance during the entire year, not counting the exhortations with which, of course, one always has to help with human frailty, but have been able to sit and live among the small group of my students (there were 9 in total) every day like a father among his children. In addition, by God's grace, I was also physically restored and strengthened to such an extent that I had full use of my bodily strength again, and was thus able to do all my work again, unhindered, easily and happily. Thus, in spite of all the unkindness of people and some external circumstances, it has nevertheless been a full year of grace and blessing, which God has bestowed upon us. With a grateful heart, praise be to the faithful, merciful God and heavenly Father.

The same faithful God and Father will continue to help! That is all I can say at first with regard to the future of our Steeden institution. From a human point of view, the thought is certainly very close whether it is God's will that our institution here should continue to exist in the future, or whether the circumstances do not rather indicate that it should be closed down completely. This could be supported by the fact that the American seminaries and teaching institutions are so full of students that they hardly need ours. In addition, there is the news that we hear from over there (we still do not have certain news about it) that perhaps the abolition of the practical theological seminary in Springfield will be decided for the future. For this practical seminary, however, the Steeden institution was intended as a pre-school from the very beginning. Only exceptionally did individuals from here go to the theoretical theological seminary, the school teachers' seminary, or the high school. However, in the last three years, without our help, most of our students here were younger and therefore went to the Gymnasium in Fort Wayne. Therefore, it seems to be God's will that our Steeden institution is not only a preparatory school for the practical theological seminary, but that our entire teaching here has already changed. I would like to add the following reasons: 1. God still gives us a number of students. Even now, three of the previous year's students remain here, three new ones have enrolled, and perhaps more will come. But if our students prove themselves capable of further training for the service of the church, even after careful examination, which we will certainly make our strict duty the longer the more, shall we reject them and thereby deprive the Lord and His church of this or that capable servant? After all, they have all found their jobs so far. 2) The Lord has also provided the necessary external means for the existence of our institution in Steeden, so should we voluntarily close the door before God locks it? Even if our income is greatly reduced, we still have faithful friends on this side and on the other side of the world's oceans, and in human terms, too, we may assume that God's fountains will not dry up completely with us. So we are instructed to use the means that God still gives us. We have the beautiful institution building here in Steeden, should it stand empty? We have two preachers here, and especially now that our orphaned Hessian congregation has to be provided for from here (which will have to remain so for the foreseeable future), one alone can do the preaching.

It is impossible for us to provide a preacher's office here. But if we are two preachers here, we have time and strength left to teach the children in our institution. We do not want to leave this time and energy unused. On this occasion, however, I cannot refrain from saying something secretly in the ear of our dear readers. Namely, I, the old pastor Brunn, am such an old, dyed-in-the-wool schoolmaster, as they say, that, to be honest, I don't know how it should work and how I should live here in Steeden if I don't have at least a few students around me. I have been used to this for 30 years now, and in that long time I have gained experience and practice in teaching. In addition, God has recently given me back my physical strength, so I confidently and firmly conclude that God will not let me lie idle, but will continue to give me my abundant share of work. May His gracious good will prevail!

For all these reasons, I cannot and do not like to think of letting the Steeden institution cease. Let it remain until God closes it by clear signs. Even if the practical theological seminary in America ceases, we want to work for the other American teaching institutions as long as God gives us something to work for. For my part, I would not like to send away useful students whom God sends to my house. Now I ask our faithful friends and fellow believers on this side and on the other side of the ocean to help me so that I will not be forced to do this in the future! Without your faithful support, as you have given it to us so far, it will of course not be possible (although now, more than in the past, we also ask our students to cover the costs of our institution). But on the whole, these costs are so much less than in most other places, since we have neither our own budget nor our own teachers to maintain exclusively for the institution. Therefore, I have all the more courage to hope and ask that our dear old friends, and especially our dear

former Steeden pupils, will not completely abandon us, but will support us in their old love and loyalty, so that our Steeden institution and our work in it, which has become dear to us for so many years, will not completely cease.

Steeden, June 1878.

Fr. Brunn.

Voices on Dr. Luther's Small Catechism.

Prince George of Anhalt, who was also a theologian and had been ordained by Luther as a preacher (d. 1553), calls the Small Catechism "the small layman's Bible, in which the core of all prophetic and apostolic teachings is summarized in the shortest possible form.

Dr. Justus Jonas (d. 1555) says of Luther's small catechism that it "is only a small booklet that one could buy for six pennies, but 6000 worlds would not be able to pay for it; he certainly believes that the Holy Spirit dictated it to the blessed Luther".

Dr. Bugen Hagen, pastor at Wittenberg, Luther's co-worker (died 1558), carried the Small Catechism "with him at all times and spoke harshly to the ordinands (who were to be ordained) when he noticed that they did not respect it".

Prince Joachim of Anhalt (died 1561):

"Next to the Bible, Luther's Small Catechism is my best book."

Mag. Ioh. Mathesius (d. 1565), Luther's table companion and preacher in Jáchymov: "If Dr. Luther had done nothing else good in his life, except to bring both catechisms (the large and the small) into houses, schools and onto the preaching chair, and to bring prayer back into the houses before and after meals and when one goes to sleep and looks around, the whole world could never thank him enough and pay him back. He prayed: "May the Lord Christ keep the holy catechism with the Wittenberg:scheu explanation in our pulpits and in our schools, in the homes of pious fathers and in the hearts of their children, and graciously protect it from new patchwork.

In the Concordia formula it says: "And because such things also concern the common layman and the same soul's blessedness, we also profess the small and large catechism of Dr. Luther, as such both catechismi are written in the *tomis Lutheri, as the* layman's Bible, in which everything is comprehended that is widely dealt with in holy scripture and is necessary for a Christian man to know for his blessedness". (Lxit. p. 518.)

Mag. Andr. Fabricius (d. 1577), pastor at Eisleben: "Next to the Bible, there is no better book under the sun than Luther's Small Catechism, the pith and juice and summary content of the Holy Scriptures; the source and goal of Luther's writings. It contains as many things as words, as many usages as letters, it comprises few leaves, but is incomparable because of the abundance of theological content ... It is indeed called a textbook for children, not only because it is suitable for the tender age, but also so that adults may learn to be children again and become simple-minded in faith like children." (Oatio I^utüero.) The same: "Two things can be seen in the miracle man of God and true last Elijah, Dr. Luthern: First, his rich spirit, great zeal and earnestness, and many glorious gifts of God, so that God the Lord graced him before many thousands. ... Secondly, Luther's teaching is childlike and subtle, mostly for the poor and dear children, as can be seen in his catechism, which is full of rich Christian theology expressed in so few important words. And if you look at it in the bright light, it teaches through all its tomos and almost on all leaves and lines nothing else but the catechism, what ten commandments, faith, prayer, holy baptism, absolution, the Lord's Supper, the household table and the like are." (Domestic Church, iol. 382.)

Mag. Conr. Porta (d. 1585): "According to the opinion of Dr. Joach. Mörlin, the faithful disciple of Luther, one should become acquainted with the exegetical and doctrinal writings in this order. First, all godly people should not only read the so-called small catechism of Dr. Luther, but also learn it by heart from word to word, and consider and examine the individual words and their emphatic meaning. For however small and insignificant this little book may seem to be, it nevertheless comprehends in admirable brevity the whole business of our blessedness more powerfully than the rambling books of many, filled with useless, intricate questions and ungodly little bells; so that all the gates of hell and all the enemies and heretics in a heap will do nothing against it.... Some miss order and method in Luther's writings.... But what such

I do not really see that Luther wanted order. That Luther loved order in everything and was very much concerned about it is obvious to those who have only looked at the top of his writings. What is more artistic, what is more in accordance with the method, than his small catechism? Does he not list the virtues and vices in the individual commandments in such concise brevity that the famous man Dr. Joach. Mörlin challenges all heretics and blasphemers of Luther, if they will or can, to give a more vigorous and rounded explanation of the first commandment than that in Luther's little catechism?" (Oratio cōs Dutkero.)

Sabina, wife of Elector Johann Georg von Brandenburg (d. 1598): "Luther will remain Luther and no one will imitate him so soon. My children should learn the catechism; if they understand it correctly, they have learned enough.

Dr. Tilemann Heshusius (d. 1588): "But is a man's eloquence so great that it could only to some extent explain, I do not say explain, but only indicate the greatness of this benefit? When I look back and forth at the churches that enjoy this benefit, I confess that I cannot even reach them in thought. And if I am to say how highly I esteem this benefit, I confess that I have received more teaching and comfort and a firmer foundation of my salvation from Luther's small catechism than from all the church fathers, Greek and Latin, no matter how large the volumes. And although many excellent theologians have imitated Luther and written catechisms not without benefit, yet Luther's catechism retains the preference according to the judgment of all pious people." (Draeü aä lil-ros 6s v. d 6661.)

Dr. Zach. Schiller (d. 1604): "Luther's Small Catechism is a short excerpt of the entire Holy Scripture and a manual of our entire religion, dictated by the Holy Spirit Himself, as Dr. Justus Jonas quite rightly said of it. Justus Jonas has quite rightly said of it, indeed of all prophetic and apostolic writings life-giving juice and blood, honey and marrow, and if there may be anything more wholesome than this, as Luther himself testifies in the preface to the Large Catechism and in the preface to the prophet Zechariah, therefore it (the Catechism) is not unjustly adorned with the beautiful title -Kleine BibeU." (Drnoü tti. ä1886rt. D. 2. Le1U1tsri 6t I). L. HarbareU.)

Dr. Polyk. Leyser (d. 1610): "Luther has written a short catechism, which is more precious than gold and gospel stones, in which the prophetic and apostolic purity of the church doctrine is summarized in a complete summa of doctrine and presented in such clear words that, since everything is taken from the canonical writings, it is not unjustly considered worthy of a canon (a rule and guideline). I can truly affirm that in so short a booklet there is a fullness of so many and great things, that if all faithful preachers of the Gospel throughout their lives did nothing else in their sermons but neatly explain to the simple people the secret wisdom of God put into such few words, and set forth the reasons of the individual words from the divine Scriptures, they could never exhaust such immense depth." (Oeäieat. Dom. 1. loeor. tti. N. Oüemnitü.)

V. Ludw. v. Seckendorf (d. 1692): "The beatific doctrine is so pure and presented with such spirit that this catechism has no equal. Above all, the explanation of the Creed is incomparable. And the interpretation of the

The first and other requests of the Holy Father are sufficient to refute those who claim that Luther imposed such a faith, which is without works and sanctification, on the church. (Exh. Hist. of Luther. German by E. Frick. p. 988.)

Dr. Sigm. Jac. Baumgarten, professor in Halle, announced a lecture in 1732 thus: "I will read freely and publicly in the afternoon hours about Luther's Catechism, because the vast majority of those who study theology will one day have to explain it in church and school offices." He called the catechism "a true gem of our church" "a real masterpiece of recitation."

F. Ch. Oetinger, Württemberg prelate (d. 1782), said in his old age: "I am now actually standing again on the old point on which I already stood as a child; for all my science is contained in the small catechism of the same Luther."

Leopold Ranke: "The Catechism, which Luther published in 1529 and of which he says that he prayed it himself, as an old doctor as he was, is as childlike as it is profound, as comprehensible as it is unfathomable, simple and sublime. Blessed is he who nourishes his soul with it, who holds fast to it! He possesses an imperishable consolation in every moment, only behind a light shell the kernel of truth, which does enough for the wisest of the wise." (German History in the Age of Ref. Berlin 1839. Th. 2. p. 445.)

Thilo: "There are still many books of this kind going around, but not like spirits, because they have never had any fellowship with the spirit, but have come down like figures of misery! They are starving people who have no marrow in their bones, no fire in their limbs, no strength in their muscles, no courage in their minds. - Luther's Catechism is and remains the book in which, according to a scale rejuvenated for the popular mind, the biblical blueprint for the house of thought and faith is sketched out, which a wise man builds for himself for all cases and under whose shadow he is able to dwell safely". (Das geistl. Lied 2c. Erf. 1842.)

Dr. Palmer: "Just put all the catechisms of the newer times next to the Lutheran ones and you would have to be flock-blind not to notice the dull, sober, soon broad-brushed of the former next to the fresh cohesive power, next to the graininess and folkiness of the latter". . . We do not need a new catechism, Luther is still doing his service perfectly and, God willing, will not yet become incapable of service." (Catechetics 1846. p. 292.)

Aug. Cuntz: "Luther's Small Catechism has often been stunted in its effect by vain clowns who understood neither its childlike simplicity nor its popular power, its biblical truth and depth, by watery explanations and bad interpretations, but its effect could never be eliminated or displaced. They have had to leave the old, pure, bright and clear text standing; it has remained and will remain when their clumsy glosses and additions have long since been forgotten." (Gesch. des deutschen Kirchenl. 1855.)

* *

A papist theologian in Venice at the time of the Reformation, after reading Luther's Catechism, which did not bear Luther's name, exclaimed: "Blessed are the hands that have written this holy book .

To the ecclesiastical chronicle.

I. America.

The Honorable Allstem. Synod of Ohio was assembled at Wheeling, W. Va. on June 26 and the following days. In the seminary matter, as we see from the *Wheeling Intelligencer*, after considering the reasons for and wiver, the following resolutions were adopted: „1. Concerning the establishment of a common (theological) seminary, be it hereby resolved, that although we are so placed financially that we are at present unable to engage in such an enterprise, and many among us are also of opinion that the establishment of state synods should precede the establishment of such an institution, yet we still desire to labor for the attainment of this desired end; therefore be it further resolved, that a committee of three be appointed to confer on this subject with a committee appointed by the Hon. Synod of Missouri for the same purpose, and report the result of their deliberations at our next meeting. (2) Concerning the transfer of our seminary to St. Louis, we resolve not to undertake such a transfer, as it would substantially hinder the work which God has entrusted to us in His Church. 3. we resolve not only to leave our seminary at present in Columbus, O., but that we will work with all fidelity and diligence to so arrange our institutions as to meet all just demands." The committee consists of Professors Loy, Lehmann and Frank. With regard to state synods, the Synod declared that it was ready to dissolve itself for the purpose of establishing such synods when all other bodies belonging to the Synodal Conference were also ready. The Synod urged Professor Loy not to accept the appointment of the Missouri Synod to its seminary in St. Louis. The publication of a new English hymnal was undertaken.

G.

The Honorable Lutheran Wisconsin Synod held its meetings this year June 20 and following days in Milwaukee. From the report of this meeting found in the congregational bulletin of July 1, we gather the following: "Among the business, the establishment of

a separate theological seminary for the Wisconsin Synod occupied the greatest attention. As the matter itself had already been decided at Oshkosh, and as it was evident that the expediency of the undertaking was more and more recognized, the Synod proceeded with alacrity to carry it out. After 7 members had previously declared, but 2 of them later modified their declaration again, that they would abstain from voting, the synod otherwise unanimously decided to open the seminary in Milwaukee in the fall. Pastors A. Höneke and Eugen Notz were also unanimously appointed as professors, with the understanding that, God willing, they would be joined next year by a third teacher of theology. The Synod also decided that, with exceptions, only students who have sufficient linguistic-scientific training should be excluded. The establishment of the seminary was transferred for the time being to the Verwaltungsrath of our institutions. ... With regard to the much-discussed establishment of state synods, the Synod adhered to its earlier resolutions, but explained once again what it wanted to say with them. It did not want such a state synod, which would meet without first having clarified whether it should be a state synod with its own church regiment or a mere district of another existing synod, i.e. dependent on the church regiment. On the other hand, one was ready for such a state synod, the formation of which would have to take into account from the outset the

The intention of the participants was to form a new synod with its own church government.

Methodist Hypocrisy. While the "Christian Ambassador", as we reported, brought advertisements that encourage fraud, it attacks a political paper, which claims to be edited according to Christian principles, because of its advertisements of beer companies. The ambassador says that such advertisements "offend the moral and religious feelings of the readers, and exert a harmful influence on Christian life, both externally and internally. This is certainly true, but does not this also happen through the advertisements that the "Ambassador" brought? He says that through such advertisements thousands are made drunkards, but that drunkards will not inherit the kingdom of God. But, we ask, is not fraud "spread and promoted" by the "messenger's" advertisements, and can fraudsters enter the kingdom of God?

Colored Methodists. The Methodist paper, the Apologist, writes: "In Georgia several influential members have separated from the African Methodist Episcopal Church. The same were no longer in agreement with their bishops and the expenses necessary to support them. They declared that those bishops would not show their faces in the South unless their salary collections were involved."

Henry Ward Beecher is in the militia now not only chaplain but publicity officer. He gathered the young men of his congregation in Plymouth Church one recent evening and made a great speech urging them to join his militia regiment, the Thirteenth. Over 60 young people signed up, intending to form a new company of the regiment. (Apol.)

Applause at prayer. When the Republican state convention in Cincinnati was opened with prayer the other day by a certain Dr. Moore, general applause arose when the praying man commemorated with spirited words the great services of President Hayes. The abuse of prayer on such occasions in America is appalling. (Churchz.)

II. abroad.

Planitz. The Sächsische Kirchen- und Schulblatt (Saxon Church and School Gazette) of June 20 brings the following news: The separated Lutheran congregation in Planitz is thinking, as we have heard from a reliable source, of building a larger new church. The old, originally made of a stone barn, quite nice, more beautiful than many village churches in Saxony, which turned out to be too small - the Planitz congregation is said to have especially received growth from far away - will later be used as a congregation hall for larger meetings.

The **Italian Prince Amadeus** was recently denied absolution by the priest. The reason given by the priest was that no soldier in the Italian army was authorized to do so. Amadeus turned to the pope. He told him that he could only obtain absolution if he resigned from his position in the army and 'left the city of Rome! But the prince does not want to submit to these conditions.

Spain. The Archbishop of Toledo and the Archbishop of Saragossa have made representations to the Pope about the widespread distribution of Protestant Bibles in Spain, especially among the poorer classes. In response, the pope issued a decree forbidding, under penalty of excommunication, the provision of food and shelter to Protestant missionaries. It also pronounces a great ban on anyone who has a Protestant book for sale or otherwise. This decree, which must be read in all churches, is accompanied by a letter from the pope to King Alphonso, urging him to use all his power to drive the missionaries out of the country and confiscate their belongings.

The criminal court in Offenburg (Baden) sentenced the well-known Franz Ockenfuß, the founder of the monastery of the so-called "Holy Family" in Griesheim, to three years in prison for fraud. Ockenfuß played the blood sweater, pretended that the holy virgin appeared to him, and swindled the inmates of his monastery out of their money in this way. In court, the defendant explained that he would never have thought of his frauds if people were not so terribly stupid.

Communism. What a reliance there is on the fact that the Communists now often declare that they are not thinking of using bloody violence to achieve their goal can be seen from the fact that now in Germany the leaders are calling for fresh lies only when their advantage requires it. Thus, for example, the "Berliner Freie Presse," a Communist paper, writes: "From various quarters we receive inquiries from the workers' circles as to what the workers should do when the employers demand that the workers commit themselves in writing not to read any more socialist newspapers, not to belong to any socialist associations, and not to give any money for socialist purposes. We can only advise the workers who are demanded to do so, under the threat that they will otherwise be hounded out of their wages and bread and thus abandoned to misery together with their families, to sign confidently everything that is demanded. - Our employers, who - incited by a shameless press - stoop to exerting the most brutal compulsion on their consciences, must put up with being lied to. - We have always insisted that every one of our actions should appear in the fullest light of candor, and we intend to keep it that way; but if we are to be forced into secrecy and hypocrisy by the torture of hunger, well then, let the consequences come upon our opponents." If honesty benefits these clean fellows, then they want to be honest; if, on the other hand, they have to suffer harm for it, then only fresh lies! That is their morality. And they have already become so shameless that they make no secret of it. Jeremiah already speaks of such people Jer. 9, 5.

W. [Walther]

Explanation.

In the last February number of "Lehre und Wehre" the booklet of the undersigned, "Die heilsame Lehre" ("The Wholesome Doctrine") is displayed. It contains about church and ministry, about justification, about the doctrine of Sunday, about marriage and several other points partly misunderstandable, partly downright wrong sentences, to which the dear brothers in America, as in general every right-believing Lutheran, had to rightly take offense. When I wrote that booklet (winter 1874), I was still in the regional church office and quite distant from the Saxon separation. Only a year or so later did a time of difficult struggle begin for me, which ended under God's gracious guidance with the resignation of my

regional church office and joining the Saxon separation. During this transitional period I studied and examined in detail for the first time the testimonies of the Missouri Synod, compared them with the writings of the opponents, and came to the conviction, which I had already expressed in the first issue of our "Free Church", that Missouri professed and represented nothing more and nothing less than the pure Lutheran doctrine. At the same time, I recognized and found many slugs in my theology, and even before my separation I confessed in local circles on many occasions my errors published in the aforementioned Catechism Declaration and several smaller pamphlets, which had also been brought to my attention by several of my current fellow ministers. At that time, I also initiated a settlement with the publisher's bookshop, refrained from further distribution and advertising of that booklet, and thus put it *to rest*.

Without my knowledge and without my doing so, several copies of this book have recently been sent to America, and without my knowledge and without my doing so, it has been published in "Lehre und Wehre". Because I believed that through my entire ecclesiastical position, which I have taken for two years, especially through my articles in the "Free Church", in which I profess the old Lutheran doctrine together with Missouri, even in the disputed points, my earlier errors were actually corrected, I unfortunately neglected to formally state my changed conviction in the points in question and to formally retract the errors contained in my "wholesome doctrine". This thought was also not suggested to me from any side. But I gladly admit that it would have been the right thing to declare such things publicly two years ago, and I hereby make up for what I have neglected to do, and also assure my dear fellow believers in America that one faith, one confession really prevails in all matters here and there. God keep us this unity in spirit!

Planitz in Saxony, June 23, 1878.

G. Stöckhardt, P.

Announcement.

Now that the deadline of four weeks set by the Synod of Delegates has expired, the following is brought to the attention of the public:

Against the establishment of a collective seminary voted - three and twenty municipalities.

Against the proposals to be made to the Ohio Synod concerning the merger of the two theological institutions - six congregations.

Against the happened profeffor election - none.

Accordingly, the resolutions of the Delegate Synod with respect to the three items mentioned have been ratified by our synodal congregations.

H. L. Schwan.

Inaugurations.

Mr. Pastor W. Dahlke, member of the venerable Jllinoks Synod, having received and accepted a call from the congregation in West Srneca, was introduced within his congregation by the undersigned on the 2nd Sunday after Trinity, June 30, by order of the reverend Presidium of the Eastern District.

A. Eh. Grossberger.

Address: Dsv. IV. valUKs,
liosrrvs, Lris 6o., V.

On the 2nd Sunday after Trinity, Rev. H. Bruer, who had accepted the call of the Lutheran congregation of St. Jacob in Grey County, Ontario, Canada, was inducted into his new office by the undersigned on behalf of the honorable President of the Northern District.

Enoch Schroeder.

Address: liov. H. Bruer,

^IskvlcIt, Ore^ 60th, Out.

On the 20th of June last, Rev. G. Spiegel, formerly of Fairbank, Iowa, was installed in his new congregation near Decatur, Jnd, assisted by the Rev. H. Meyer, of the undersigned. W. S. St ubna tzy.

Address: Rsv. 8. 8s "ic^sl,
Decatur, ^"Zsms 6u., luä.

Ordination and introduction.

By order of the Reverend President of the Jllinoi District, the Candidate of Theology, Mr. Johannes Streckfuß, was ordained and ordained as Bastor Vicarius in the congregation of Pastor F. Lebmann in Chicago on the 2nd Sunday after Trinity Day.

L. L o ch n e r.

Address: Bcv. Ltrccckuss, c. o. Bcv. Dedmarin,
3930 8. dcarboru 8t., 6üic"^\o, III.

Church consecration.

On the Feast of Trinity, the newly built church of the Lutheran Zion congregation on Lincoln Creek, Seward Co. Trinity. Hcrr Pastor L. Dornseif preached in the morning as well as in the afternoon, and undersigned performed the other official duties thereat. The church is an ornament of the area and the bills for it are covered.

Tr. Häßler.

Mission Feast.

On June 23, the first Sunday after Trin. d. Y., the undersigned SalemS congregation at Spring Creek, Harris Co., Tex. celebrated in fellowship with the congregation of the Lord

Pastor Hofius and the congregation of Mr. Pastor Maisch held their mission festival this year. In the morning Mr. Pastor P. Klindworth preached, in the afternoon Mr. Pastor Jac. Kaspar, and in the evening Mr. Pastor I. M. Maisch. The Collecte, - 72.00, was designated for inner mission in Tcras. P. Th. Rosener.

Conference - Displays.

The South Michkgan Pastoral Conference will meet, s. G.w., August 6 in Jda at the undersigned.

Lh. A. Weisel.

The Pastoral and Teachers' Conference of Quincy and vicinity will meet, s. G. w., July 16-18, at the church of the Rev. L. Schrader, Canton, Mo.

One does not forget to register at times at the Dastor loei.

I. H. HargenS.

The mixed Northwestern Conference of Wisconsin will hold its meetings from August 6 at the congregation of Pastor Daib in Oshkosh. Subject: Theses by Pastor A. Schrödei on the Sunday Lord's Prayer and by Pastor Liefé on confession. Registrations are to be made in time to the OrtSpastor. R. Pieper, Secr.

The Third District of the Minnesota Mixed Pastoral Conference will meet, s. G. w., August 6-8, at Man- kato, M inn. A. Sippel.

The Minnesota Teachers' Cvnferenz will meet, s. G. w. July 23-26 at the home of teacher G. P. Fehrmann, Valley Creek, Washington Co, Minn. P. E. Elbert.

Mixed Conference for Ma n itow o c and Sheboygan County, v. v., held at Town Wilson on August 13 and 14. - Subject: article VII- of the Concordia formula.

I. Jacob Hoffman".

Concerning the "Northwest Teachers' Conference".

The (4oocki-iel) Irans portativ" 6v "rpan^ has offered to reduce the fare from Milwaukee to Chicago and back to -3.25 for the conference brothers; of course, meals and stato rooiii are included.

All colleagues who have not yet registered should do so as soon as possible by contacting Teacher I. Nützel, 141 Sholto St., Chicago, Ill.

People were to assemble immediately upon arrival at our school building, corner of W. Taylor and Brown StrS.

Chicago, June 27, 1878.

H. G. L. Paul.

Popular Symbolism.

All kinds of suggestions and advice for a second edition of this book are gratefully received by M . Günther.

Revenue into the Illinois - District's coffers:

For the synodal treasury: From teacher L. Steinbach -2.00, contribution for 1878. From Past. M. Große's Gem. in Härlein 9.50. Past. Wunders Gem. in Chicago 26.75. Easter coll. from Past. Liebe'S Gem. in Wine Hill 10.00. From Past. Bartling's Gem. in Chicago 4.79. Past. A. Sieving 2.00, contribution for 1878. past. Love 4.00, contribution for 1877 and 1878. Pentecost Collections: from Past. Dunsing's Gem. in Strasbourg 6 50, Past. Frese's Gem. in Effingham 7.87, Past. BurfermdS Gem. in Richton 13.00, Past. LindemannS St. JohanniS Gem. in Champaign 4.90, by Joh. Ehni of Rev. Beck's Gem. in Jacksonville 5.80. by Rev. Detzer in Des Plaines, Collecte at G. Senne's wedding 11.25. by Rev. Wehr's Gem. in Lake Zurich 4.05. (Summa --112.41.)

For Internal M i s s i o n: From Wittwe Heuer in Addison 5.00. Past. StrieterS Gem. in Proviso 6.00, The fourth part of MissionSfest-Cvll. in Addison 33.65. (Summa --44 65.)

For the Negro Mission: By Past. Succop in Chicago by W- Redemann 1.00. By D. Kornhaaß in Addison 5 20. Half of the Mission Fest. Collecte in Addison 67.30. (Summa -73.50.)

For poor students in Fort Wayne: Through Past. Wagner in Chicago for W. Dallmann of the Jungfr.-Dercin 15.00. By Past. Succop das. for Otte of the Young Women's Association 15.00 and for Lcwerenz of the Young Men's Association 10.00. By Rev. Engelbrecht there for Bendien from the women's club 4.00 and from the mixed choir 2.80. (L-umma -46.80.)

For the seminary household in Addison: by Past. C. F. Hartmann in Wvodworth, Easter Coll. 7.84.

For poor seminarians in Addison: From Wittwe Heuer in Addison 5.00. The fourth part of the MissionS- fest-Coll. in Addison 33.65. Through Cassirer Simon for E. Voigt 12.85 and for M. Ahrens 3.95. Through Past. Engelbrecht in Chicago for Jul. Trapp: from the mixed choir 2.75. From Past. D. Graf in Augusta, Mo. for E. Walper 2.46. (Summa -60 66.)

For the Emigrant Mission in Baltimore: From Past. StrieterS Gem. in Proviso 7.58.

For the widow's fund: From Wittwe Heuer in Addison 5.00. From Past. Roeders Gem. in Arlington Heights 14.00.

For poor sick pastors and teachers: From Rev. L. F. Hartmann's congreg. in Wvodworth, Pentecost Collecte, 6.80.

For the congregation in Freeport, Ill: By Past. U. Jben from the Gem. in Farmington, Mo., 5.00. By Past. Nun- kels Gem. in Aurora, Jnd, 4.00. By Past. Pen. in Watertown, WiS., by sr. Gem. 13.00. (Summa -22.00.)

For the deaf and dumb in Norris, Mich.: Through Pastor Drögemüser in Arenzville: Collecte am HimmeifahrtSfeste 4.60, from himself 40 CtS. Through Past. Wagner in Ctnraao from Mrs. Beduhn 1.00. From Past. Pohl's Gem. in Palatine 3.26. (Summa \$9.26.)

Addison, June 15, 1878. H. Bartling, Kassirer.

Revenue to the Illinois District's coffers:

For the synod treasury: Collecte on the first day of Pentecost from the congregation in Addison \$35.06. From Past. TetzerS Gem. at DeS Plaines 8.34. Past. Frederking's Gem. at Pinckneyville 4.00. Pentecost Collec. by Past. Lochner's Gcm. at Cbirago 17.25. Desgl. of Past. Wagner's Gem. that. 33.00. from Past. Feiertags Gem. in Aurora 14.25. Past. Kothe's Gem. in Litchfie d 7.70. Past. Hahn's Gem. in Staunton 5.00. Pentecost coll. from Past. Dover- leinS Gem. in Homewood 8.78. Teachers A. Albers and Eh. H. Brase 2.00 each for 1878. pentecostal coll. from Past. Grupe's Gem. in Rodenberg 8.73 and of Past. H. Schmidt's Gem. in Schaumburg 19.10. From Rev. Flachsbar's congregation in Dorsey, two communion IS collects, 9.00. (Summa \$174.21.)

For inner mission: By I. W. Diersen, half of the MissionScoll. in Creie 42.63. By Past. H. SievingS Gem. in Ottawa 4.60. By Past. M. Große in Harlem by Mr. Härtel 2.00. By Past. H. Schmidt cin quarter of the MissionS festcoll. in Schaumburg 30.09. (summa \$79 32.)

For the Negro mission: By I. W. Diersen, half of the mission feast coll. in Trete 42.62. By Past. Wagner in Chicago from Mrs. Kohtz 1.00. From D. Meyer in Eagle Lake, thank offering for recovery of his child, 2.00 By Past. Wunsch in Dwigbt from sr. Gem. 4.20 and by himself 50 CtS. By Rev. H. Schmidt one quarter of the Mission Festival Collecte in Schaumburg Sept. 30 (Summa \$80.71.)

For poor students in St. LouiS: By W. Märtin in Altamont, Hochz. Coll. at Carl Zahner's. 3.50.

For college maintenance in St. LouiS: AbcndmahlScoll. of Past. DöderleinS Gem. in Homewood 9 05.

To the TollegedauSdalt in Springfield: From Palt. Schieferdeckers Gem. in Gehlenbeck 10.00.

For Brunn's pupils in Fort Wayne: From Past. Hahn's Gcm. in Staunton 2.30.

For poor seminarians in Addison: From D. Meyer in Eagle Lake 3.00. Through Past. H. Schmidt in Schaumburg: Hochz.-Toll. bri H. Hartendorf 18.48 and half of Hochz. Coll. at H. Giescke 11.22. By Teacher I. Rademacher at Fort Dodge, Iowa, for A. I. Wiedmann 5.00. By the Gem. at Addison for C. Appel 15.00 and for E. Steinkrauß 10.00. (Summa \$62.70.)

For the Emigrant Mission in New York: Through Past. H. Schmidt a quarter of the Mission Festival Collecte in Schaumburg Aug. 30.

For Past. Harmening's widow: jDurch Past. Dö- derlein in Homewood by N. N. 10.00.

For the widow's fund: By I. W. Diersen of Past. TraubS Gem. in Crete 6.00. By teacher W. Holtmann of Cdas. B. in Red Bud 1.00. By teacher A. AlberS 4.00. By H. Schmidt collectirt on L. Winkelhaken's wedding 15.58. (Summa \$26.58.)

For poor sick pastors and teachers: By I. W. Diersen of Pastor TraubS Gem. in Erete 4.00. By Teacher W. Holtermann of ChaS. B. in Red Bud 1.00.

For Past. KrauseS branch congregation in Kansas: From Past. BartlingS congregation in Chicago 26.79.

For the congregation in Freeport, Ill: By Past. Traut- mann's Gem. in Adrian, Mich. 8.00. By Past. L. Pfeiffer in MarySville, Kans. from some members of his Gcm. 2.50. By Past. EngelbcrtS Gem. in Racine, W "S., 6.00. (Summa \$16.50.)

For the Institution for the Deaf and Dumb in NorriS: By Past. Engebrecht in Chicago by Herm. Koopmann 2.00.

For the orphanage at St. Louis: By Lebrer W. Holtmann from Cdas. B. in Red Bud 1.00. By Past. Kothe in Litchfield, thank offering by Anna Niemann, 2.00.

Addison, July 4, 1878. H. Bartling, Kassirer.

Revenue to the Eastern District's coffers:

For the synod treasury: From teacher Homann \$2.00. Congregation in Williamsburg 9.00. Contribution to the travel expenses of the District Praeses from the congregation in Basswood Hill 2.70, desgl. in Wellsville 5.00. Pentecost coll. of the congregation das. 10.75. From Pastor Zollmann 2.00. Past. Biewend's congreg. in Boston 10.65. congreg. in Martinsville 8.35. congreg. in East Boston 2.50. St. Paul's congreg. in Baltimore 23.17. congreg. in Tonawanda 4.13. Trinity's congreg. in Buffalo 33.00. Ascension and Pentecostoll. of the congreg. in Wolcoitsburg 9.85. By Rev. Beyer's comm. in PittSburg 37.00.

For the widow's fund: From teacher Homann 5.00. Ges. aus einem Predigtplatz von Past. Brömer 3.60. From Pastor Zollmaun 4.00. Pentecost coll. drr Andreas Gem. in Buffalo 10.00.

For Eolgee maintenance fund: From New York comm. 9.50. Olean comm. 4.81. Alle- gany comm. 4.43. Port Richmond comm. 4.88.

For the Negro Mission: From the congregation at College Point 10.75. congregation at Olean 4.66. congregation at Allegany 2.37. The Häifrr of the MissionSfest Collects of the Missouri- and Ohiv- meincen in and around PittSburg 110.10.

For the orphanage near Boston: From the congregation in Williamsburg 18.00. Hochz.-Collecte bri Diedr. Kühlke 5.00, beSgl. at Aug. Castellion 2.50, desgl. at Jodann Barthels 2.40. congregation in College Point 12.00. Kindtauf-Coll. at E. Plagge 4.31. Dankopfr from Frau Past. Zollmann 5.00. Of the confirmands of the Past. Frincke Jr. 4.50. congreg. in Bayonne City 5.85. congreg. in Port Richmond 5 97.

For the orphanage at Mt. Vernon: Hoch- zeitS Toll. at Diedr. Kühlke 5.00. From the Gem. in Port Richmond 5.20. From Hutzelmann 2.00.

For the Deaf and Dumb Institution near Detroit: From the congreg. in Port Richmond 3.50. Pastor Frey's congreg. in Albany 22.02.

For the community in Freeport: From the comm. in College Point 3.06>.

For sick pastors and teachers: from the comm. in College Point 2.65.

For the Baltimore Emigrant Mission: By Kassirer Bartling 4.00 and 7.58.

For poor students in Springfield: from Trinity Congreg. in Lockport 2.00.

New York, July 1, 1878. I. Birkner, Kassirer.

Proceeds to the Northwest District coffers:

For the orphanage at St. LouiS: Collected by Past. Daib collected in Christian teachings \$6.38. Past. Johl's congreg. in Clairmont 5.00. Young Friars' Association of the congreg. in Sheboygan 4.00. Past. Wetze. 7.08. Past. Landeck's Gem. in Norwood 10.00.

For the Negro Mission: From Jmnanuels-Gem. in Milwaukee 2.14. Wittwe M. Dorn 50 Cts., W. Rupprecht 75 CtS. Past. Schaaf's children 75 CtS. Hochz.-Coll. with W. Fley in Ehippewa Falls 2.31. Past. RathjenS Gem. 7.00. Past. Schmidt in Logansville 1.00. Past. Clöters Gem. in Valley Creek 4.38. Jmmanuels Gem. in Milwaukee 4.53. Past. Ahner 50 cts. Past. Nennicke's Gem. in Norris 6.00. Of 3 Gem. members of the Past. Krumsieg 2.75.

For heathen mission: collected by Past. Rohrlack in MissionS- stuiden collected, 6.25. N. P- in Nicolett 50 Cts.

For poor students in Springfield: From Past. Osterhuus' congregation in Williamsburg 5.00. Past. Käselitz' Gem. 7.00. By Past. Krumsieg by Mrs. N. N. 5.00. For Jul. Badke by Past. Hild at Cedarburgh 5.57.

For the construction fund: From Past. Taylor in Waterford 4.00.

For the Emigrant Mission in New York: From Past. Schneider's congregation in Waterford 3.00. Past. Hild's Gem. in Cedarburgh 5.92. By Past. Ne''nike, Hochz.-Coll. at Joh. HoobS, 5.00.

For poor seminarians in Addison: From the Young Friars' Association of the Parish of the Past. Zorn 4.00. Past. Osterhuus' Gem. in Williamsburg 3.00. Past. A. Rohrlack's Gem. in ReedS- burgh 5.00.

For the Gem. in Freeport, Jll.: Don Past. Fr. Streck- fuß 2.50. Past. Prägers St. Petri-Gem. 2.00. From H. Hasset in Granville 1.00.

For Stud. E. WambSganß in Addison: From Past. Rösch and sr. Gem. 3.00.

For Past. MultanowSky: From Past. Schütz' Gem. 3.00.

For poor l o l l e g e s c h ü l e r in Fort Wayne: From Past. Rohrlack's Gem. in Reedsburgh 6.00.

For the widow's fund: By the pastors: Rohrlack 4.00, WambSganß 5.00, Aulich 4.00, Seuel 4.08, Zorn 5.00. Hertwig 3.00, Wesemann 2.00. Teacher H. Ehlen 4.00. Pastor Johls Gem. in Clären'' ont 5.00. Past. Landeck's Gem. 7.00. By Past. Krumsieg by Mr. N. N. 1.00. Mrs. N. N. 5.00. By Rev. Hertwig, thank offering for a happy. Delivery, 2.00.

For inner mission: From Past. Rohrlack's parish in Wonewoc 1.25. Past. Markworth's congreg. 5.07. Past. Zorn's congreg. in Sheboygan 26.50. Past. Schneiders Gem. in Waterford 3.00. By Past. Präger, Hochz.-Coll. at Mr. Burow's, 12.00. By Past. Clöters Gem. in Valley Creek 3.49. Past. Horst's Gem. in Hay Treck 5.80. Cross Gem. in Milwaukee 3.40. Past. Rehwindels Gem. in Jenny 2.25. Jmmanuels Gem. in Milwaukee 2.36. Past. Hild's Gem. in Cedarburgh 5.72. By Past. Krumsieg by Mr. N. N. 2.00.

For the orphanage in Addison: from Past. Plehns Gcm. at Chippewa Falls 5.25, at Brush Prairie 1.50; Hochz. Coll at W. Pohl 6.00. Past. Käselitz' Gem. 8.00. At Wm. Vicrode's wedding collected by Past. Wesemann 4.05. By Past. Clöter's Gem. at Valley Creek 9.94. Past. Börnecke's Gem. 3.00; Coll. from F. Sickert's silver wedding 4.65. Collected by Past. Krumsieg by Mrs. N. N. 1.00.

For the synod treasury: From Trinity's congregation in Milwaukee 32.93. Jmmanuel's congregation 15.46. Pastor WambSganß's congregation 10.29. Past. Schaaf's Gem. 9.50. Pastor Schumann's Gem. in Freistadt 12.05. Past. Prägers StephanS-- Gem. 4.04, St. JohanniS-Gcm. 1.63. Rev. Grotbe's Gem. in Lowell 12 00. pastor Rehwindels Gem. 2.50. pastor Winters Gem. in Logansville 4.78. past. Damms Gem. in Bloomfield 8.00. Cross's Gem. in Milwaukee 6.75. Stephan's Gem. that. 23 06. Past. Hudtloff's Gem. in Wausau 7.00. Past. Hertrich's Gem. in Faribault 6.50. Past. Daib and sr. Gem. in Oshkosh 1 p.m. Past. Rolfs Gem. in St. Paul 18.50. Past. Hoffmann's Gem. in Plymouth 8.67, in Sheboygan Falls 4.05. Past. Friedrichs Gem. in Waconia 10.00. G. Buettner in Town Milwaukee 4.00. Past. Wesemann's Gem. in Grafton 2 p.m. Past. Hild's Gem. in Cedarburgh 6.61. Past. Clöter's Gem. in Valley Creek 12.92. Past. Horst's Gem. in Hay Creek 10.45. Past. Strasen's Gcm. in Watertown 6.00. Past. Seuels lower Gem. 9.92, sr. upper Gem. 13.00. Past. Börnecke's Gem. 3.00. Past. Strasen's Grm. 26.85. Past. Streckfuß 2.50. Gem. in Plymouth by Carl Zerler 6.50. Jmmanuels-Gem. in Milwaukee 14.10. Past. Prägers St. John's congreg. 1.73. Past. Friedrich's congregation in Eau Claire, Ucherschuß in travel money, 4.14. Past. Pröhl and sr. Gem. in August'' 6.75. Past. ''Lchaaf's Gem. in Lewiston 8.00. Past. Walker's Gem. in New London 1.60, in Maple Creek 1.52, in Larabee 1.65, in Bear Creek 1.83. Whose Grm. in Now London 2.35, in Maple Creek 1.10, MoSquito Hill 44 CtS. Rev. Maurer's gcm. tn Echester 1.40. Rev. Hild's Gem. in Eedar'' burgh 5.06. Pastor Nennicke's Gem. in Wayside 1.00. Pastor Krumsieg's Gem. 28.15. Of the pastors: Rohrlack 2.00, Präger 1.00, Winter 1.22, Hudtloff 1.00, Aulich, Herzcr, Zorn each 2.00.

For sick pastors and teachers: From Pastor WambSganß' Gem. 9.65. Past. Rohrlack 2.00. H. Schröder 1.00. Carl Schubert in Milwaukee 4.00. Past. Hild's Gem. ''n Cedarburgh 6.73.

For the Deaf and Dumb Institution in Norris: From Past. Plehn's Gem. in Eagle Prairie 1.75. Past. Aulich's Gcm. 2.50. Mrs. Brüsewitz 1.00. Past. Johl's Gcm. in dr 5.00. Young Fr. club in Sheboygan 4.00. Past. Börnecke's Gem. 3.00. By Past. Rolf by Mrs. N. N., thank offering, 5.00. By Past. Präger 1.00. Past. Krumsieg's Gem. 7.00.

Milwaukee, June 25, 1878. c. Eißfrldt, Kassirer.

Received for the orphanage at Addison since February 16, 1878:

From congregations 2c. in Illinois: From Chicago: Through Past. L. Lochner from the Dreiemigk. congregation, Thanksgiving offerings by Mrs. Kleinke, by I. Mahnke, F. Stang, F. Stengel, C. Klein, H. Lindemann, Mrs. E. Lindemann, H. Harm, H. Petersen, C. Esemann, I. Guttrfahn, F. Nebel, Ph. Lawall, I. Priebe, A. Hübner, Genov, Williams, B. Schröder, I. Kruse, A. Tode, F. Lchmann, A. Flörsch each G'1.00; G. Rcincrts, N. N., E. Holtz, E. Wrstphal, B. Schmidt, Alma and Richard Sachse, I. Paul, N. N., F. Kube, H. H., A. Mariens each 50Cts.; L. Goldenbogen, C. Zenke, B. Goldenbogen, N. N., I. Lütter each 25 Cts.; I. L. Th., G. B. and C. Falk 5.00 each; F. Prabel, D. Cobrs, H. Schierhorst 2.00 each; N. N. 1.25; I. LuitjNs and C. Klockziem 1.00 each; Tb. Hardin 1.00; Jul. Hardin 50 cts; Louis Plots, Jul. Knopf each 1.00; Collecte on Palm Sunday 24.56; H. Brinkmann Jr. 3.00; Wittwe Elis. Meusch 1.50; N. N. 50 Cts, Mrs. Kleinke, thanksgiving offering for happ. Entbindung, 1.00. By Past. Bartling: from Mrs. H. Washausen 10.00, W. Potbr. Wittwe Söhke, Mrs. Rosa Westphal each 1.00, Collecte at H. PfisterS wedding 2.21. By Past. Wagner: by Mrs. N. N. 2.00, Mrs. Louise Fischer 1.00, Mrs. F. Tapel 25 Cts, Mrs. Klöckling 2.00, by sr. Gem. 42.00, Mrs. C. Lübke 5.00, W. Walk 2.75. By Pastor Lange: from the Women's Association 12.00, from sr. Gem. 20.50, N. Raithel 50.00. By Past. Engelbricht: Collecte at H. Aiervogel's wedding 5.00. By Past. Wunder: from Emilie Lemmerich 1.00, Collecte at H. Rumpfelf's wedding 8.50, from Mrs. E. W. 2.00. By Pastor Lehman: from Georg Baierlein 50 Cts. By Past. Succop: from L. L. 5.00, W. Redemann 2.00, Mrs. Laß, Emma Gieseke, N. N. each 1.00. By Past. Nöder at Arlington Heights: by Mrs. NorkaS 5.00, Coll. at wedding of F. Tegtmeier's daughter 10.10. By Past. Norden, Hinckley: by H. Ilse- mann 1.00. By Past. Hartmann, Woodworth, by sr. Gem. 10.00, N. N. 5.00, N. N. 5.00. By Past. Brüggmann, Rodenberg: communion coll. 5.23 and from the bell bag 6.21; by H. C. Buchholz from N. N. 10 Cts. By Rev. Dörmann, Yorkville: from sr. Gem. 10.00 and 7.00. Kind- tauk coll. at E. Watermann's in Morris 3.60. By the Gem. in Addison: by H. C. Buchholz 75 cts, by L. Fiene 29.25, Kindtaufcoll. at H. Backhaus 5.00, by H. Neubaus 86 cts, H. Steinbeck 1.00, by Herm. Lührs 11.50, Wittwe Heuer 5.00, by L. Stünkel 47.00 and by Ferdinand Bartling 25.75. By Past. L. Winter, Hampton, by H. St. 2.00. By Schaum bürg: by H. Bohne and wife 5.00, by H. C. Buchholz 2.50. By Past. Gotsch, York Centre, from his comm. 11.82. By Past. Döderlein, Homewood: Collecte at H. Richter's wedding 5.50, by Marg. Judge 1.00, Louise Döder- lein 50 Cts. From Wittwe Louise Krull, Altamont, 1.00, by Past. M. Große, Härlein, by N. N. 1.90, Mr. Harte! 1.00, Easter feast coll. 15.30, by sr. Gem. 9.50. By Past. A. Wangerin from sr. Gem. in Town Sum ner. 6.00. By Ernst Seiß in Freeport 1.00. By W. Kolb, Niles, Collecte on Christmas Eve, 4.00. By Past. Brueggmann of the congregation at Whraton 2.00. By Past. Duborg, South-Chicago, Coll. sr. Gem. on Eonfirmation Day, 9.00. By Past. I. P. Guenther, Geneseo, Ostersest CoU. sr. St. Jobannis congreg. 7.35. By Past. Steege, Du "der, Easter Festival-Lolleete sr. Gem. 13.55. By Rev. Pohl's congregation in Palatine 3.32. By Rev. Wünsch, Dwight, of sr. Gem. 7.70. By Rev. H. Dage- förde of St. Peter's congreg. in Nebraska 5.50. By L. Lange in St. Louis of Mrs. Marg. Hoffrichter in Lacon 2.75. From Blur Island: through Teacher List, Collecte at the silver wedding of Mr. Joh. Sorgenfrei, 7.25 and through Past. Ernst by I. Sorgenfrei 1.00. From Proviso: By H. C. Buchholz by F. Degener 1.00 and by Past. Strikter by K. H. 10.00. By teacher I. Backhaus, Benedy, Erpreß-Unkosten, 1.60. By Past. Detzer, Des PlaineS, coll. at O. Meyer's wedding, 9.85. By Past. Traub's Gem. in Crete by G. Brauns, 40.50; by John Harmening from Teacher Kienzle, 1.00. By Past. Döring from the Gem. in EranSton 6.00, from the Gem. in Glencoe 2.00 and from Joh. Fehd das. 1.00. By Rev. Wehrs, Lake Zurich, Collecte at W. ConsörS wedding 5.76. (Summa G665.27.)

From congregations 2c. outsideIllinoiS: By Kas- sirr Eißfeldt 44.79 and 29.10. By Teacher Weseloh from Juliane Borger in Newton, WiS., 2.00. By M. C. Barthel in St. Louis from G. D. Simen in Allrgheny, Pa., 25.00. By Kassirer Birkner in New York 8.79. By Past. Zuckers Gem. in Defiance, O., 14.30. By Past. F. Leybe Grand RapidS, WiS., Collecte on Eonfirmation day, 5.33. By Kassirer E. Roschke 5.00. By Kassirer L. Grahl 81.86 and 46.29. By N. N., Monroe, Mich., 1.00. By Kassirer Simon 11.39, by Flückiger 50 Cts. Collecte at M. Homer's wedding 2.43 and by B. K. 1.92. By Rev. L. Stiege- meyer, Dubuqu, Iowa, by Schmalz 1.00 and Mrs. White 1.00. By John Harmening of N. N. in Wisconsin 5.00. (Summa L286.70.)

From children: By Kassirer Birkner inNrWYork 50.00. By teacher A. Dorn, Brecher, Ill, from the confirmands 2.75. Still to be receipted inKmdrblatt 227.16. (Summa L279.91.)

Addison, Ill, June 20, 1878. h. bartling, cassirer.

For the Lutheran orphanage zum Kindlein JEsu near St. Louis

Received since June 10: From H. WolterS, Concordia, Mo., 02.00. M. Göttlrr, St. Louis, 3 dozen straw hats. (Above items belonged in my last receipt). Kindtauf Coll. at H. G. Muller's, Lake Creek, Mo., 2.45. Hochz.-Collecte at C. Schnaknberg's there 5.53. Joh. Huhn's, St. Louis, 3.00 (given earlier). Pfingst.Coll. in Past. Pröhls Gem. of Berlin, Wis., 5.25. From B. Otto, St. Louis, 3.00. H. Schreiner of Ohio 2.00. From Teacher Hamm, Concordia, Mo., 1.00. Bon of a small society from Trinity District in St. Louis 5.25. From some visitors to the Orphanage 95 Cts. H. Rohlfing for the 2 Ernstian children 10.00. From W. Dicck- bauS, through Past. Schieferdecker, Ill, 2.00. V. Eitel through Past. Linsenmann, Canada, 1.00. Mr. Drees. St. Louis, 2 parthieen Wcißbrod. Hrn. Jäckel, Des PereS, Mo., 4 Fuder Stroh. By Mrs. Hoffmann, St. Louis, 37 carried WaistS. From

Past. Tb. Grüber, Nebraska, 2 gall. Apple butter, 1 sausage. Past. HäSler, Nebraska, 1 pen of pork. Heinr. Kaufmann, Grove City, O., 25.00. From the Trinity Distr. in "t. Louis by Collectvr Ahner 3.00, by Collector Hcinig 2.50. From the Kreuz-Distr. the. by Collector Körner 2.50. From the Be- thania School of Teacher Mangold the. 3.10. From the JmmanuelS Distr. the.: by Coll. Henning 4.35, by Coll. Günther 6.30. From the ZionS Distr. this. by Coll. Goehmann 15.50. Collecte at the wedding of Mr. Fritz Werke, Boeuf Creek, Mo., 8.80. From the Gem. in Little Rock, Ark. to Easter Collecte, 20.00. Coll. at Mr. Chr. Griebel's wedding, St. Louis, 9.75. Collecte at Mr. Teacher Elbert's school, Nicolet, Minn. 3 30. From Mrs. Maria Bode das. 50 cents and 1 package of things. From the comm. of the Past. Kollmorgen near Nashville, JUS., 2.30. Childrens' coll. at Mr. Mäurer's, Fairbank, Iowa, 3.00. From little Goehringer's piggy bank, Mascoutab, Ill., 1.10. From Sunday offerings at Past. Brauer's congregation, Warfield, Iowa, 10.00. By Rev. Bürger, Nebraska, for Herm. Kohtz, surplus of travel money, 11.50. By Past. Erdmann's Gem. at Red Bud, Ill, 10.00. By Mrs. Pastor Scholz, Corning, Mo, 2.00. By Mrs. Pastor Wicken, Alton, Jlls, 3.00. By Rev. LükereS Gem. in Aroma, Kansas, 9.00. By I. D. Harms, Cole Camp, Mo., 50 Cts. Past. Nething, Lincoln, Mo., 50 Cts. Past. LoveS Gem. at Wine Hill, Ill, 5.75. by Past. Mablberg, Purcell'H Station, Jnd.: by Mrs. H. Mahlberg, 50 Ets., Mrs. Rottmann, 1.00, his Gem. 3.(X). From Bro. Brockmann, St. Louis, 10.00. From werthen Nähvcrein in Dreieinigk.- Distr. by Mrs. Pastor Brauer 12 knabcnhosen, 3 bust shirts, 1 jacket. Coll. on Trinity Day by Past. Brammer's congregation, Lowden, Iowa, 7.42. By Past. Meyer, 2 ppleton City, Mo. from an unnamed person 50 Cts., Mrs. Herrmann 50 Cts. from his 4 year old son 50 Cts-, Pentecost and other collects sr. Gem. 5.00. From Past. HahnS Gem, Staunton, Ill, to pay off debt, first cons. 18.75. From Past. Brandt's St. PaulS parish, North St. Louis, Mo., (Lowell): by the collectors 29.60, from the werth women's association sr. By Teacher Diersen 16.50. From St. George Sewing Society, Trinity District, St. Louis, by Mrs. Brockmeyer: 10 white boys' shirts, 8 jackets, 3 pairs of stockings, 4 tons of calico. From MummS children, Alexandria, Va, 2.00. Appich's children the. 2 00. communionS coll. of Zion's congreg. at Lincoln, Mo, 13.00. From N. N. the. 1.00.

Sincerely thanking all our benefactors on behalf of the DerwaltungsratheS and the needy orphans
St. Louis, July 6, 1878. I. M. Estel, Cassirer.

Received for the Castle Garden - Mission:

From Frä'ul. Dohrmann 1.00. Gem. in Olean 4.47. Ehr. Both 1.00. Past. DejungS Gem. 2.00. Rev. Albrechts Gem. 1.00. Rev. A. Töpel 2.00. Teacher Mösta 2.00. By Rev. Braunwarth 7.40. By H. Dettmer 3.00. By Kassirer Bartling 23.35. Bon der Gem. in Washington 13 19. By Kassirer Simon 20.00. By Kassirer Meier 16.00. By Kassirer Bartling 13.85. By the Gem. in Wolcottville 4.30. Marg. Ebm 50 CtS. Past. v. Brandt 1.00. Past. Jben 2.71. W. Graap 1.00. Past. Bötticher 8.00. Mrs. Wieland 50 CtS. Past. Kothe 1.00. Chr. Otto 25 CtS. H. H. Gerken 50 cents. Gem. in College Point 2.65. Carl Schreiber 5.00. L. Böcker 1.00. By Kassirer Grahl 167.00. By Gem. in BrownS- ville, Mo., 8.00. Filialgem. of Past. Horst 4.06. By Cassirer Bartling 49.00 and 6.53. By Cassirer Schuricht 38 14. Mission Festival Collections of the Missouri and Ohio congregations in and around Pittsburg 75.00.

New York, July 1, 1878.

I. Birkner, Kassirer.

Received with cordial tank from the undersigned: From Mr. Druhe of St. Francisco P50.00. From St. John's parish in Et'fingham for Langhoff 14.23. Past. OettingS confirmands 7.20, whose Gem-2.41. Past. Holtermann, missionS rollecte, 5.00. Mrs. Past. HamannS Legate, second term, 40.1)0. Mr. Chr. Rose 1.00. Rev. Chr. Bocks Gem. 2.70. By Rev. F. Hahn, coll. at the wedding of Mr. Chr. Franz 2.60. By Fr. Wietfeld Sr. 2.50. For KaScenhuber by Past. I. Fackler 10.00. By Rev. Bcthke 2.26. By Rev. Niet- Hammer from the Women's Breast Association 5.00. By Rev. G. Grüber by C. Ph. Germann 2.00. By Past. Evcrs for Dau- nenfeld 15.00. By Rev. Reichhardt of the Women's Association for Hirschen 9.50. By Past. Huge, Easter Collecte for Dannenfeld, 3.60. By Past. I. Matthias, Easter Collecte 1.25 and by Past. L. Pfeiffer, Pentecost Coll. 9.80, for Gcrmeroth. By Past. H. Cämmerer, from the wedding of Hrn. W. Reinking ges., 16.50. By the school children for Brunnsche Zöglinge. From Past. H. EngelbrchhS Women's Association for Bendin 10.00. By Past. H. Hanser from Mrs. Eckhardt 7 pairs of socks. By P >st. G. Barth Easter coll. in Pella 3.75. From Mr. T. Hermann 75 CtS. From Mr. Aparung 50 CtS. By Past. Schüßler of the Women's Association in Joliet for Küffner 17.16. By Past. Ottmanns Frauenverein 10.00. From Mr. H. Busse 5.00 for Father Wichmann. From Dr. Sihler and some friends for N. Köhler 64.00.

Otto Hanser.

Received with thanks for poor students: From Rev. Wangerin's congreg. in Brecher, Jlls, P5.00; from the Women's Association in Past. Kuechle's Gem. in Milwaukee, 11 bustle shirts, 4 pairs of woolen socks. For Adam: at Past. Kowert's wedding ges. .D4.50, from Past. KowertS Gem. t'4.00. By Past. Sievers, scn., for Maaß (to a health trip): on Kernstock's wedding ges. H12.25, from I. Chr. Neumeyer H1.00, from the Mssions-Caffe in Frankenlust P13.75, "other Freundsquelle" H6.00.

Springfield, 1 Iuli 1878.

H. Wynekrn.

For poor students received through Past. Th. Brauer from the Sunday offering of his congregation in Denver, Iowa, H12.00. Through Rev. Kleist from the worthy women's club of his congregation in Washington, Mo., D11.00 C. F. W. Walther.

Received from Rev. I. T. Bötticher, Kassirer der Ehrw. Jllinots-Lynode, G100.00 for professorcn salaries.

I. T. Schuricht, Allgem. Kassirer.

Received for poor students: By Mr. Pastor Schulenburg, Confirmations Coll. sr. Gem., 817.66 and Coll. sr. Filiale 7.81 for Grabarkewitz for the purchase of Luther's works. Through Hrn. Past. Schöneberg 10.60 for Maaß. By Mr. Past. Johanning from sr. Gem. 21.00 for Dittmer. By Mr. Past. Geyer, baptismal roll by Mr. A. Wagner, 2.05, and by Mr. F. Rudolph 2.25 for Urban. From Mr. Past. Herrmann 5.00. By one of the gentlemen pastors at the synod by Justus Scheiderer 4.00. By Mr. Past. Jungck from Mrs. Nothdurft 7 pairs of stockings. By Mr. Past. H. Walker, Confirmation-- Coll. sr. Gem. 10.41 for Fr. Schwankovsky. By Mr. Pastor Hügli of the Young Friars' Association sr. Gem. 5.00 for Kaiser. By Mr. Past. Dunsing, childrens' coll. at Chr. Bauer 4.00 for A. Ehler. By Mr. Past. Sieker 20.00 for Gutknecht. By Mr. Past. Sippel, ges. at the mixed pastoral conference, 10.25 and by Mr. Past. von Brandt, Coll. sr. Gem. 1.08 for Schulte. By Mr. Past. Greif, Abendmabscoll. sr. Congregation 3.10 for Urban. By Mr. Past. Niethammer of the Women's Association sr. Congregation 10.00. By Mr. Past. F. W. Schmitt (delayed by the letter): from Wittwe Koch, Ad. Koch 25 Cts. each, C. Boldt 1.00, L. Krüger 50 Cts. given to other poor students instead of the vrrggegangenrn Siegrrt. Through Mr. Past. Hügli of the Frauen, verein 5.00 for Maaß, of the Jungfrauenverein 2.50 für Kaiser. By Mrs. Pastor Wüstemann in Collinsvillr from the Sewing Association 8 busrn shirts. By Mr. Past. Daib from the Casse für Wisconsin-Zöglinge 10.00 to Dubberstrin and Kaiser. Through Mr. Past. Leuthäuser: Coll. of his branch, 3.50, from Mr. C. Wieland 1.00 and from himself 1.00. By Mr. Past. Wolf at Mr. Richard's wedding, 8.50 for Bayer. From Mr. F. L. Weiß, Fort Dodge, thank offering for happy delivery of his wife, 3.00. Delivery of his wife, 3.00. By Mr. Rev. Schwartz from sr. Congregation, 6.00 for Kaiser.

For the seminary budget: By Mr. Teacher Heider in St. Louis 2.00. By Mr. Past. Bergen, Pentecost Coll. sr. Congregation 10.00. By Mr. Rev. Matthias, Pentecost coll. of his congregation 7.70. A. Crämer.

Since September 6, 1877, I have received the following gifts for poor students:

By Mr. Kassirer H. Bartling 82.00; 10.00; 10.00; 6.40; 10.00; 3.20; 5.00; 13.35; 6.30; 19.65. From the Drcieinigk... Cleveland congregation: from the Young Men's and Singing Club 25.00; from the Women's Club 5.55; 6.24; 6.48; 6.24; 7.20; from the Young Men's. Verein 20.00; thanksgiving offering from Mrs. E. Albers 3.00; N. N. 2.00; at Mr. Kretzschmar's wedding ges. 8.00; by the Herr Lehrer from the Lehrer-Lonferenz there 11.00; 3.75; 12.00; 7.5t"; 10.02. From Past. Evers' Gem. 11.50. Past. Wollbrecht's Gem. 8.00. Past. Stricker's Gem. 14.10. Past. Ramelows Gem. 14.00. Past. P. Beyers Gem. 3.00; 12.00; 14.00. From Her- manns Auer Frauen-Verein 6.00. From Past Reinkc's Jungfr." Verein 10.00. From the Frauen-Verein in Kcondallvillr, Jnd, 5.00. By Past. Speckhard: from sr. Gem. in Royal Oak 1.35; from himself 1.15; surplus from writings sold 50 cents. Don Hrn. Kornhaus 2.00. On teacher L. Beyers wedding ges. 6.00. By Past. Sicvers 5.00. By Past. H. Schmidt Sr. 33.50 (of which 3.50 from Mrs. L. W). By Past. Burfeind's congregation 8.25. At Fort Dodge on Jul. Günther's infant baptism ges. 6.00. From Past. Vetter and his congregation 8.00. Past. Hrrrmann 10.00. Bro. Schmidt in Milwaukee 1.00. By Rev. Friedrich; by himself 3.75; by the Gem. at Waconia 6.25; by the Gem. at Watertown 3.00; by Teacher H. Ehlrn 2.00. By N.N. 1.00; 66Cts.

At the Women's Association in Cleveland (W. S.) I also received a rich shipment of bed and underwear; from the Women's Association in Bellevillr 6 bosoms, and from Messrs. Niemann and AHIrrs in Pittsburg 1 pair of clothes.

May the Lord our God bestow His blessings on the dear benefactors of our institution.

Avdison, Ill, June 29, 1878, J. C. W. Lindrmann.

Since April 3 of this year, the following gifts of love have been received in the fund for the support of ar- mrr students from the southeastern conferrnz district of vouMis- souri:

From Rev. Mariens' congreg. in Port Hudson 83.t)0. don the Jmmanurls' congreg. in St. Charles, Mo. coll. on 2nd Easter Day, 7.20. don Rev. Holtermanns Gem. in Perryville 3.50 for Sem. Steinkrauß in Addison. From my St. Paul's congregation there 5.00. From a member of the same 50 Cts.

In the name of those supported, heartfelt thanks to the licben donors. May the faithful God, who is immeasurable in goodness and gifts, be a retributor to them.

At the same time, I would like to kindly ask the dear congregations and pastors of our conference district to faithfully support the poor students from our district according to their means and to fill the rather depleted treasury again for this purpose, so that I do not get into the embarrassing situation of putting off those who ask for support until another time and leaving them in distress and embarrassment. L. E. Brandt.

North St. Louis, Mo., July 2, 1878.

For musical instruments of the school teachers' seminary here received from teacher F. W. Beck 81.00, by Kassirer H. Bartling 81-95, by teacher L. H. Zoll from his singing choir 83.00, by teacher W. O. Steinmeyer from the New Orleans Teachers' Conference 825.00,

Addison, Ill, July 1, 1878, K. Brewer.

I hereby certify to have received from the laudable Virgins Association of Bethlehem Parish in Richmond, Va. for the orphanage here: 2 towels, 6 handkerchiefs, 6 shirts, 6 underpants, 8 petticoats.

God reward the worthy givers with his rich blessings. C. J. H. Fick.

Boston, Mass, June 27, 1878.

Changed addresses:

Rsv. Al. Loerv", KILLSCKRRLS, ALICK.

D. AV- Ale^sr, 295 Holling 8to., Lultämoro, Alick.

0. Lr. dusQtqvr, 2355 Luol 8tr-, 8t., Douis, 2lo.

The Augsburg Confession.

As is well known, the main confession of the Lutheran Church is the Augsburg Confession, and every Lutheran should therefore be thoroughly familiar with it. The congregational ordinances rightly demand that everyone who wants to be exempt should know and profess at least the Augsburg Confession and Luther's Small Catechism from the entire confessional writings of the Lutheran Church. Therefore, the Augsburg Confession is included in the appendix to our hymnal, so that everyone has the opportunity to become acquainted with it. It goes without saying, however, that it is not enough to have read it only once in order to receive it, but it must be studied, thoroughly studied. Only those who do not miss this will recognize what a wonderful treasure, what a precious jewel we have in our Augsburg Confession, will rejoice and thank God without ceasing that they are members of the church of the unchanged Augsburg Confession.

As we shared voices about Luther's Small Catechism in the last issue, so we want to share voices about the Augsburg Confession this time, in order to draw the attention of many to the glory of this treasure and to stimulate and move them to serious study of this confession, if God wills.

So then, dear reader, read the following testimonies and test yourself whether you can agree with the praises given. And if you still lack the necessary knowledge and joy of faith, then ask God for it, so that you may be in truth, as you call yourself, a true Lutheran, a member of the Augsburg Confession.

E. Sartorius, a theologian of modern times, describes the solemn act of the handing over thus: "The highest persons in Christendom are assembled under the presidency of the Emperor, whose scepter extended from the north to the south of Europe and across the sea to the New World; the princes, prelates, princes and estates of the German nation have come together, and foreign nations have sent their ambassadors and the Pope his legates to hear this confession. And before them,

St. Louis, Mo., August 1, 1878.,

No. 15.

Indeed, in the face of them and all their power, some illustrious princes courageously rise up and loudly and solemnly bear a detailed testimony to the evangelical faith, which a few years earlier, before the same assembly, only a poor outlawed monk confessed."

When Chancellor Brück presented the Augsburg Confession to Emperor Carl V, he said: "Most gracious Emperor, this is such a confession, which with divine grace and help can stand against the gates of hell!"

After the reading of the Confession, the papal Duke William of Bavaria said: "I have not been told about this matter and doctrine before! When vr. Eck said: "He dares to refute the Lutheran doctrine with the Fathers, but not with the Scriptures," he exclaimed reluctantly, turning away: "So I hear, the Lutherans sit in the Scriptures and we Pontificii (Papal) beside them!"

Bishop Christoph von Stadion of Augsburg exclaimed, "What has been said is true, is the plain truth, we cannot deny it."

When the emperor then declared in the first imperial treaty on September 22, 1530, that the Augsburg Confession had been refuted and rejected by his (papist) theologians, the Lutherans answered through the chancellor Drück: "they held without doubt that their confession was so steadfastly and Christianly founded and dedicated in the holy Word of God that it could by no means be rejected or would like to be rejected, and they also held it to be divine truth that they hoped to stand with it before the last judgment of God. When the Emperor then pressed the Lutherans even more seriously with harsh threats to give in, they too answered even more decisively through the same Chancellor Drück: "that they knew and held their confession so founded and dedicated in divine holy Scripture and in the holy Gospel (as the Scripture and reasons, so introduced and indicated beside it, also testified loudly and irrefutably), that against it, as contrary to God's Word and the holy Gospel, they would not be able to stand before God's final judgment.

gelium, the gates of hell would not stand nor stick."

Soon after the delivery of the Augsburg Confession, Luther wrote with great joy: "I am very happy to have experienced this hour in which Christ has been publicly confessed by such confessors in such an assembly through such a glorious confession. And the word shall be fulfilled, I speak of thy testimonies before kings; and this also shall be fulfilled: And shall not be put to shame. For, says he who does not lie, whoever confesses me before men, him will I also confess before my heavenly Father." (Letters, de Wette, IV, p. 71.)

When the Confession was sent to him by the Elector for review, he wrote to him: "I have read over N. Philippsen's Apologia; it is almost to my liking, and I know neither how to improve nor change it, nor would it be suitable; for I cannot tread so softly and quietly. May Christ our Lord help it to bear much and great fruit, as we hope and pray. Amen." (Letter to the Elector John, May 15, 1530. E. A. 54, 145.)

Furthermore, he writes: "The glorious Confession and Apologia has now come before all the world, freely confessed and received before the Imperial Majesty at Augsburg before many of the highest estates of the Roman Empire, in which even the papists, although they may have endangered us beyond all measure, can nevertheless not blame us for any articles of piety. We have not said mum mum, nor pecked under the little hat, but there stands our bright, skinny, free word, without all darkness and mousing." (Warning to those at Frankfurt 1533. E. A. 26, 303 f.)

Furthermore: "God's word is powerful. The more it is pursued, the more it spreads and the further it comes. Look at the Diet of Augsburg, which is truly the last trumpet and trumpet before the last day. How the world raged against the Word! Oh how we had to pray that Christ would remain seated in heaven! Then our doctrine burst forth into the light through the Confession, so that in a short time it was sent by the emperor to all kings, princes and universities". (E. A. 62, 82.)

When the papists demanded that the Lutherans at least not allow any new members to join them, he judged: "We must confess that the doctrine preached and handed down at Augsburg is the true and pure Word of God and that all who believe and keep it will become children of God and will be saved, whether they believe now or will be enlightened later; this confession is to last until the end of the world and the last day. For it is written: He who believes and calls on God shall be saved. And it must be observed, not only of those who are yet to come, but also of the Christian church which preaches the word, and of ours which are its members. For it is written Gal. 6, 16: As many as walk according to this rule 2c.; by which saying no one is excluded. Are therefore "all who believe and live according to the doctrine of the confession and apology, according to such faith and doctrine our brethren, and their danger concerns us as much as ours. Nor can we leave them as members of the true church; they may join us if they will; they may do it in silence or publicly, may live among us or in a foreign land. This we say and confess." (Urtheil v. Reichsabsch. 1530.)

How much he valued it is shown by the following statement: "The Diet of Augsburg in 1530 is worth all the lodge; for there the gospel also came to the people in other nations and countries, against both the emperor's and the pope's will and oversight. Therefore, what is consumed there, no one shall regret. - The Diet of Augsburg is not to be paid for with any money, because of the confession of faith and of the Word of God, which was made by our people there; for there the adversaries had to confess that our Confessio is right and true. (E. A. 62, 80 f.)

How highly his loyal colleague J. Brenz respected the Augsburg Confession is shown by the following passage from a letter to Veit Dietrich in 1541: "I hear that many people, even distinguished ones, complain that nothing has been done in Augsburg despite the many costs. But when I read the Confession and Apology that the Augsburg Diet brought us, I judge quite differently. For I believe that even six hundred myriad florins are not worth as much as the Confession and Apology are to be valued by all godly people and the whole church. And the cost of all the imperial diets that have been held in our time would be a price not worthy enough for so great a treasure."

G. Spalatin, d. 1545, said: "A confession such as has never been made, not only in a thousand years, but while the world has stood.

M. Joh. Mathesius, Luther's table companion and preacher in Jáchymov, died in 1565: "Greater and higher work and more theuriferous and glorious confession has not happened since the time of the apostles than this one at Augsburg before the whole Roman Empire. In Jerusalem, twelve apostles, poor fishermen, confessed and testified the name of Jesus Christ with great joy of the Spirit before the chief priests, scholars, councillors and captains of the temple, and punished those who had crucified and killed the King of glory, Jesus Christ, the Son of God, in his flesh; which, of course, is the great day of Pentecost and the highest work of Christianity since the beginning of the world. But after the supposed heir of St. Peter's chair had been

When the red bride of Babylon, with her cup, deceived and bewitched almost all of Christendom, and bound them to her idolatry with oaths, and when God wanted to bring His captive Christendom out of the Babylonian prison by the word of His Spirit, God's word and work did not go in vain, but accomplished much, and God drew to Himself some great Christian lords and cities through His gospel, who in the power of God's Spirit recognized from the prophets' and apostles' writings that great Babylon, the mother of all fornication and abominations on earth, was drunk with the blood of the holy martyrs and witnesses of Jesus Christ, and that the Son of God was the only High Priest, Head and Savior of the whole world. Therefore, these lords and cities freely confessed publicly and fearlessly, as blessed instruments of God and true members of JEsu Christ and earnest hearers and lovers of the living Word, full of righteous and living faith, their faith, and what they had learned from I)j-. Luther's books and sermons gelernet." (Luther's Life. 8. Sermon.)

When the imprisoned Elector John Frederick the Magnanimous was called upon by the Emperor to accept the Unionist Interim, he made the following written declaration, among others: "I cannot leave it undisclosed to Your Majesty in submission that I have been so instructed and instructed by the ministers of the divine word from my youth, and have also recognized by diligent investigation of the prophetic and apostolic writings, and hold it, as I testify with God, in my conscience without any wavering, that the articles, as they are understood in the Augsburg Confession, and what is attached to them, are the right true Christian, pure doctrine, and are so confirmed and established in the writings of the holy prophets

and apostles and teachers, who followed in their footsteps, that nothing can finally be raised against them." (Innocence. Nachr. 1702. p. 394.)

(Conclusion follows.)

(Submitted.)

Our Negro Mission.

A report on the mission of the Lutheran Synodal Conference among the Negroes of Little Rock, Ark. has now also been received from our second Negro missionary, Mr. F. Berg, in which, after a short introduction about his mission field and his activities on it, he reports the following.

The mission field that I have been assigned is, as I know it from my own experience, a large and important one. Little Rock itself is inhabited by about 6000 Negroes, almost all of whom have crowded into nine large Negro neighborhoods. About three-fifths of them have some kind of relationship to one of the many sectarian congregations that exist here; the rest are unchurched, or heathens. I count almost a dozen Negro churches, the largest of which has a membership of 800, another 500, a third 300, but a few have less than 90 members. Little Rock's Negro preachers are, with two exceptions, terribly ignorant people. I had the honor, or rather was condemned, to hear two genuine Negro sermons, one delivered by a *Presiding Elder*, the other by a *Traveling Preacher*. The former treated the text Luc. 2, 10. in such a way that one could not understand it.

The preacher's shouting and mishmash made him lose his hearing and sight. Not a syllable of the *glad tidings*. The *Traveling Preacher* preached on (?) the text Match. 25,1. ff., but he went so astray that he finally confessed that he had not treated his text; he literally raved and only babbled nonsensical rubbish about brotherly love etc. At the end, which seemed to be the main thing for him, he identified himself as a *Traveling Preacher*, pulled out pen and paper and now wanted to start missionirt for his community. He was quickly stopped and told that there was already a congregation here and that he had no right to destroy it, especially from their pulpit. Their missionary then put an end to the exchange of words by declaring that his time was up. After the sermon, the Negroes took advantage of the welcome opportunity and dispersed. The *Traveling Preacher* was defeated. Incidentally, dozens of such subjects go out from Little Rock every year, spreading over the state and living briskly at the expense of the Negroes. They are usually those who are too lazy to work and do not want to ply a trade like their "brothers" in the city.

It was amusing to listen to the disputation of two Negro preachers. A Methodist preacher and an old resigned *Baptist preacher* argued about conversion: whether the one-time conversion of man continues with all until death. The former answered in the negative, the latter in the affirmative. They talked about everything but their object. It was purely impossible for the missionary to help the disputants on the right path. Finally I took my hat and umbrella and wished the gentlemen an early conclusion of their debate, but above all "*more light*". I had become acquainted with the Methodist preacher when I found the venerable gentleman stretched out across the bed one day on my missionary walks. He desired to know the difference between the Lutheran and Methodist communities, which I gave him in *nuce*. He is, like all his "brethren," a Union man of the purest water: only One Way to Heaven, but many brews and byways.

Only two preachers confessed their ignorance to me and expressed the desire to learn from me. One of these is an acquaintance of Pastor Döscher. He told me about a dispute he had with a Negro preacher of the *Baptist Church*. The latter had claimed that if a person is to be born again through baptism and a new person is to arise from it, then the person, like other seeds in the earth, must also first go down, not into the earth, but into the water; this happens through immersion. Against this he (the Methodist preacher) objected: all good gifts come down from above; baptism and rebirth are good gifts of God, therefore one rightly waters the baptized from above. He thought he had thoroughly beaten his colleague. I then explained to him that the method of baptism was completely irrelevant, but that what mattered most was the correct doctrine of the power and effect of baptism, in which both Methodists and Baptists were equally lacking.

The other of the preachers mentioned above, who confesses his ignorance, wants to come to our sermon with a part of his congregation on the first Sunday in July. On the second Sunday of the same month, at his request, I will preach for him in his church. He also asked for permission to visit me, *to have a Christian interview*, as he said.

said. We hope that the intercourse with this man will be of blessing to him and his community. - —

Shudderingly, the majority of the Negro preachers here are as conscienceless as they are ignorant. They exercise a tyranny over their congregations that borders on the parochial. The preacher of the largest congregation extorts the necessary money from the congregation in order to pay the fines imposed on him by the police court for his fornications. Another destroys a large congregation out of sheer vindictiveness, because he had been disciplined and suspended by his bishop, and causes terrible confusion and annoyance.

What is more natural than that the Negro people should degenerate into the grossest ignorance? The shock of Christian phrases, which almost every Negro has in stock and prays with a quick tongue, is also all he has from his preacher. There is nothing behind it. - If you want to get to know the abomination of Methodism, a few weeks in Little Rock are enough. Negro Methodism is only a rough consequence of that of the whites. Admittedly, many evils among preachers and listeners still stem from the time of slavery, when they were almost entirely dependent on themselves in religious matters. Many of their former practices have been perpetuated and are maintained by the Negro preachers.

It is certainly a good sign when some Negroes themselves begin to notice the rot in their churches and become tired of the miserable goings-on. They do not know a way out, but that is what our mission is supposed to offer them. Many of them stay away from the churches and have renounced them. I have made it my task to seek them out. They are the right material for a church. The remaining unchurched Negroes of Little Rock, like all those in the cities, are a physically and spiritually degenerate people on whom God may have mercy. Two-fifths of the entire Negro population of Little Rock belongs to this class, certainly a rich, large field for mission. It should be noted that Little Rock is the key to the entire interior of the state and from where missionary work could be successfully carried out in the many Negro colonies of the state. Indicative of the importance of the city and the state as a mission field is the fact that white Methodists, Episcopalians and the Roman Catholics want to establish a Negro mission here. Of the latter I read the following in a letter from Rev. Brem to the Arkansas state newspaper: "The Reverend Fathers from the Missionary Order of the Holy Spirit, who are at the same time planning to found a Negro Mission here, are very interested. Spirit, who at the same time intend to found a negro mission in the state, will settle here (Conway County, Ark.) next October." A white Methodist missionary is staying in town. The Episcopalians have also started a Negro Sunday school.

Not to be forgotten is that the Arkansas Conference, which meets at Fort Smith in August, has received an invitation to preach in the Methodist churches there. There are many churchless negroes in Fort Smith, and your missionary will have an opportunity of calling on them, if a venerable commission will permit him to attend the sessions of the conference. - This is the field in which you have placed me, as far as I can describe it to you.

2) The mission in the houses is somewhat more peculiar and difficult than everything else. In a city full of Negro churches, where it seems almost foolish to want to do missions, and where missions are nothing new anymore, it is almost natural that the Negroes do not approach you with the same eagerness and the same

The people of the country do not trust each other as they do in other startups, but often openly show indifference and mistrust. In such cases, patience and gentleness are required. The best way for me to cope with such people was to come out of the closet, to explain my profession, my desires, and to invite them to attend our services and not to stay away from us, who meant well with them. Such people then got the idea that there must be something to it after all, and came to the service; much talking would only have made them more suspicious. During my visits to the houses, I was well served by printed *Hand Bills*, which I left in every house with the request that they be given to others to read. - My first question is always whether the inhabitants of the house *have joined a church or have become church members* or not. Of course, I am often lied to by being told that everyone in the house is a *church member*. Afterwards I find out that it was not true. - When I tell people that I am a *missionary*, most of them think that I am a *Missionary-Baptist* (*Missionary-Baptist* is a branch of the Baptist sect). The word "*sinner*" is never to be used without explanation, because the Negroes usually only understand churchless people by it. A "*sinner*" must first become a "*mourner*" before he can become a "*Christian*" and be excluded into a church. But then he is no longer a "*sinner*".

During the months of May and June, I spent 32 days on home missions, visiting more than a hundred different homes, some of them three to five times. What gives me the most pleasure are the visits to the sick, which I try to make as regularly as possible to the churchless sick. Even church members ask me to visit them in their sickness, since a Negro preacher rarely visits the sick. It is a joy to be able to be a messenger of the Gospel to the sick blacks. At present I have three sick people to minister to. One died on June 15. I had visited him daily for two weeks before his death, reading and explaining Bible passages to him; he answered no to my question as to whether he had been baptized. However, he wanted to be baptized. I asked him if he knew anything about baptism. He only knew that it was a custom of the church and that Baptists immerse. After I had convinced myself that the sick man had recognized his misery and, according to all signs and his own confession, repented of his sins and believed in Jesus Christ as his only Redeemer and Savior, I agreed to baptize him, but first I wanted to give him some instruction about baptism. I explained to his wife that I would only sprinkle her husband with water, not immerse him. I instructed the man, as best I could, on the following days about the nature and benefits of baptism. On the last morning of his life he desired to be baptized by the white *Parson*. He feared that the latter would be late, and yet he wanted so much to be baptized. When I entered at eleven o'clock, without suspecting anything, he immediately received me with this request. I called Pastor Obermeyer and in his presence I baptized the sick man on his confession that he believed in Jesus Christ and wanted to be saved through Him alone. Half an hour later he was a corpse. We buried him on June 16. The text of the funeral oration was Marc. 16, 16. - A sick person always testifies to her joy about my visits. One I would have liked to prepare another man, who was not sick in body, but all the more in soul, for his near end. Pastor Obermeyer and I received permission from the sheriff to visit a Negro sentenced to death. It was the day before the execution. I will never forget how this poor man, who had only 20 hours to live and showed no sign of repentance, wanted to justify himself and his murderous deed. He claimed that God would forgive his many sins because he had served Him so faithfully. (!!) To our coaxing he only answered: he would dare, heaven or hell! We left him and had to leave him to the nuns and priests, those miracle doctors who know how to fill a hardened sinner with the hope of eternal bliss, trusting in his works. - —

On my missionary walks I also met a 109 year old mother who talked a lot about her Savior. - A Negro woman, who now often attends our services, asked me to help bury her child who died on June 12. The funeral procession was of a strange kind and attracted the attention of the people in the streets. In front of it was a simple grocery wagon with the coffin, which was filled with young people. Behind it the missionary with the mother and sister of the deceased child on wagons. The father on horseback formed the end. - I also made the acquaintance of two German-speaking Negroes. One is Alexander, who has already been mentioned many times in the "Lutheran".

(Conclusion follows.)

Synodical Conference.

The Evangelical Lutheran Synodical Conference of North America held its meeting this year at St. Paul's Church in Fort Wayne, Ind. from July 17-23. All the synods belonging to it (the Illinois, the Minnesota, our Missouri, the Norwegian, the Ohio, and the Wisconsin synods) were represented. Besides the voting

delegates (about 50), a not inconsiderable number of advisory members and guests were present. Prof. F. W. Lehmann was re-elected President.

The subject of the doctrinal discussions was marriage. The theses on which they are based are as follows:

Thesis 1.

"The Mosaic prohibitions against marriage, Deut. 18 and 20, are not ceremonial or political, but moral laws binding all men in conscience.

Thesis 2.

The Mosaic prohibitions of marriage (with the exception of the case mentioned in 3 Mos. 18,14.) do not only apply to the persons expressly mentioned in them, but to all persons who are in the same degree of relationship with the persons mentioned.

Thesis 3.

The passage 3 Mos. 18, 18. deals a. either not at all with gay marriage, but only with polygamy, b. or it says nothing definite neither about the legality nor about the illegality of this marriage.

Thesis 4.

That entering into marriage with the deceased wife's sister is forbidden by God is evident from the following: 1. that it is forbidden by the general rule preceding Deut. 18:6; 2. that a marriage in quite the same degree, namely with the deceased wife's sister, is forbidden by the general rule preceding Deut. 18:6.

3. that marriage with the deceased woman's daughter, Deut. 18:17, is forbidden precisely because she is the woman's flesh.

Thesis 5.

Since those who want to enter into a pregnant marriage must admit to the above evidence that they lack a clear word of God that this marriage does not belong to the forbidden ones, even those who cannot yet convince themselves that this marriage is forbidden in Deut. 18 and 20 should abstain from it, since what is done in doubt and therefore does not come from faith is sin according to Rom. 14:23.

Thesis 6.

The question whether all connections already entered into against Deut. 18 and 20 are necessarily to be dissolved again is a casuistic question concerning the practical application of the doctrine, which is answered in the affirmative by most orthodox teachers, but is also denied by equally unsuspicious teachers, and therefore requires the most conscientious consideration."

The theses were accepted and the congregation therefore recognized the entering into such a marriage as forbidden in God's Word. For further information, the reader is referred to the proceedings that will soon appear in print.

In the matter of the establishment of state synods and the establishment of a collective seminary, the synods had expressed different opinions. The matter was therefore referred to the committees appointed by the various synods for further deliberation and reporting. These committees met during the sessions of the Synodal Conference and will continue their deliberations.

The cause of the Negro mission was duly discussed in detail. To promote it, a German missionary journal, the catechism in English, a number of English tracts, and an English periodical, first for Negroes, are to be published. The German Missionsblatt is to be edited by Pastor F. Lochner in conjunction with Pastors Sapper and Brockmann. The English journal for Negroes is to be edited by Conrector Bischofs in Fort Wayne. Both papers are to appear only monthly, each half a sheet thick, and cost about 25 cents. As far as the publication of Luther's Catechism (*Enchiridion*) is concerned, not one of the many existing translations is to be used, but a new, good one, which is recognized and approved by all synods belonging to the Synodal Conference. Therefore, an editor (Prof. Loy of Columbus, O.) and a revision committee, consisting of two members of each synod belonging to the Synodal Conference, were elected and instructions for them presented by Prof. Schmidt were adopted.

Two new members have been added to the committee which is to prepare English reading books: Prof. Gräbner from the Wisconsin Synod and Prof. Jacobsen from the Norwegian Synod. The committee is to first obtain a sample copy of the reading books and have it sent to the members of the various synods, so that everyone has the opportunity to examine them and request any changes.

The Synodal Conference will meet, God willing, next year on the 3rd Wednesday in July in Columbus, Ohio. From then on, if the circumstances permit, it will meet in

The members of the Board of Directors may meet only once every two years, unless otherwise required by the circumstances. A proposal to amend the Constitution to this effect was adopted.

- — G.

Iceland.

We read the following in the Nördlinger Freimund: The island of Iceland is even somewhat larger than the Kingdom of Bavaria in terms of its size. It was gradually populated by Norwegians a thousand years ago, but the number of inhabitants remained small. In the 12th and 13th centuries it is said to have numbered 120,000, but in 1801 it amounted to only 42,000 and in 1860 to 64,603. Cattle breeding and fishing are the main food sources of the inhabitants, because the cold and harsh climate does not favor agriculture. The Icelandic moss, which is a medicine in our country, serves as food there. Only a few farmers can eat some bread for several months in a year. And yet the Icelanders are nowhere more comfortable than on their island, so much so that they are wont to say: "Iceland is the best land on which the sun shines." Christianity was introduced there around the year 1000, and in 1540 the Reformation, which did not come to full fruition until 1591. All the inhabitants profess the Lutheran Church. The interior of the country is completely uninhabited, the cities and trading centers are insignificant. The capital Reykjavik, which now has about 1400 inhabitants, has a Latin school and an institution where the clergy are educated, but many parents do not send their children there for fear that they might be seduced in the "big city. Most Icelandic dwellings are scattered in the grassy valleys along the rivers, and only here and there is a church. Since there are few roads and no wagons, the church trips are usually made on horseback.

In every courtyard on the island there is a Bible, which is also diligently read. "Iceland has no elementary schools; the house takes care of everything. The father of the house also teaches the servants with the strictest care. Twice a year the priest examines the children. It is extremely rare for a child of 9 to be unable to read and write; most boys continue their studies. . . In the parishes live the most educated men, who speak the most elegant Latin. In most cases, the preacher must be at the same time a doctor and a pharmacist, a schoolmaster and a gravedigger, and of

course a farmer. Often the most astonishing erudition is found in the midst of the bitterest poverty. The parsonage of Bägisa was held for many years by the famous Ion Thorlakson (1744-1819) . . . Here he lived isolated from the world in a poor earthen hut. The room in which the 70-year-old poet created his works is 8 feet long, 6 feet wide and the window measures only 2 square feet. And his income consisted of annually - 15 thalers. So, of course, most Icelandic families sit in poor little rooms by the light of a thran lamp; the father of the house . . . teaches his children to read and write. Most of what the child knows comes from his father's or mother's mouth."

"Iceland is without theater, prison, executioner, without cannons, without military and with only 2 police officers," writes Dr. Alb. Freybe.

As in Denmark, the Lutheran Church on the island of Iceland has an episcopal constitution. Together with the bailiff of the Southland, the bishop is responsible for the administration of all spiritual matters.

In what order one should read the Bible.

Fresenius: "The way of reading the Bible is threefold, and is either directed to a quick knowledge, or to a deeper research, or only to a devout edification of the heart. The first kind, which is directed to a quick knowledge, consists in the fact that

one, two or more chapters at a time, with the intention of reading through the Bible the sooner, so that one may become acquainted with its entire contents in a short time, or repeat it and imprint it anew on one's memory. For this purpose, some have proposed the so-called biblical calendars and made a division for each day, how many chapters from the Old and New Testament and how many Psalms one should read at once, if one wants to read through the whole Bible in a certain time. But because this way 1. tears up the reader's concepts too much; because 2. it knocks down and prevents too much reflection during the reading; because 3. it is too humanly legal; because 4. it has the harmful effect that many, who always read their number of chapters properly, seek their own righteousness in it, or leave it at that, although they have no benefit from it either for the mind or for the will; and finally 5.5. Because others, who are sometimes prevented from reading the certain number of chapters, either anxiously make up for the previous ones with the greatest speed, or even leave off reading the Bible, I cannot advise anyone to become accustomed to such calendars. It is far more useful to read the biblical books in their own order, the New Testament more often than the Old, and the most important and necessary books more often than those that are not so important and necessary. It is also more advisable not to do this work during the usual morning and evening devotions, because they are not devotional and awakening enough for the heart, and moreover the more precise limitation of such time does not always allow to read as much at once as the connection of the historical and other books and chapters requires. For this purpose, one may sometimes "set aside" one or more days (if other professional business permits) and read through entire books of Scripture, as one sometimes does in reading human books, using all the extra hours until one has finished them. By this means the purpose of a dwindling knowledge or of an early repetition will be best attained, and a devout reader thereby retains more room to lift his heart to God in devout sighs even under the hurried reading, and to experience in his soul the power of God, which is always connected with His Word." (Preface to the Frankfurt Edition of the Bible. pp. V-VII.)

Dannhauer: "That one reads the Scriptures visibly and edifyingly, it must also be done in good order. This is also not a little important. Milk precedes hard food, the lighter books before the heavier, the New Testament before the Old, as a light before a shadow." (Catechism Milk. I, 384.)

To the ecclesiastical chronicle.

I. America.

Methodism. A Pittsburgh newspaper carries the following advertisement: Ashbury Chapel Camp Meeting will continue to and after Sunday July 21, 1878 at Wildwood Grove, Castle Shannon. Rev. Davis at 9:30 am. Sermon at 11 o'clock in the morning. Rev. Morgan will preach one of his touching and moving sermons at 3 P. M. Service at 6 o'clock 30 M. Evening. The Camp Meeting march, formerly in use, will be held. All are invited to participate. Only the old Camp Meeting hymns and songs will be sung. Great religious revival. The place is unsurpassed for its location; strengthen your lungs with the fresh air and enjoy the magnificent natural beauty. Come all and partake of the pleasures. Excellent food! Cheap; good order. Visitors are guaranteed comfort and pleasure. Trains

travel on the Castle Shannon railroad, as follows: Departures: 8 a.m. 40 m. and 10 a.m.; 12 Mr 40 m., 2 a.m., 3 p.m., and 5 a.m. 45 m. and 9 p.m. Trains depart Castle Shannon at 8 a.m., 9 a.m. 15 mins, 11 a.m. 45, mornings; 1 a.m. 30, 2 a.m. 30, 5 p.m. and 7 a.m. 40, and 10 p.m. evenings. Obtain return tickets at the foot of the inclined plane.

Jesuit Schools. The newspapers are currently carrying the news that the famous General Sherman's son is about to enter the Jesuit Order. It is gratifying that the General himself declares in the newspapers that he has done everything in his power to prevent his son from taking this disastrous step. In a local newspaper it says: "The whole disaster - says General Sherman - stems from the fact that he (at the request of his strictly Catholic wife) entrusted his son to Catholic schools, such as the Jesuit College in Georgetown. He expresses strong remorse for this, and asks other parents to let his sad experience serve as a warning." There should be a threefold lesson and warning in this event for us Lutherans. First, break the self-will of your children and insist on their unconditional obedience and do not wait until they have grown up and then it is too late. Secondly, do not marry a person of another religion. Third, do not send your children to the schools of unbelievers or false believers, especially not to those of the Jesuits. Whoever does not heed these warnings will accuse himself if his children fall into the path of ruin.

W. [Walther]

II. foreign countries.

"Immanuel" is the name of a magazine published within a synod in Germany called the "Immanuels-Synod". Some time ago, an essay by a certain pastor named Zöller appeared in that magazine with the headline: "What's up with the Missourians!" In this essay, the Missourians are whimsically reproached for teaching that the ministry is conferred by the congregation through its calling, and in his essay, Pastor Zöller addresses the question to our Lutheran co-religionists, who in Germany are therefore called Missourians: "Why have you changed the old Lutheran formula of absolution, and before the otherwise usual words 'as a called minister of the word,' have omitted the little word 'called,' and instead of 'minister of the word' have put: 'minister of his holy church?'" Now, if it were really true that our co-religionists in Germany had made this change in the formula of absolution, it would certainly be highly suspicious. Mr. Rev. Stallmann in Dresden, however, answers Pastor Zöller in the "Ev.-Luth. Freikirche" of July 15 with the following words: "What mischievous person lied to you, Pastor Zöller, that the Missourians had done this? For that you yourself would have plucked it out of the air out of blind hatred cannot be trusted to your honesty. So you are asked to send your readers the following correction: "In the church agenda newly published by the Missouri Synod and compiled from the old orthodox Saxon church agenda, the old Lutheran absolution formula is retained unchanged, especially the words: as a called and ordained servant of the Word. This agendum, printed in St. Louis, is used in all congregations of Missourians on this side and on the other side of the ocean. At the most, Löhe's Agende may be in use now and then in a very few congregations. Therefore all talk of changing the formula of absolution in favor of the doctrine of transmission is a pure invention of malicious liars.' Mr. Rev. Zöller, who in any case does not intentionally deceive and defraud his readers, will certainly not deny us this act of civic justice." - —

The dear reader will see from this that our dear brothers in faith in Germany are suffering the same fate over there as we are over here in America. Since one cannot come to terms with them with real facts, one accuses them of all kinds of evil things and the other then uses these inventions to disgrace them. Praise God that we too bear the mark of true Christians, which the Lord describes with the words: "Blessed are you when men revile you and persecute you because of me, and speak all kinds of evil against you when they lie about it. Be glad and of good cheer, for you will be well rewarded in heaven. For so they persecuted the prophets that were before you." Matth. 5, 11. 12.

W. [Walther.]

According to Dr. Münkels Zeitblatt of May 30, **the separation in Lüneburg** extends to seven inspectorates: Bergen, Bevensen, Ebbsdorf, Uelzen, Lüne, Lüneburg and Wittingen. The total number of those who have declared their resignation before the district court is 1557. However, this is not the number of souls of the separated, since only those persons who can be called upon to pay church dues and contributions are required to declare their resignation before the district court. In addition, 420 persons are still among the separated without having left, of whom 93 in Nettelnkamp have only declared their resignation before the church board. These all form 6 congregations with 4 pastors. Pastor Th. Harms serves Hermannsburg, Pastor Dreves Brochthofede and Amelinghausen, Pastor Stromburg Scharnebeck, Molzen, Rösche etc., Pastor Heike Bollensen and Nettelnkamp. The largest congregation is Hermannsburg, where 1105 have declared their resignation, and about 213 have joined the new congregation. About 100 more had registered to leave, who seem to have resigned. More than half of the separated are said to be unmarried persons, among them especially many maids. After Hermannsburg follows Dreves' congregation, which in Wriedel counts 117 resigned persons and about 25 pimps, and also has its branch congregation. Separation is weakest in the Inspection Bevensen, with 7 declarations of resignation that have not yet been executed. In other places, however, an expansion of separation is expected, e.g. in Eimcke, where no one has yet left, and in Amelinghausen with 1500 souls, where only 12 married couples and 17 single persons have left. A moderate growth is imminent in the Inspection Wittingen, where up to now 17 resignations have been declared before the court. In several places, separation seems to be at a standstill or is declining, as in Scharnebeck, where 17 persons have resigned. In three communities of the Lüneburg inspection, 90 people in 14 localities have announced their resignation; the formation of a community has not yet succeeded. In the towns, the separation has made no progress; only the two smaller towns of Bergen near Hermannsburg are listed with 11 and Uelzen with 1 declaration of resignation, but so that in Bergen 10 persons are still holding out for separation. - The separation is still in flux, and after the inclusion of the above determinations, which, for example, pass over the Dannenberg inspection, some things have changed, even if the numerical relationship is only slightly affected by it. The small numbers, except for the Lüneburg area, are insignificant up to now.

In the Grand Duchy of Hesse, things are whimsical. Recently, not only the so-called rebellious pastors have been fined for holding church services, but also Count von Erbach-Erbach, because he gave the premises for the service. While the pastor who held the same service was convicted of holding services in the state church without right, the count was convicted by the same court for holding services outside the national church. The messenger of peace from Elsass, who reports this, rightly adds: "One's mind stands still!"

Bible Dissemination. Our century is the century of Bible societies. In the German Empire alone, 25 such societies are active, apart from the 3 agencies of the British Bible Society. Among these 25 German societies, the Saxon Society occupies the 4th place. It publishes an average of 12,000 holy scriptures annually, the bibles of its own publishers below cost price, the holy scriptures of other publishers at cost price without agency fees. Since its 63-year existence, 553,373 Bibles, New Testaments and individual parts have been distributed in the country. The Landes- collect has to cover the expenses of the expedition, the sales discounts and other losses and costs, especially a contribution to the reprinting (annually about 10,000 copies in small 8"). Since the Wendish Bible has just been reprinted, this year's Easter collection will hopefully also help to cover this expense. At the beginning of our 19th century, there were about 5 million Bibles in the whole Christian world in about 50 languages; today, however, there are about 135 million of them in 250 languages, many of which were hardly known by name at that time and offered enormous difficulties, such as Chinese with its 40,000 words, each of which has its own special character! Since its foundation (1804), the English Bible Society alone has distributed 79 million holy scriptures, in the last year over 2 million. Even those countries, which were closed to the written word of God, have the Book of Books in their languages. For example, Austria, in whose 13 languages more than 1-1/2 million sacred writings have been distributed in the last 10 years. Even the strictly papal Tyrol received over 5000 copies, the strictly Catholic Belgium 20,000 in 1876. In Poland 20,000, in Romania over 11,000, in Italy 44,000, in Spain 57,000, in Portugal about 5000, in France close to 98,000, in Russia 270,000 in 58 languages were sold in the same year. Turkey received 28,500, China over 50,000, East India over 200,000. Japan has its Bible outlets, no less the Sandwich Islands.

So his word may run quite fast, IT is no place without its shine and glow.

(Pilgrim from Saxony.)

East India. We find the following in the "Mecklenburgische Kirchen- und Zeitblatt" of June 26: "Indian papers report a remarkable movement among the natives of India east of Tinnivelly. No less than 16,000 Hindus have declared to Bishop Caldwell their willingness to be baptized. The bishop writes: 'Village after village is putting aside its paganism and seeking admission to Christianity.' The four 'missionary journeys' of the bishop in the previous year, as well as gratitude for the English help during the famine, are described as probable causes of this movement."

Accidental idolatry of Mary. The Elssasser "Friedensbote" of June 2 tells the following story: In the church at Bischheim, which is used by Roman and Lutherans, the image column of Mary has been placed on the Roman altar again this year at great expense. Bischheim, however, is the place which, as far as the unbiblical and anti-divine nature of the Roman service of Mary is concerned, has been so thoroughly testified by the recently published "pastoral letter" of the Lutheran pastor there. The image column of Mary was adorned with a

glittering royal mantle and with a gold-colored crown, but surrounded all around with lights. For what purpose such expenditure, such representation? Obviously only to advertise Mary as the "Queen of Heaven" to the people who gather every evening in the month of May for the service of Mary. What

What happened on the Saturday before Sunday Cantate, on May 18? A choirboy was about to light the lights on the altar when he touched the veil of the image of Mary with the flame. It caught fire and suddenly the whole altar was ablaze. Both the royal mantle and the royal crown fell victim to the flames, so that the next day, on the Sunday of Cantate, the naked image column stood there, and nothing more could be seen of the royal ornament. Is this not a memorable sign of the Lord? Such a thing had to happen in Bischheim, where on the part of the Romans the unlawful and unjust attack on the local Lutheran pastor took place in the same year and on the evening before Sunday, so that the matter could not be concealed and the damage could no longer be repaired. Won't the Roman priest in Bischheim think something about it - and likewise the Roman people there?! The damage in and of itself is not great and the event is not a big one. But it is all the same to the Lord to help by little or by much, and that he allowed what happened can teach everyone that we should not give to any creature, no matter how high it stands, the honor that is due to him alone!

In Spain, the English in particular are making great efforts to free the souls held there in the bonds of the Antichrist from them through God's Word. The Elsaffer "Messenger of Peace" reports among other things in the following way how it goes about it: From Burgos, the evangelist Nute reports that the priests had made every effort to make believe that his nephew, the 16-year-old son of his sister, had died in the bosom of the "only-begotten". The latter, however, possessed personal faith, and seeing from his bedside how his rejection of the priests was blamed on his parents, expressed the desire to talk to the priests himself when they came again. On their second visit, they said, "*Juanito*, you must receive the sacraments of the Church in order to be blessed." The sick man answered, "That is why I asked to see you, so that my parents would not be burdened with my refusal. My faith is in the holy blood of Jesus, which purifies from all sin, and not in the commandments of men, who cannot help me." Later, a bigoted woman sent by the priests came and said, "Will you then come into the little court?" (This is what they mockingly call the Protestant burial ground.) "Juanito's body alone," he said, "goes where you say, but his purchased soul will swing to its Savior, who awaits it with open arms." The next morning he ordered his spirit into the hands of his heavenly Father. - In the province of Asturias, a worker with 6 children sacrificed 400 M. for the establishment of the church service. A beautiful example, also for us Lutherans, who have had God's Word for so long and are so tenacious with our gifts. This worker experienced the following story. One of his neighbors, a widow of 40 years, bought a Bible from the colporteur. She became ill and for 9 months her neighbors nursed her. Her end was approaching, so the priest appeared to offer her the Roman last rites, but she refused them. The priest tried to force the host into her mouth, but the dying woman turned around and avoided him; he tried again: in vain, the dying woman turned away again. Finally he left her in peace and she died, pressing the Bible to her heart, declaring: "In this I have found peace."

Deification of man. We read the following in the "Pilgrim from Saxony" of June 30: "A Christian should give to the emperor what is the emperor's. It is bad and wrong if he refuses him. It is bad and wrong if he refuses him. It is even worse if he denies God what is God's, or even gives to the emperor what is his. It was already bad when the "Nordd. Allg. Zeitg.", a governmental organ, gave Kaiser's The first day of the year was celebrated with the well-known Gellert Christmas carol: "This is the day that God has made" 2c., which an unclean hand had altered only to such an extent that Kaiser Wilhelm is sung in it instead of the Lord Christ; we share, for example, only a few of those blasphemous verses:

The Bavarians waited until the time was fulfilled; then God placed on Germany's throne William, Luisen's heroic son.

Your emperor, Germany, comes to you, hold open the door of his heart!

He gladly does the will of God, Therefore praise, Germany, your Lord!

Lord, you have become emperor, Immanuel and Prince of Peace, on whom the peoples looked with hope. Your work they shall let stand.

Through many sins the empire fell, A savior makes it rich again. Now the enemy's threat no longer frightens, An emperor sits on Germany's throne 2c.

One is used to such crude idolatry from the national-liberal press. But what is one to say to the fact that recently, if the newspapers report correctly, even a preacher of the gospel, a Saxon superintendent, has called the blood shed by the emperor a blood of atonement shed vicariously? "The assassination," he says, "was not for the emperor's person, but as the crowned head of the people; in this respect his blood was shed for the people. Should not this shed blood, the shattering effect of the event, bring about reconciliation between the members of the people who are still hostilely divided? Then this cruel deed will also become a blessing for us. - Rationalism accuses the church of being hostile to culture because it takes the blood of the only begotten Son of God as reconciliation blood according to his own explanation. But blood of a man?! - And ultramontanism is reproached (and rightly so) for its "devotions to the Pope". But how far is that speech of the Saxon superintendent from the recommendation of a "devotion to the emperor"? - These are some samples of the state religion of the great German national-future church planned by the Protestant Association and its bashful friends.

**To the members of the Honorable Synod of Missouri, Ohio, and other states.
Dear Brothers!**

After 25 years of God's gracious help in bringing His Word and Sacrament to us, a "Lutheran" congregation built a beautiful large church not far from ours, so that we were deprived of visitors from abroad and thus of the prospect of growth, especially because with a support of 40,000 dollars, which that congregation received from its rich mother church, the burdens were only small compared to ours. In order to give our congregation the opportunity for missionary work and the prospect of growth, we had to move out of the neighborhood and build a new church. This happened with God's help 5 years ago. And when we look back, we must praise and thank God that He has graciously and often wonderfully helped us. But now the burden is getting too heavy for us. The oppressive times, the unemployment, the low income and the small number of our members (47 entitled to vote) make it absolutely necessary that we

once again appeal to our sister congregations for help. Our debts amount to about 20,000 dollars, of which 14,000 dollars, belonging to strangers, have to be paid punctually with 840 dollars annually, if the church is not to be sold by the sheriff. Unfortunately, we are already half a year in arrears. Besides the interest

The above capital still has to cover the current expenses in the amount of 2200 dollars, so that in total a sum of more than 3000 dollars per year has to be raised. With all the willingness of the members of the congregation, it is impossible for us to continue on our own, and even the bravest are beginning to become despondent in the face of the continuing difficulties. In order not to have to give up the church built with many sacrifices and to lose the money entrusted to us by poor parishioners; in order not to give you, dear brothers, cause for reproach that we did not turn to your love in our distress; in order to have a clear conscience in the knowledge that we did everything in our power: we turn to you once again with the request for quick and powerful help. It is sad that we have to beg in this way, but we no longer know how to get by. Do not allow this congregation to come to harm after 30 years of fighting for the pure Word and Sacrament. Should Satan and his lodges rejoice that finally this congregation, which for 30 years has freely and openly testified against the latter in such an important place as Philadelphia, will even perish? You cannot and will not admit that. Oh, if God, according to his kindness, would provide that about half of our debts would be taken away from us through your love, then we would not only receive a temporary relief of our burden, but we could also cherish the certain confidence that we would be helped once and for all, and that our church property would be preserved for us as a lasting testimony that the pure Word also awakens fervent love in the hearts of the faithful. And when we consider how the dear Lord has blessed our synod so abundantly in recent years, not only in spiritual blessings, but also in earthly ones, we certainly do not think we are making a mistake when we call out and cry out: "Dear brothers, in the name of Jesus, help us! "Prayer, and it shall be given unto you. A full, pressed, shaken, and superfluous measure shall be given into your bosom." Luc. 6, 38.

Philadelphia, Pa, July 1878.

O. Schröder, pastor, 519 Nollvuiire 8tr. Christoph Rülve,) C. Gauerke, > Vorsteher. Ferdinand Kahl,)

The Baltimore District Conference as well as the New York Pastoral Conference, likewise Pastor König from New York as Visitor of the District recommend this request to the dear sister congregations most urgently for consideration.

I can only wish with all my heart that the above petition will achieve its purpose and that the dear congregation in Philadelphia will be pulled out of its distress.

I. P. Beyer.

H. C. Schwan, President.

Notice, regarding the admission of new students to Concordia College at Fort Wahne, Indiana.

Tuesday, October 1, God willing, the new school year begins. Parents and pastors who intend to send Parents and pastors who intend to send boys to the institution are requested to notify the undersigned at least 14 days before the beginning of the school year. All students must be at the institution by September 30.

The conditions of the exception are as follows

1. a written report on the moral conduct, aptitude and school knowledge of the applicant must be submitted at the same time as the application.

For admission to Sexta, the elementary knowledge of a good parochial school is necessary; for Quinta, in German and English, certainty in reading and spelling the most common words, in Latin, certain knowledge of all regular declensions and conjugations, as well as some practice in translating simple sentences into Latin. The Latin grammar used in the institution, which should also be used to prepare such students, is the work of Vi>. I. Lattmann and H. D. Müller with their book of exercises and readings, available from Gebrüder Siemon in Fort Wayne.

3. each student must be provided with a suitcase, necessary body and bed linen, quilt and woolen blanket and towels. Mattress (§2.50), chair (75 cts.), lamp and sink are best purchased here at the institution.

The annual costs for the student are calculated as follows:

Board, light and firing per quarter of ten	
Weeks§16	.00
Student library and gymnastics per year§1	.00
Books average from§7	.00-§10.00

The boarding fee (§16.00) must be paid quarterly at the beginning of the quarter, the rest at the beginning of the year, and must be sent directly by the parents (not by the students) to the undersigned or to Dr. H. Dümmling. By not following this rule, parents often cause themselves and the institution great inconvenience and annoyance. All students who do not study theology pay §10.00 annual tuition. Pupils whose parents are not members of the Synodal Conference pay §20.00 per quarter for board, light and heating. The pupils of the lower three classes are not to manage their own money, but are to have it managed by one of the professors. Since the students get their laundry done free of charge through the love of the women in our local communities, it is desirable that parents provide their children with colored shirts for the week at the institution. - Great embarrassment is caused annually to the teachers' college by the sending of boys "who lack the necessary maturity of mind and even the most necessary school knowledge for admission to the institution. Therefore, pastors and teachers are asked to first make sure that a boy has the necessary knowledge of German, English, and arithmetic to be admitted to the institution; for without this knowledge, the boy will not be able to follow the lessons in Sexta, and will thus lose an entire school year and his parents the significant costs, or the teachers' college could be forced to send him back in order to save the parents this futile expense. - —

In the name and on behalf of the Supervisory Board and the Teachers' CollegeC . I. Otto Hanser, Director.

Ordinations and introductions.

On the 4th Sunday after Trinity, July 14, 1878, in the church at Vandalia, Mr. August Grimm, candidate of the holy office, called by the Lutherans in and around Bandalia, Mexico and WellSville, Mo. August Grimm, was ordained and installed as their pastor by order of the president of our western district.

I. F. Bünger.

Address: Rnv. Lrlmm,

VunäaU", ^uäruIn 6o., 2lo.

By order of the High". Presidium Oestl. District was Mr. Candidate Ludwig Schulz on the 4th Sunday n. Trinitatis, July 14, in the midst of his congregation at Yorkville, N. I., ordained and introducirt byFr. König.

Address: R "v. D. 8c:Uulk,

1473 rllirä 8tr, Nev ^rlc, X.

On the 5th Sunday n. Tr. Mr. Candidate H. C. Witte was ordained and introduced by me in the congregation of Pekin, III. under the assistance of Mr. Pastor H. Kowert.

E. A. Sieving.

Address: Rsv. H. 6. 'VVit.t.o,
öox 49- Delcin, III.

Candidate Karl Machmüller, called by the Lutheran congregation of Fairbank, Iowa, was ordained by order of the High". Presidium Westl. District on the 4th Sunday after Trin. by me in the midst of his congregation solemnly ordained and introduced.

Th. brewer.

Address: llsv. 6. vlnolimnollor,

Prurl-nnk, Lueknnuli 6o., lovg.,

By order of the High Presidency of the Eastern District, Rev. M. Michael, compelled by urgent reasons to accept an appointment to the newly formed Lutheran congregation at Farnham, Erie Co., N. I., was introduced there by the undersigned on the 5th Sunday after Trinity, July 21.

L. Gross.

Address: Rvv. 24. llinkuyl,

I'u.rnküin, Lris Oo., 2s. V.

Pastor P. Rupp recht, until then a member of the rhrw. Min- nesotasynodr, was, after he had obeyed a call to the ev.-luth. Jmmanuels -Gtmeinde zu Pleasant Valley Mower To., Minn., received, on the 4th Sunday after Trinitatis within his congregation introduced by order of the hochw. praeses of the northwestl. district. L. v. Schenck.

Address: llsv. D. Iluppreckt,

ll'Zü Voresd, Olurstoä Oo., 2linu.

Church dedications.

The newly formed Lutheran congregation in Farnham, Erie Co, N. I., experienced a double day of joy on the 5th Sunday n. Trin., experienced a double day of joy, as it was able to combine the introduction of its pastor with the dedication of its new church. All functions were performed by E. G. r oß.

On the 3rd Sunday after Trinity, my congregation inFrie- denSau, Nebr. had the pleasure of solemnly dedicating their newly built church, a frame building, 32X52, with an addition of a sacristy of 14X16. R. H. Bied ermann.

The 2nd Sunday after Trinity, the Trinity congregation at Hetlbrunn, Hutchinson Eo., Dakota Terr. had the joy of dedicating their 25X30 foot, new brick church.

Although the members of this congregation are all new settlers from southern Russia and, on top of that, have been afflicted by locusts during the last few years, they have their little church debt-free. G. E. Fri edrich, Pastor.

On Sunday Exaudi the Lutheran ChristuS congregation at Norfolk, Madison Eo., Nebr. consecrated their newly built church 24 feet wide and 40 feet long, with a tower 50 feet high, to the service of the Triune God. Undersigned preached in the forenoon and Pastors Hoffman" and Estel in the afternoon, the latter in English. Aug. Leuthäuser.

On the 4th Sunday after Trinity, the Trinity Lutheran congregation at Town Ashford, EattarauguS Co., N. I., dedicated their enlarged and beautified church with attached schoolroom to the service of the Triune God. Pastors I. Siek and H. Kanold preached. G. Rademacher.

Mission Festivals.

On the 3rd Sunday after Trinity, July 7, the congregations of Sheboygan, Sheboygan Falls, Plymouth, Town Sherman and that of the undersigned celebrated this year's mission feast at Town Wilson, Sheboygan Eo., Wis. - Rev. Zorn preached in the morning on internal mission, Rev. Hild in the afternoon on Gentile mission, after which Rev. Zorn gave another historical lecture, entitled: Three Pictures from India. The collecte was G80.33. A. Käselitz.

On July 4, my St. Paul parish on Wolf River, WiS., with the participation of some neighboring parishes, celebrated a lovely mission feast. The Collecte for the Inner and Negro Missions was G23.10. E. G. C. Markworth.

On Sunday Exaudi the Lutheran congregations of Pittsburgh and Allegheny City celebrated their third annual mission festival in a grove about 12 miles from the city. Three railroad trains with 35 overcrowded cars brought the festival participants to the site, where the service was held in the most glorious weather. The sizable collection was earmarked partly for the emigrant mission and partly for the Negro mission. A festive comrade e.

On June 12 of this year, my congregation in Bremen, Ind., celebrated its mission festival, in which pastors and members of neighboring congregations also participated in large numbers. The festival preachers were Vice-President Stubnatzy and Pastors Niethammer and Katt. The collection amounted to G39.86. C. F. W. Hug e.

Conference - Displays.

The New York Districts conference meets, s. G. w., August 20-22.

in the congregation of Mr. Pastor Biewend in Boston, Mass., i.e. not, as decided, in Albany, N. I.

Pastor T. Körner is to preach; substitute: Pastor H. Fick. A. Brömer.

The West Missouri and Kansas Districts Conference will meet, s. G. w., Sept. 12-16, at the church of the Rev. Johannkng at Farley, Platte Co., Mo.

The members of the conference would like to register in time with the Ra- stor locü. M. Meyer.

The Arkansas Preachers' and Teachers' Conference will meet, s. G. w., August 21-23, at the congregation of the Rev. P. Germann at Fort Smith, Ark.

C. D. Markworth.

The Northern Districts Conference of the Lutheran Synod of Illinois a. St. will meet, s. G. w., August 20-22, at the congregation of the Rev. H. Meyer at Lincoln, Ills.

Those brothers who intend to attend the conference are asked to register with the Rustor toci about 14 days in advance. H. Dageförde.

The Central Illinois Pastoral Conference will meet August 20-22 at the home of Rev. H. Meyer in Lin- coln, Logan Co, Jlls. All who intend to attend are requested to notify Pastor Meyer in advance.

E. A. Sieving, Secr.

Concordia Academy and St. Louis High School for Daughters, Mo.

In this institution, God willing, a new school year will begin again on September 2 and the regular admission of new pupils will take place.

The academy offers its students the opportunity to acquire a competent general education and to prepare themselves thoroughly for any profession in life. Those who later wish to attend a Latin school, a Gymnasium, are educated to such an extent that they can enter the Quinta or Quarta of such an institution.

The subjects taught at the Academy are: Religion, English, German, Latin, Arithmetic, Algebra, Geometry, Geography, World History, Natural History, Physics, Accounting, Writing, Drawing. - In teaching English, geography, arithmetic, algebra, geometry, physics, and accounting, the language of instruction is English; in the other subjects, it is German. - Latin has been excluded from the curriculum primarily for those boys who later wish to enter a Gymnasium; other pupils may therefore be exempted from this instruction if their parents so desire.

The subjects in which the girls receive instruction in the Höhere Töchter Schule are as follows: Religion, English, German, Geography, World History, Arithmetic, Writing, Drawing and Female Handicrafts.

The moral conduct of the pupils is carefully supervised and, above all, care is taken to awaken, maintain and strengthen in them a serious Christian spirit.

Tuition for boys is K40.00 and for girls \$24.00 per year, payable quarterly in advance. - For those parents who find it too difficult to pay the full tuition for their children, the Directorate will grant a reduction.

Foreign students can get board and lodging in Christian families for about H12.00 per month.

Registrations should be sent to

6- LurAciork, Director,

1921 8outü 9tū 8tr., 8t. I^ouis, Uo.

Entered the "äffe of the Western District:

For the synod treasury: from Past. Sapper's congregation in South St. LouiS 13.00. Coll. of the Gem. of the Rev. Mießler, St. Louis County, Mo., 7.95. Collecte of the Gem. of the Rev. Hö- mann, Darmstadt, Jlls, 5.00. Coll. of the Gem. of the Rev. Fackler, Columbia Bottom, Mo., 2.56. of Past. Karth's Gem. of, Humboldt, Kans., 4.00. Gem. to Owl Creek 2.00. Of the Gem. at Grand City, Iowa, 10 70. Coll. of the Gem. of deS Past. Polack, Cape Girardeau, Mo., 7.80. from teacher Wente das. 2.00. teacher Emrich, Perry County, Mo., 6.00. past. Boths Gem. i" Mobile, Ala., 15.00. Coll. of the Gem. of the Past. Lrßmann, Sher- rills Mt, Iowa, 9.30.

For the Negro Mission: MissionSfest-Loll. in Effing- ham County, Ills., 16.06. Collecte of the Gem. of the Past. Brueggemann, Vanderburgh County, Ind. 2.00. by Bro. Ruschmrier the. 1.00. by Past. Brenner, Oshkosh, Wis. 8.00. Coll. of the Gem. of the Past. Besel, Guttenberg, Iowa, 7.00. By the Young Fr. Association in its Gem. the. 5.00. By Past. WuggazerS Gem. i" Big Rapids, Mich. 1.00. Jakob Stahmer, Davenport, Iowa, 25 Cts. Coll. of the Gem. of the Past. Fischer, Benton Town, Minn, 12.00. child's coll. by Past. Studt, Luzerne, Iowa, 1.50.

For the building fund: Bon Past. Sievers' comm. in California, Mo., 4.25. From Rev. Scholz' St. John's comm. in Holt County, Mo., 3.87, sr. St. Peiri comm. das. 1.20.

For poor sick pastors and teachers: Coll. of the Gem. of the Rev. Leuthäuser, Staunton, Nebr., 2.35, from himself 1.15. From Mrs. Bohlmann by Rev. Kothe, Litchfield, Ill, 2.50, Hochz. coll. by dens. 4.50. From N. N. through Rev. Hahn, "staunton, Ill, (for emeritirle pastors) 2.00.

For Brunn's pupils in Fort Wayne: Collectirt of H. D. Bruns, Concordia, Mo., 12.60. A part of the mission festival collecte in Past. Herrmann's parish, State Lentre, Iowa, 5.00.

For Springfield seminary: collecte of Gem. past. Cousins, Cole County, Mo., 3.25, by himself 1.75.

St. LouiS, July 21, 1878.

E. Roschke, Cassirer.

Received through Prof. L. Larsen from the Honorable Norwegian Synod One thousand dollars as a contribution to cover per lehrer salaries at Concordia Seminary.

I. T. Schuricht, general cassirer.

Entered the coffee of the Northwestern District:

For the orphanage near St. Louis: By Past. H. F. Pröhl H1.00. Past. Präger's congregation at Granville 2.00. Pastor K. F. Schulze's congregation 5.00. Pastor F. Schumann's congregation 10.75.

For the Negro Mission: From Pastor W. Hudtloff's home box 3.00. His parish 3.74. Through Past. A. E. Winter, MissionSfestcollecte 25.00. Through Past. I. v. Brandt deSgl, 13.20. By Past. K. F. Schulze's Gem. 10.00. Carl Caesar in Milwaukee 1.00.

For Brunn's sophomores in Fort Wayne: From N. N. in Accident 2.0! >. From Past. L. Hertrich's congregation, Faribault, 6.00. Carl Caesar's, Milwaukee, 1.00. Past. WambSganß's comm. 7.60.

For the Emigrant Mission in New York: From Kruzgem., Milwaukee, 3.50. Past. Schulze's Gem. 5.00.

For the preachers' and teachers' widows' fund: from the pastors I. L. Daib, F. Pröhl 4.00 each, H. Krczschmar 2.00, F. W. Dicke 9.00, A. Kühn 50 Cts.

For the orphanage at Addison: From St. John's parish at Maple Grove and Lorcoran 5.00. H. Kitchen 75 Cts. Mrs. Naßmnß 3.00.

For the synod treasury: From Past. F. H. Dicke 2.00. From St. John's congregation in Maple Grove and Corcoran 5.00. From Past. I. L. Daib 2.00. desjcn congreg. in Oshkosh 13.00. St. Stephen's congreg. in Milwaukee 23.70. Trinity congreg. that. 27.34. Past. H. Kretzschmars Gem. 5.25. Past. F. Keller's Dreicinigk.-GkM. 6.70, whose St. Joh.-Gem. 3.16. Past. K. F. Schulze's Gem. 10.00. Past. Schumann's Gem. 9.04.

For the T a u b s t u m m e n - A n s t a l t in Norris: By Past. I. L. Daib, HochzeÜScollecten bei Hrn. Bülow, 9.20, bei W. Küster 1.15. Von Joh. Meßner, Dankopfer, 1.00. Von der StephanS-Gem. in Milwaukee 21.50. Drceinigk.-Gem. das. 18.91. Von F. Sprenger 3.00. Tarsscoll. bei H. Hackbarth 1.70. Von Past. K. F. Schulze's Gem. 5.00.

For inner mission: By Rev. A. E. Winter, MssionSfestcoll. 20.06. By Rev. I. v. Brandt, the same, 16.50. From the Kreuz congregation in Milwaukee 4.00. By Rev. I. I. Hoffmann, surplus of collections on his missionary trip. Mission trip 17.83.

Milwaukee, July 24, 1878. L. Eißfeldt, Cassirer.

For the orphanage at Addison, Ill, received in love gifts since January of this year:

From Addison, Ill: From Wm. Buchholz 3 sack rye, 3 p. wheat, one fat hog; Wm. Firne 3 p. wheat; Bro. Mesenbrtnk 2 quiltS, 22 IdS. Muslrm; Mrs. D. Krägel 4 pairs of stockings, 1 piece of wool yarn; F. Rittmüller 3 p. potatoes, 2 p. oats; G. Rittmüller 5 p. potatoes; Henricte Heitmann 2 pairs of stockings; H. Ohrlkerking 2 p. oats, half of a slaughtered pig; D. Dammeyer 1 p. flour; F. Kuhl- mann 3 dresses, 3 aprons; Mrs. Wm. Böske 48 Ids. and 2 scraps of calico; D. D. 8 hats for boys; A. Weber 4 hats; Mrs. Blecke 1 dress; H. Neuhaus 1 ham. - From Ehieago, Ill: From Past. Bartling's parish from N. N. 5 skirts; A. Schrlenberg 1 Bl. Flour; Mrs. Lritsch 2 dresses, 2 aprons, 6 shirts, 2 petticoats, 2 pairs of pants, 2 pairs of shoes, 2 pairs of stockings, several worn garments; August Baumann 2 pr. pants, 3 skirts, 1 dress; Minna Kusscheb 1 dress, 1 jacket, 1 apron; by teacher Krumsieg from Mrs. Schwartz 2 pieces of calico, from s. pupils 1 dress and 8 pairs of shoes; from I. N. Raithel 1 slaughtered sheep; from Past. Wunders Gem. from Mrs. Poseck 6 shirts, 1 apron, 2 caps, 1 pair of gloves; Cath. Reinhardt 3 pr. stockings; N. N. 15 pr. shoes, 2 pr. boots; from I. Köhler 1 Bl. Sauerkraut; from Past. SuccopS Gem. 2 Pr. worn shoes and 1 petticoat from Mrs. Wacken- dorf; from Past. Wagners Gem. of Mrs. C. Schacht 6 shirts, 2 bed sheets, 3 kiffen covers, 8 aprons, 2 pr. stockings; from Past. Lochner's Gem. of John Jörn 1 pr. boots; by L. B. 15 pillowcases. - From S- chaumburg, Ill: by H. Thieße 2 p. flour, 1 receipt, 1 sheet, 1 kiffen with uebr cover, 3 pairs of stockings, 1 piece of wool yarn. - From Past. Ramelow's comm. in Elk Grove, Ill: by L. Hagenow and H. Take IIS. Grain, 19 p. Oats, 3 p. potatoes, 7 pieces beef, 5 pieces pork, 5 rolls butter, 5 pf. ReiS; by H. Bremer 11 p. potatoes, 6 p. grain, 2 p. oats, 1 pork shoulder, 6 sausages, 1 brawn, 1 three-gallon pot of sauerkraut. - From F. Hinze, Rodenberg, Ill, 2 p. oats, 1 p. potatoes, 1 p. cabbage. - AuS Ni rollet, Minn.r From I. Ahlenstorf 1 pair of stockings; W. Firne deSgl.; Louise Bode desgl.; Auguste Bode deSgl.; H. Bunge 1 pc. Woolen yarn; N. N. desgl.; Louise Bade 2 sheets. By teacher I. L. Backhaus, Lencdy, Ill, from the Women's Club and several other women 12 shirts, 9 under pants, 11 smocks, 9 petticoats, 6 dresses, 7 bodices, 10 pairs of stockings. - AuS Milwaukee, Wis.: From grandmother Eißfeldt 8 pr. stockings and from the women's club of the Jmmanuels congregation 4 pairs of stockings. - From Rev. Nucffer's parish, Erete, Ill: from Mrs. H. Waßmann, 2 dresses, 2 shirts, 1 apron, 1 pr. stockings; H. Schweer, 1 p. potatoes; L. Rüst, desgl.; H. W., 1 tops with butter; G. Kientzle, 4 gall. Lard, 2 aprons, 1 bonnet, 1 pair of boots. - From G. Puscheck, Proviso, Ill, 1 shoulder of pork. - From Past. Dormann's Gem, Yorkville, Ill, from the Women's Club 6 dresses, 2 shirts, 3 pr. stockings.

Many thanks to all dear donors!

Addison, Ill, July 15, 1878, John Harmening.

For the Deaf and Dumb - Institution at Norris.

By Kassirer C. Eißfeldt H13.73. By FrI. Louisa Dilwood and vo" N. N. 1.00 each by Past. Siegrist. From JünglmgS- Berein in Elkhorn from Friedens-Gem. 3.00. By Kassirer I. Simon 9.20, 15.25, 35.75 and 46.30. By Rev. Lemke from his congregation in Manistee, Mich. 15.00. By Rev. Ernst in Elmyra, Canada, 4.00. I. Forester in Roseville 50 CtS. Ni. Forester this. 1.00. I. Schroeder this. 1.50. By Past. Biltz of his congregation in Concordia, Mo., 10.00. By Kassirer Bartling 2.00 and 15.20. By Rev. Brenner in Oshkosh, WiS., 2.30. By Rev. A. Töpel in Peshtigo 3.00. By H. Hanselmann in White Rock from the Sorntag students 1.00. By Rev. Cvnrad from sr. Gem. in Thresa 5.00. By Past. G. Dillmann from sr. Congreg. in Wooster, Ohio, 5.00. By Rev. Hoyer in Falls, Lake Nidge, 5.51. By E. H. Scheips 3.00. By Kassirer Grahl 79.73. By Past. Mayrrhcf in West Bend 10.00. By Bon Hcinold in Chicago 5.00. By T. Kohn in Sheboygan 2.00. By Carl Strube in Darmstadt, Ill, 1.00. By Past. Hun- zikrr in Cordingtyn 2.00. Mrs. Chickens that. 1.00. Past. Nom- mensen 50 Cts. Mr. Stein 50 EtS. By Past. Dubpernrll in Sebringville, Canada, high cts. coll. 5.00. By Past. Lange in Drarborn, mission feast coll. 11.25, Pentecost Festival Coll. 4.00, from the piggy bank of Lydia Lange 1.00. By Past. Weinbach in Bergholz, N. I., Coll. from the Heil. Geist-Gem. 9.00. Coll. of the Gem. of the Past. Kunz in Julirta, Jnd, 20.00. By Past. Niethammer's congregation in La Porte, Jnd, 19.00.

E. D. Strudel, Cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of June:

1. contributions:

From Pastors H. Bremer and A. Lohr H2.00 each; H. Maack and F. Nützel 4.00 each; from Dr. Walther and Past. Lenk 5.00 each.

2. gifts:

Collecte from the congregations of the gentlemen pastors: Stephan in Waverly 10.00, F. Nützet 4.60, A. Lohr 2.10; Collecte of the Hrü. Pastor Jar. Hoffmann and sr. St. Jchannis Gem. in Madison, Nebr., 7.65. Ges. at Mr. Stürmer's wedding by Mr. Präses Biltz, Concordia, Mo., 7.35. By Mr. Past. F. P. Mer bitz (JÜ.-Synod) by some friends from his congregation. Congregation at Beards-town, Ill, 8.00.

St. Louis, July 1, 1878.

O. E. Gotsch.

With thanksgiving to God and the kind givers, the receipt of the gifts received during the past winter for our church debt is acknowledged: From the Martinsville congregation, N., I., O18.25. I., O18.25. congregation at Belleville, Ill., H5.80. congregation at Cole Camp, Mo., 83.00.

Sherman, Texas.

Ch. Hormone",

Treasurer of the municipality.

For the "Lutheran" have paid:

For the 31st year: Messrs: F. A. Ahner 09.85, I. A. Bohn, I. Zimmermann 4.05, A. Krnter.

Furthermore the men: W. Crämer 5.40, F. JaSmund 15.05, E. F. Leonhart, M. Schmidt 5.00.

For the 32stcn year: Dir Herren Pastoren: F. A. Ahner 3.90, H. Grätzel 10.00, E. Mayerhoff, L. v. Schenk 5.00, I. A. Bohn, F. W. Brüggemann 3.15, G. Gülker 65 Cts, I. Zimmermann 4.05, W. Hattüadt 1.25, K. A. Meyer, H. Horst 4.55, A. Mennicke 4.95, H. BartelS 12.00, H. Wickemeyer, A. Kenter, M. Meyer 18 90.

Also the men: I. F. Brüning 13.50, C. F. Grauer 40.00, I. Banmann, H. W. Gehrke 10.00, H. Rang 5.70, I. Ritter, W. Crämer 13.50, A. Einwächter 6.00, F. Jasmund 14.95, H. G. Schuricht 31.05, E. Oehme 4.05, I. Beumer 16.20, H. Gremels 65 Cts, C. F. Leonhardt, A. Einwächter 8.40, C. Stropel 4.75, G. Bernhardt 10.00.

For the 33rd year: Messrs. Rev: I. Kilian 75 Cts, B. SievcrS 13.50, I. A. Schulze, F. M. Große 16.20, F. W. John 55 C's., A. Heitmüller 2.10, K. L. Moll 13.45, I. P. Karrer 9.00, F. Behrens 65 CtS., E. A. Notz 65 Cts, W. Niebuhr, F. Pieper, M. Stephan 8.10, g. I. Biltz 25.00, I. Klindworth 2.00, G. Buch, H. Bauer 6.60, I. Bergh, G. Bern that 2.70, A. Weisel 17.55, M. Hein 4.05, H. Meyer, F. Eisen- beis, W. Hallerberg 22.95, A. H. Cämmerer 14.85, P. Klindworth, W. Friedrich 8.75, G. F. H. Messer, H. W. Schröder, A. Käselitz 10.80, I. T. Böttcher, G. Kühle 20.00, A. G. Dichter, S. Hertrich, G. M. Zucker 5.00, I. L. Daib 12.10, W. Hattstädt 10.00, H. Schröder 65 EtS., C. Schröder, F. H. Kolbe 2.90, A. H. T. Meyer 4.05, P. Rösener 65 EtS., C. Bolz, G. Bürger, C. W. Baumhöfner 6.75, D. Graf 12.15, E. Mayerhoff, H. Weis- brodt 5.40, I. A. Bohn 6.75, A. Kühn 85 CtS., F. W. Brüggemann 8.25, I. Strikter 48.60, G. Gülker, C. Schuchard, A. Claus, I. Mühlhäuser, G. A. Feustcl, I. Zimmermann, G. H. Bremer, I. F. Müller 4.80, W. Hattstädt 10.00, A. Michaelis, I. I. Walker 10.80, M. F. Wiese, I. Rennickc 1.00, F. WambSganß 65 CtS, G. M. Zucker 6.00, I. H. Ph. Gräbner 11.50, H. Horst 10.80, A. Mennicke 8.05, L. H. Schliepsiek, H. Wickemeyer, H. C. Senne 5.40, A. Kenter, L. Hölter 3.00, F. W. Brügge- wann 12.00, I. H. T örmann 24.30, F. W. Schmitt 10.80, L. Traub 12.55. Th. Wichmann 7.95, I. Ilvisaker 70 EtS., I. F. Biltz 19.80, C. Wiesel 65 Cts, L. Bock, O. Juul, K. Berven, H. Sagehorn, C. Zollmann 16 20.

Furthermore the men: W. G. Müller, G. Simandel 13.60, B. Schmalz, H. Göckemeier, W. Lücke, I. S. Nützet 15.80, I. Hoche, H. Grün 6.75, H. Steuber 12.15, A. Ließ 1.20, I. Niethammer, F. Harimann 5.40, W. Fabian, W. Dünow, L. Wedekind, C. Fix, I. F. Brüning 13.50, K. C. Fröhlich, W. Wennholz 26.00 F. Biesenthal, H. Henn, H. Stoll, G. Fennig, G. Staudenmaier, L. Lucker 13.50, F. H. Mcyer 16.20, W. Riemer, H. Grube, H. Wil- kening, G. Henke, Frewart, A. Krome 29.90, F. Rother 2.30, H. Rang 9.30, W. Crämer 12.15, F. Wolf 16.30, H. Veiten, I. T. Bolz, A. Paar 44.30, I. L. Anschütz, I. May, I. SchultheiS, F. Krämer, v. Koscielsky 8.10, L. Jung 39.25, I. F. Haserodt 10.00, A. H. Loßner 3.30, G. A. Engelmann 34.00, P. I. Peters 7.10, L. Steigleder 7.00, E. Fickweürr 24.90, I. B. Hrlrnberg 5.00, G. Heimlich, N. Bechers, A. Damköhler.15.70, W. Schneider 22.50, F. Bergmrer 5.40, C. Seele, I. Beumer 3.80, G. Röpke 80 EtS., I. Junge 2.70, I. Lutz 8.10, A. Jakob 2.70, H. G. Schuricht 6.00, C. Lücke 1.75, H. GrumelS, W. Fischer, C. F. Leonhard", A. Einwächter 48.35, C. Huber, C. Stropel 20.25, E. Lutz 20.25M. Warnke, H. G. Schuricht 6.00.

Furthermore: Mrs. Liesemeyer, Mrs. E. Pieper.

For the 34th year: Messrs: A. Leuthäuser 2.70, G. Th. Gotsch 13.50, G. Bachmann, G. Landgraf, Ph. Brenner, H. Junget 36.45, A. Pflüger, I. Drögemüller 13.50, T. Häßler, F. N. Wolf, F. Behrens 11.25, E. Wiegner, A. Ernst, L. Lmmel, G. S. Löber 9.30, F. Leyhe 2.70, H. Stute 4.05, C. Kühn, I. A. Darmstädter, G. Meißenheiner, F. Pieper,

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(continuation follows.)

Seventeenth Synodal Report of the General German Lutheran Synod of Missouri, Ohio, &c. St., Assembled as the Second Synod of Delegates at St. Louis, Mo. in 1878.

The main decisions taken by our Synod of Delegates have already been briefly communicated to the reader in the "Lutheran". But all those who have the welfare of our Synod at heart will certainly want to read a detailed report of everything that was discussed. We can now inform them that the complete report is available in print. We would like to draw your attention to some of the main sections: Synodal Speech - Proceedings of our four institutions (in Fort Wayne, St. Louis, Springfield, Addison) - Synodal Conference - Inner Mission - Emigrant Mission - Reports of the District Presidents, etc.

The report is 110 pages long and costs 30 cents with postage.

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For your kind attention.

Since the undersigned has been "called" from St. Louis to NrW Mrüe, he requests all senders of gifts for the Preachers' and Teachers' Widows' and Orphans' Support Fund of the Western District to send any gifts no longer to him, but directly to the general treasurer of this fund, Mr. Pastor Sapper in South St. Louis. He will also have the kindness to acknowledge in my name any gifts already received by me in the first half of July. - My present adrcsie is:

Oscar L. Ootsok, 17c^v Nvlle, 8t. Okarlss Oo., Hlc>.

Speech

At the celebration of the twenty-fifth anniversary of the ministry of Mr. Cantor J. S. Simon at Monroe, Mich. July 30, 1878.

Sent in at the request of many listeners by Dir. Lindemann.

In Christ JESu warmly beloved congregation!

To the praise of our God and out of love for your oldest teacher, who has now been working among you for 25 years, you have decided to celebrate a jubilee on this day. You have asked me to speak to you on this occasion, and I gladly confess that I have complied with this request, because I really believe with you that there is sufficient cause to tell you today in a very special way about the works of our God, which he has done among you with regard to the school, and to praise him for their sake. Should we praise the faithful God and Father every morning and every evening for the good deeds he has done for us in one night and one day? If it is already a praiseworthy custom at the end of a year to look back on the thousandfold proofs of divine love received in the course of that year, it is all the more fitting for us, after a quarter of a century, to stand still and remember the many good things that the heavenly Father has bestowed upon us during this period for the sake of Jesus Christ, and to praise him for them with heart and mouth! Yes, we want to praise him today! The day is indeed a day of honor for our jubilarian, and the word of the Lord is fulfilled at least in a small part: "Whoever honors me, I will honor again" (1 Sam. 2, 30.); but the praise, the price, the glory shall be of our God alone; and only then shall we joyfully celebrate and rejoice, that we praise his name and his works.

But that we may become the more willing and joyful to do this, let us first sing the 344th song together.

"Praise the Lord, all you nations; Praise him from the bottom of your heart; Praise him, all you peoples. Give thanks to him at all hours,

That he has chosen you and communicated his grace in Christ his Son.

For his great mercy is always upon us;

His truth, grace, and goodness Appear to young and old, And last for ever, Granting us bliss by grace, So sing, Hallelujah!"

The words of the holy scripture, which I have based my speech to you on, are written Ps. 103,2. and read thus:

"Praise the Lord, my soul, and do not forget the good things he has done for you."

What I have to say on the basis of these words after the occasion of today can be nothing other than a Encouragement to Praise God on the Twenty-Fifth Anniversary of the Tenure of a Faithful Teacher.

1.

"Praise the Lord, my soul," begin the words read. They first show us whom we have to praise today. It is to be the "Lord", and the "Lord" alone; no one else is to share the glory with him. But the "Lord" of whom the Psalm speaks is the "Lord of hosts", the great strong God, the "God of Abraham, Isaac and Jacob" - God the Father, God the Son, God the Holy Spirit, the holy highly praised Trinity! He alone is the "Lord", who does miracles, - who also has done among you that for which we rejoice today!

And all the benefits he shows us, he gives us for the sake of Jesus Christ, who reconciled the Father with us through his blood, acquired the Holy Spirit for us and redeemed us completely. He who sits at the right hand of the Father and rules heaven and earth, but especially preserves, builds and protects his church, - it is also he who has gathered you into a congregation for more than 35 years, who has protected you against the various cunning attempts of the devil. He has also given you preachers and teachers according to his heart and has crowned their work with many blessings.

his merit, his grace, and his intercession are the only ones we have to thank for the fact that we are happily celebrating this jubilee today. He alone is the Savior; to him alone belongs the honor, and in his name we also want to praise the Father and the Holy Spirit, so that the eternal Trinity may receive praise, glory and honor! - I know it, you all agree with me when I say exultantly: "Not to us, O Lord, not to us, but to your name give glory, for your grace and truth" (Ps. 115:1.)!

"Praise the Lord, my soul!" So the words call us to "praise." How, beloved, do the children of God do it? How do we, the congregation, the jubilarian, the old, the young, the great, the small, do it, especially today, so that our praise may be fine, melodious, pleasing in the sight of the Lord?

So, all of you, dear festive comrades, you should let your soul rest for a while and diligently reflect on all the good things the "Lord" has done for us. Oh, we forget that so easily, so quickly! In our daily external affairs, in our worries about earthly and temporal things, in our momentary need, and often in our present joy, we soon forget what the Lord has done for us in past times, and then we do not praise Him. This is the beginning of praise, that one thinks about the goodness of the Lord and remembers the thousandfold benefits that one has received.

But then, when the heart recognizes the love and faithfulness of God, - when the soul inwardly delights in the thousandfold undeserved proofs of his grace, then the mouth also opens and jubilantly expresses what the mind feels. Then the mouth tells of the great deeds of the "Lord", - then it praises his mercy, his wisdom, power and majesty, - then it proclaims the wonders of grace with beautiful words and sweet songs, - then the blessed child of God does not speak with the mouth alone, but also with the eyes and all the gestures: "Rejoice to the Lord, all the earth, sing, praise and extol, praise the Lord with harps, with harps and with psalms; with drums and po-

rejoice before the Lord, the King" (Ps. 98, 4 6.)! "Give thanks to the LORD, for he is good, and his mercy endures forever" (Ps. 106:1)!

So, my beloved ones, we also want to "praise" today. We have already begun to do so with the fine, sweet songs we sang earlier; we will do it again later and even more fervently, and we still want to do it when today has passed. But in order that we may become more inclined, more willing and more skillful to do so, let me hold the second part of the words read out to you in particular.

2.

"And don't forget the good he has done you."

The Lord has done much "good" to you, very much, - to you, the jubilarian, - to you, the congregation jubilating with him, old and young, big and small. If I wanted to tell it all, it would take a long time; I can only remember a few things. And it is especially a twofold one, concerning which I sincerely wish that you "do not forget" it, but that you may recognize it quite clearly and vividly.

The first: It is something very "good" that God, the Lord, prepares a pious and skillful teacher and gives him to a church.

I praise this as a great undeserved blessing, as something "good", when the Lord turns a lost and damned man into a godly and useful teacher!

Unfortunately, this is seldom considered! Even Christians forget it all too often; even teachers often neglect to remember it daily. It is thought that it is within a man's power to become a pious and skillful teacher or to make such a teacher. Nothing can be more wrong than such a delusion. The "reason and strength" of all men are just as incapable of producing a truly pious teacher who is sent to the kingdom of heaven, as they are incapable of bringing a spiritual death to life, of turning a child of wrath into a child of grace.

Yes, a schoolmaster, such as the world can use, can be produced by means of natural powers and earthly means; but a man who feeds Christ's lambs in the spirit of Jesus, who feeds them with milk and tender food, who introduces them to worldly knowledge in such a way that they learn to use it in serving love - such a man can only be created and maintained by God's **grace!** Grace alone can do it, which has its foundation in Christ Jesus, which was acquired for us through his blood, and which the precious Holy Spirit imparts through Word and Sacrament. This grace must change the heart; it must enlighten the mind; it must daily give wisdom; it must always make us strong again to lead the holy office. Therefore, a pious and skillful teacher is a creature of God's grace and mercy, a miracle of his great love and mercy!

My dear jubilarian, God's grace has made you such a man! You would do wrong, - would be ungrateful, if you wanted to deny it! Rather, praise his grace; praise it especially today, and also in the future, "do not forget what he has done for you!"

It is also a great, undeserved blessing when the Lord gives such a man, who is prepared by grace, to a church and gives him to it for many years.

One often thinks, and also Christians think it, unfortunately, all too often, that it is entirely up to the ability and will of a community to call, to take and to keep a truly competent teacher. I am often able to experience that this is not the case at all! God, the Lord, gives and sets the teachers (Acts 20:28; 1 Corinthians 12). Where he does not, no man will be able to take them; where he does not keep them and let them stay, no man will be able to keep them. And if a church gets such a teacher, he is a gift of God's grace; and if the Lord lets him stay with her for a long time, even for a quarter of a century, this is again only grace, only unmerited benevolence! Such grace, such "good", beloved congregation, the faithful God has shown you! Remember it, remember it especially today and also in the future, "do not forget what the Lord has done for you!"

The other thing, of which I especially wish that you would recognize it today quite clearly and vividly, is this, that from the connection which God Himself has established between the jubilarian and the congregation, within the 25 years that have passed, both parts have grown an unspeakably great blessing, - that much "good" has sprung from it.

I would need a lot of time and take up too much of your patience if I wanted to prove and elaborate only approximately exhaustively; I must limit myself to a few things, to the most necessary.

First of all, I would like to address all those who are present here from the community in addition to our jubilarian.

And here I would like to remind the Venerable Shepherd of the same, kindly and humbly, that it is truly

something "good" to be allowed to work together with a helper who is of one mind with us, namely of the right mind, - who gathers with us and does not scatter, - who really feeds the lambs entrusted to him in the name of JESUS CHRIST and faithfully makes it his business to train them to be pious children of God and useful citizens.

I do not forget that our jubilarian is also a sinner, and that his weakness may have clouded the relationship between you and him here and there; but how small is this compared to the grace of being able to work with a fellow believer in heartfelt unity for 25 years! How many hardships, how many sorrows, about which one has to rightly complain in many other places, have been averted here and have remained far away from you! How much joy has this unity brought to our own hearts! How many blessings have sprung from it among old and young, so that you have been able to carry out your ministry all the more joyfully and successfully. Therefore, Venerable Father, allow me first of all to call out to you this day in particular: "Praise the Lord, my soul, and do not forget what he has done for you!"

And similar will be said of the jubilarian's college at the school; for for him, too, the connection has brought many a blessing. - But I turn to all of you fathers and mothers, who in the quarter that is now about to pass

We would like to thank you for sending your children, your dear sons and daughters, to our jubilarian's school in the last century. Has it not been a daily recurring benefit and joy for years, has it not been something "good" to be able to send him, especially him, the tender lambs? Couldn't you always do it with the joyful certainty: our children are well taken care of when they are in his school? Didn't you have the conviction, based on experience, that they were well taught and well educated there? It is so easy to forget this, beloved; but when you look back today, must you not confess to the glory of God that our jubilarian has been a faithful helper to you, and that you owe it in part to his work if your children have turned out well and if they also have a fine outward praise? Oh, it cannot be denied how much blessing a pious schoolmaster brings, and therefore I also want to encourage you to praise God and call out to you rejoicingly: You fathers and mothers, praise the Lord, and do not forget what he has done for you.

Finally, I must also address all those in particular, older and younger, who have been taught by our jubilarian for a shorter or longer period of time, or who are still being taught by him. What mau learned in school is generally held in low esteem. Gratitude towards teachers is unfortunately a rare thing in the world; but I hope that you do not belong to the ungrateful ones; yes, this festive day, and so many individual things that I have already seen and heard today, prove that you recognize and consider how much "good" one receives through one's teacher. If one can read and write and do arithmetic after having finished school, - if one has the catechism and can follow a sermon with true devotion, - if one can comfort oneself with lovely sayings, with psalms and songs that sit in the memory, - to whom, beloved, does one have to thank that next to God? We do not want to forget, but clearly confess that father and mother and the pastor have also contributed much to this; but in most cases the former students will have to confess: our teacher has done the most, by God's grace, to lay a good solid foundation in us! - Especially the eleven students of our jubilarian, who are working as teachers again or are about to take over the sacred office, will have to confess this. There are only a few of them present here, but they should hear it and they may then proclaim it to the others: It is mostly thanks to your teacher that you were finely prepared for your studies in the seminary and that you became capable of assuming the exquisite teaching office!

And what the former students have already received through our jubilarian will also be given to you, dear children, who are now entrusted to his care. Therefore, I call out today to every disciple of our jubilarian: "Praise the Lord, my soul, and do not forget what he has done for you." - —

Now, however, I must also remind our jubilarian himself recently, how from the fact that the Lord made him a teacher in this congregation out of grace, a thousandfold blessing, much "good" has sprung forth for him.

Has not, my dear friend and brother, the Lord been your help and strength all the days?

In these 25 years of your administration, and especially in the beginning, when poverty and need of all kinds were great, have you not often experienced that his name is truly a helper? If you were weak, he made you strong! If you were in despair, he would raise you up again! If you were burdened with the cross of office or school, he gave you patience, endurance and courage. If you lacked wisdom, he gave it to you! And he did it for 25 years! Did he let you be in fear and affliction only once during this time? Has he denied you his help only one day? Has he ever shown himself as one who could not help or did not want to help? He has never done that! He has been a counselor, a helper, a father to you day after day! You have seen and heard, tasted and felt this; therefore I also say to you today: "Praise the Lord, and do not forget what he has done for you!"

And how much joy has he also given you in these 25 years! I do not want to talk about the joys of home and family, because we are celebrating a jubilee of office. I must remain silent about the bride's homecoming, about the happy wedding feast, about the birth of one's own children, about their flourishing and lovely play, about the pleasure of their growth, learning and spiritual growth; I must say nothing more about the thousand and thousand joys that one's own home, one's dear family, the circle of trusted friends grant; I must speak of the school.

And this one, too, has brought you joys without number! I know very well that there are teachers who will not admit this, teachers who always have only the children to complain about. But it is not their fault, it is not the fault of the school board, but it is due to their own blindness, ingratitude, arrogance! A teacher who is a vessel of grace, a true servant of Christ, experiences much joy in and among the children! Is it not a joy to be allowed to feed the lambs that are Christ's own? Is it not a joy to look daily into their open, simple eyes? Does not their increase in knowledge, their zeal in learning, - do not the many, even if mostly only small, proofs of faith and love give new joy every day? Is it not something very "good" to be allowed to experience this joy for 25 years in almost three and a half thousand children, and to see every year how a number of them, well prepared, "enter into life"? And has not the Lord, your God, given you the special joy, before many other teachers, that you see a beautiful number of your former pupils in the teaching ministry today?

If time permitted, I could remind you of many other joys; however, I must stop there. But I still have to do this: I have to call out to you: Remember - remember especially today the great kindness of your God and say with all your heart: "Praise the Lord, my soul, and do not forget what he has done for you."

Finally, I must emphasize one thing in particular. In 25 years a teacher commits many school crimes, not to mention the others! Woe to him when the Lord seeks them home according to the law! This also applies to you, beloved friend and brother. But how did the faithful, merciful God and Savior treat you? He forgave you "daily" and "abundantly" all your sins! He has let them be far away from you by forgiveness, by justification, as far away as the heaven is from the

Earth, which is the east of the evening. He has preserved your faith; he has often refreshed you through the gospel; he has sealed your adoption as a child of God, - preserved your heavenly inheritance, - given you a thousandfold proofs of his grace! And if you only stay with him, and do not wilfully tear yourself away from him, he will continue to preserve you with grace, - will continue to bless your work abundantly in the future, and will finally make the word true in you: "The teachers will shine like the brightness of heaven, and those who lead many to righteousness like the stars forever and ever" (Dau. 12, 3.)!

Behold, beloved, so God has done much "good" to all of you, the jubilarian, the pastor, the congregation, old and young! Truly, you all have reason to praise your God today in the way I indicated before. Therefore I say to all: Praise your God; praise his holy name; sing to him gloriously, and say to each one in particular: "Praise the Lord, my soul, and do not forget what good he has done for you!" Amen, in JEsu name, Amen. - —

The Augsburg Confession.

(Conclusion.)

The great Dr. Martin Chemnitz writes about the Augsburg Confession: "The history of the Augsburg Confession is a very important part of the history of the Reformation, which, among other things, also shows and proves how and by what means the Augsburg Confession was initiated, how it came about, and how much good, great, and glorious things God has accomplished through it. The history of the Reformation can thus instruct us about the high value of our confession books; it challenges and exhorts us to due respect for them; it also gives us instruction and teaching about their right and wholesome use. It is therefore very useful if, when considering the doctrine and confession of our church, we also often take into account and compare the history of this confession. This will not only serve for more knowledge, but also for more edification, awakening and encouragement to praise and thank God for such great good deeds; and thereby our contemplation and learning will become all the more fruitful and wholesome; as God promises in the Psalm: "He who offers thanks praises me, and this is the way that I show him the salvation of God. So abide his praise in the congregation of the saints, Ps. 149; so abide among us his temple and dwelling place." (Examen.)

The Lutheran theologian Dr. J. Wigand, d. 1587: "The benefits which God has shown to our Germany in this last time of the world are many and great.... But none is greater, none more glorious, none more salutary, than that He has brought His divine Word to light again, as gloriously as it has seemed in no part of the world since the times of the apostles, according to all reports. And this work of divine mercy is all the more wonderful, the thicker the darkness was, which in connection with powerful tyranny had oppressed and taken over the whole church of God. A light of this glorious and wonderful revelation of the divine word is that famous confession which was made at the Imperial Diet in Augsburg in the year of the Lord 1530 by some German princes, rulers and cities.

has been publicly read and handed over. For it briefly, clearly and concisely covers the main points of godliness from the writings of the prophets and apostles, so that even the adversaries have confessed that they could not refute it from God's word. We therefore acknowledge this great good deed of God, exalt it, praise it with grateful hearts, and strive to preserve it for our descendants, especially since we see that in the whole world everything is coming to an end and terrible darkness, which Christ foretold, is breaking in here and there". (Historia de 6. 1574.)

Johann Arndt writes in his will of 1610: "I know and have experienced in many crosses, temptations and persecutions that the above-mentioned confession of mine" (the first unaltered Augsburg Confession and Formula Concordia) "is the pure, clean, unconfessed truth, and I pray to the most faithful God, my dear Father in heaven, and to my Redeemer JEsu Christum, that He may, in the power of the Holy Spirit, graciously preserve me in such doctrine, faith, knowledge and confession until my last sigh."

M. Chr. Laurentius, court preacher in Dresden, d. 1658, says: "Let us now recognize such high and great grace of God and thank God from the bottom of our hearts that he now lets this joyful confession of faith sound and resound as the last trumpet before the last day in the whole worthy Christendom and also among us.... We now recognize the great grace of God the Lord, which he has shown us according to the riches of his goodness with the revelation of his only saving word; we ask and wish from the bottom of our hearts that he will not take away such a noble and most precious treasure of the soul from us, but leave it to us and our descendants until the end of the world 'and not withdraw it. We also ask that God may govern us in such a way that we may be grateful for it and may only live our lives according to it, so that God the Lord may not have cause to punish us.... We faithfully exhort everyone to steadfastly adhere to

this unchanged Augsburg Confession and to the once recognized and known truth of the Holy Gospel. . . May the merciful God graciously protect and preserve us and our descendants from the Antichrist and his followers, especially the bloodthirsty Jesus-pagans, Calvinists and Sacramentarians, all heretics and babblers, who would lead us away from this confession of our faith, and grant us His grace to adhere to His word alone, which points us to Jesus Christ, the way, the truth and the life, so that we may be justified and saved by His merit. (Jubilee Sermons. 1630.)

Dr. Hoe von Hoenegg, Joh. Gerhard and other theologians: The Augsburg Confession "is called the apple of the eye of the Protestant (Lutheran) princes and estates, because it is as dear and valuable in their eyes as an apple of someone's eye can ever be. And this is right, because it is taken from God's word and according to it. Therefore it is said: Keep my law as the apple of your eye, Prov. 7:2. In the preface, the Lutheran princes and states called them "your pastors, preachers and their doctrine, also their creed, what and in what form they preach, teach, hold and teach in their lands, principalities, dominions, cities and territories on the basis of holy divine Scripture. In the Christian Concordia Book

The Protestant princes and estates have called the Augsburg Confession "a symbol of the Protestant faith, in which is embodied the doctrine well founded in divine Scripture and briefly set forth in the proven ancient symbolisms; item, the Christian confession founded on the testimony of the unchangeable truth of the divine Word". From these titles and names it may be inferred that, although the Augsburg Confession is by no means regarded as equal to the Holy Scriptures, it is nevertheless held to be entirely in accordance with them, because it is taken from the prophetic and apostolic Scriptures and founded upon them." (Again. Hauptvertheidigung des .. hochwerthesten Augapfels 2c. 1631. S. 44.)

J. Mich. Moscherosch (died 1669 as president of the Hanau chamber) wrote in his "Christian Legacy" for his children: "The Protestant Augsburg Confession, which is called the Lutheran religion from Dr. Luther, is the most certain to salvation. You shall adhere to it, not pointedly, not rudely, simple-mindedly, badly and rightly, as your salvation is dear to you. I hereby faithfully warn you as a father and testify before God that I will not forbid you this for your salvation. If you go against it - God not willing - the damage will be yours alone; my fatherly instruction shall not be lacking, as long as God grants me life."

Joachim Regele in , preacher at Nuremberg, d. 1749, writes in his A. C. Jubelkatechismus of 1730: "Where and when (it) is not usual in a place that at a certain time the Augsburg Confession is read in pieces in church, or otherwise little thought is given to it, Christian parents, house fathers and house mothers, also preceptors, teachers and schoolmasters can and should have their children, their servants and subordinates read and repeat it with the aid of these present fragments or other such useful booklets serving the understanding of the Augsburg Confession; for it is a shame to be called an Augsburg Confessor and yet never to have seen or read the Augsburg Confession."

We add some testimonies from the Reformed Church:

Dr. Georg Bullus, a teacher of the English Church, d. 1710, writes: "The Augsburg Confession is rightly called the most noble of all. The first rulers of the English churches have followed it. When it was delivered, it was approved by a common concurrence of almost, if not all, protesting churches, universities, and teachers." (^ .pol. pro Harm. p. 35.) Further: "The rulers of our church have followed the Augsburg Confession, as the noblest and most distinguished, in such a way that whoever does not know it will hardly understand and grasp the meaning and opinion of our articles." (Harn. p. 110. According to Köcher, Überzeugende Belehrung 2c., p. 716 f.)

Dr. Petrus Heylin, court chaplain to King Charles I, d. 1663, relates "that the first improvers of religion in England looked especially at the proceedings of the Lutherans, that the English Confession or Book of Atticles was taken in "many" places word for word from the Augsburg, and that a conformity with the Lutheran churches in usages and ceremonies was ascertained". (Quivers, I. c. p. 718.)

Köcker reports the following from a collection of letters from Prince William of Orange: "This hero, whose memory is immortal, advised the states of the united provinces (Holland 2c.) more than once that if they did not want to strive for freedom on the basis of a failing hope, but on the basis of a secure reason, they should spare no effort and expense to take part in the Augsburg Confession. For this father of the fatherland, after his great experience in human and divine matters, foresaw that those who wanted to leave the teachings of the Roman Church and publicly fight against the Spanish tyranny with arms would never have enough courage and fortitude against both, if they did not unite their intentions and forces with each other; but for such unification there would be no more convenient and safe way than the acceptance of the Augsburg Confession'. But lest it be thought that the Prince was inclined to the Lutheran Confession for mere political reasons and intentions, the same pen continues: 'For this religion, which departed more from the impudent nature and avarice of the Roman Church than from the ingrained and tolerable church customs, seemed to have an advantage over the Calvinistic, than of which it was judged that it did not deal both with taking away the outer shell of superstition, but rather with eradicating some doctrines which the most pious Christians believed in the ancient Church.'" (I. o. 720 f.)

(Submitted.)

Our Negro Mission.

(Conclusion.)

The mission through preaching is, as everywhere, also here the main thing. If the Negro does not like the preacher and the sermon, he cannot be won over by anything. But once he has become fond of them, he will go through fire for his pastor and church, if necessary. Once we have gotten the Negroes to attend our services regularly, then we can assume that we have won. Until now it was mostly curiosity that made

our listeners come on the last Sundays, but a number of people already come regularly, as often as the sermon is preached and they can come somehow.

Sunday, May 12, no Negroes appeared at my invitation. On June 2, 9 adult Negroes and some children were already present. On the same day I preached 5 miles from here to 8 Negroes (and 10 whites). - Sunday, June 9, there were 12 adult listeners and some children present in the hall; on June 16 there were only 9 adults. June 23, I preached in the morning to 20 adults and some children, in the evening to 24 adults and some children. In the afternoon I preached 5 miles from here to 22 adult Negroes and some children. On June 30, I had 15 adult listeners in the morning and only 7 in the evening. The fact that so few came on this Sunday was probably due to the fact that 2 Negro bishops were in town on this day and everything was flowing to them; the Baptist churches had also organized an outing for the ' best of one of their churches, - something very common here.

The problems caused by having to rent a hall that does not have a good reputation and is also too far away from the area from where we have

The church building, which is to be started shortly, will soon put an end to the lack of hymnals, which we hope to get the most listeners. I have approached the honorable Ohio Synod in order to receive a dozen hymnals from them for our church services. Some of the Negroes present will always be able to read and will sing along all the better and more willingly. For the sake of those who cannot read, the songs must be recited stanza by stanza.

It may be noticeable that I have not preached in the various Negro churches, as Mr. Döscher has done. There has been no lack of invitations, but good reasons keep me away; above all, I am kept away because I am a resident here and therefore preaching in other churches could be interpreted as church fellowship. In general, we do better if we do missionary work from the beginning, completely independently and only through our own church services. Sooner or later it would have to stop, since we want to vigorously oppose the other Negro churches. The Negro preachers could too easily claim that they have helped our mission forward; they should not have this fame in order to be able to use it later as a weapon against us. "No church and no pulpit fellowship!" must be our slogan from the outset. The fact that I have preached twice in front of a congregation in the countryside is due to the fact that this congregation (it is preacherless) invites all preachers to preach who only want to. There I have at least as good a right as the tramps. On the second Sunday in July I will also preach there. On the same Sunday I will accept the invitation of a Baptist preacher (as mentioned earlier) who hopes to learn from me with his congregation. It is not mere curiosity that moves him to do so, in order to be able to agitate against our mission all the better afterwards.

4. the mission through the Sunday School has continued until now in the way started months ago. Between 30 and 40 children were present every Sunday, only on the last Sunday (June 30) we had less. Because of the terrible heat at noon, only 20 came. We were forced to change the school hours from 2-3 to 4-5 o'clock. The total number of students is about 60 and the school is now run by 6 teachers, 3 white and 3 black. We are in the process of making new arrangements. In the reorganized Sunday School, the white teachers will take over the religious instruction, while the black teachers will take over the reading instruction, which we must retain in order to be somewhat similar to the other Sunday Schools. The names of the teachers are: Penzel, Roland, Lewis, Cox, Miss Racy Taylor and Berg. Mr. Mende will resume a teaching position as soon as he returns from his recuperative trip. To Messrs. Markworth and Jungkuntz, who have now retired to the German Sunday School, hearty thanks are due for services hitherto so faithfully rendered in the Sunday School.

Soon a class for adults will be established, something very common here. - In order to keep the children in school, Sunday school cards and children's papers are distributed. Mr. Pastor M. Walter was kind enough to give us a package of the "*Lutharan Child-Paper*", and has thereby obliged us a great debt of gratitude. In order to receive this paper on a regular basis, I have appealed to the Honorable Synod of Ohio

turned to receive a number of 40 numbers monthly from her as a gift. - —

The mission through the weekly school can be started immediately after the construction of the church building. It will be an important means of support for the mission, as it will at the same time be a mission to the children and provide an entrance for our mission among the elderly. There will be no lack of students. On autumn and winter evenings a school for adults could be established, of course connected with religious instruction.

The mission for a church to be planted goes forward. Already a man and woman have been won over to the cause and two other men want to seriously consider the matter, but in the meantime regularly attend the church services. 7 other persons have declared that they might join the congregation. They were just waiting for it to go forward. Of course, all must be informed beforehand.

That would be the present state of the mission in Little Rock. Everyone should be convinced that under existing circumstances the situation is a most favorable one. To the eyes of faith in the power of the Word of God and in the promises of the Lord, the success has been a richly rewarding one. Considering how often the glorious sweet gospel of Jesus Christ has been proclaimed in the homes, in the preaching, in the Sunday school, and that according to the promise of the Lord this shall not be in vain, the outwardly seemingly small success can certainly not dishearten. The field is large, actually too large for a single man. But I hope that, should God bless the work of your missionary as he has done so far, he will be assisted by a capable teaching force next fall. The interior of the state can employ several missionaries. I shall try to make a foray into the interior soon to ascertain missionary places. - God grant that the following report may contain something more pleasing and important than the present one.

Wishing God's richest blessings to our Negro Mission and to all who are involved in it, signed respectfully

Little Rock, Ark, July 2, 1878, Br. Berg.

To the above it is only to be added that Missionary Berg has already succeeded, with God's help, in organizing a small congregation in Little Rock, the first Lutheran Negro congregation of our mission, which has duly appointed him as its pastor.

C. F. W. S

Jacobi 4, 15.

A linen weaver was a brother Lustig and looked, when he made his jumps through life, neither up nor down. The man had been working quite diligently for weeks on a piece of canvas gear beitel and had only a few shots left to do with his weaving shuttle, then he was finished. It was Saturday afternoon, he could still cut off today, get his pay, and then make a fun Sunday afternoon. Wife, he cried, now I'll be done in a minute. - God willing, said the woman, who was a pious woman. Well," said the weaver, "even if he doesn't want to, I will still finish. He eagerly shot the shuttle through the threads, but the throw was too strong and it fell down under the loom. The man, enraged by his clumsiness, jumped down from the seat, but got caught between the foot slats and broke a leg. It now took six weeks for him to finish his piece of canvas. (Elsasser Peace Messenger.)

(Submitted.)

Honorary Commemoration.

"HErr JESu, let my heart stand still in Thee!" This was the last sigh of our dear, honored Father in Christ and senior minister of our Missouri Synod, Dr. Georg Moritz Gotsch, pastor emeritus of Memphis, Tenn. And the HER JESus has made his heart stand still in him. He died, as we confidently hope, in the Lord and from that moment on became unspeakably blessed.

As it is desired in any case, some of 'a life and work shall be communicated. He was born on May 21, 1795 in Düben, not far from Wittenberg, in the province of Saxony. Since he decided his earthly pilgrimage on June 3, 1878, he has brought his age to 83 years and 13 days. A great age especially in the present time. Although his father was an officer, he gave his cowardly son, who had received beautiful gifts from God, to be a preacher of the Word of God. He was just a God-fearing soldier. From Düben the young Gotsch was sent to the princely school in Meissen. Since his father later moved to Leipzig as an appointed police inspector, he took his son from Meissen and sent him to the St. Nicolai Gymnasium in Leipzig. After passing the Abitur examination, he attended the University of Leipzig and studied theology with all diligence for three years. As a craminirlcr candidate he accepted positions as a tutor and prepared especially boys for the Gymnasium. The writer of these lines was one of his students. The latter remembers with pleasure the love of the candidate for his pupils, with whom he not only during the school time, but also after the same gladly handled and them also on walks useful knowledge especially from the natural history endeavored to teach. His special gift for teaching became known to the noble Prince Otto Victor von Schönburg, who appointed him Rector of the city school in his residence Walrenburg, Kingdom of Saxony, and even had the princes taught by him. It seemed as if he should remain completely in the school office; the Lord Jesus directed the heart of the Prince of Schönburg that he gave him the parish office in Mühlau, a factory village in the Ore Mountains. This was in 1835, where he was also ordained as a preacher. Since that time, he has served his Lord Christ in his preaching ministry with a few interruptions and has always endeavored to lead his congregations to the green pastures of the Gospel and to feed them properly. Even though he was not a powerful preacher of repentance, he knew how to present the Word of God impressively. A high, responsible position was offered to him by his prince, namely the completed superintendency at Waldenburg, with which the office of a consistorial assistant for the special consistory of the princely Schönburg lands was connected at the same time. In the humble feeling of his unworthiness he refused such a profession, but later, after he had been three years in Mühlau, he accepted the profession after the respectable parish Ziegelheim with the branch Franken. Here he stood for fourteen years under many a cross and challenge, until in 1848, in the revolutionary year of Germany, they not only wanted to throw everything overboard from the state point of view, but also tried to reduce the burdens for the

to shake off the church. Thus, a rebellious part of the congregation demanded from Pastor Gotsch that the set tithes be abated. He, as a peace-loving man, was willing to grant this; however, he was reprimanded by the royal district directorate in Zwickau for trying to change the income of the parish. Later, the congregation wanted to use an orchard that belonged to the parish for a churchyard. The pastor, wrought by the rebuke of the district directorate, declared, "Dear people, you know that I am not authorized to make changes to the parish property, so turn to the authorities." But they did not pay any attention to it, but the rebellious crowd went with saws, axes and scythes into the orchard in question, tore down the fence, mowed the grass, cut down the fruit trees and thus took possession of the property. But this bunch was not yet satisfied with that, they also did not want to have the pastor anymore, who was not completely at his beck and call and held on to God's word. On the following Sunday, the pastor was not allowed to come to church and a complaint and petition against him was filed with the Ministry of Culture that he be removed from office. A commission appeared to inspect the sacks on the spot and possibly to make restitution. It was expected that Pastor Gotsch would resign immediately and take up another profession; but because of false accusations that had been brought against him, he insisted on a more detailed investigation. Because of this, such a storm arose from his adversaries that almost cost him his life because of deepest offenses. He was very close to a stroke flux. The end was, the pastor was suspended for the time of the investigation and a vicar was appointed. However, after closer investigation, the pastor had to be acquitted of all charges, and he was reinstated to his full office. His opponents had to pay the court costs, which amounted to 2000 Reichsthaler. The ringleaders were sentenced to prison. But there was no peace and quiet. And because Pastor Gotsch, to his great sorrow, had to come to the

conviction that he could no longer administer his office in blessing in this community, he resigned and decided to emigrate with his family to the United States, where his eldest son had already gone in 1851 with the permission of his parents. Both his prince showed him special patience at his farewell, and the Christian-minded part of his congregation gathered and took leave of the beloved pastor with tears and sobs and gave him a very beautifully bound Bible richly decorated with silver fittings as a memento. On May 2, 1852, Pastor Gotsch and his entire family, consisting of 13 people, left Bremen under sail on the barque Wieland and arrived happily in the port of New York after a journey of 35 days. He traveled first to a friend in the state of Indiana, where he bought a farm. But he was not to become a farmer. He was called by a small Evangelical Lutheran congregation on Racoon Creek in Ripley County, Ind. to be its pastor. By 1856 he had served this congregation with Word and Sacrament, and had promoted it to the point of affiliating with the Missouri Synod, of which the pastor had become a member. He was then called by the congregation at New Bielefeld, St. Louis Co, Mo, where, however, he remained only 2 years. In 1858 he responded to the call made to him by the township,

at Memphis, Tenn. Beloved by this congregation, he also endured many great tribulations with it, first the sad Civil War, which shut him and his congregation off from the north of the United States, and then the terrible epidemic of yellow fever, which affected him and his entire family. Although the Lord helped him and his family up again, the weakness of old age set in with him more and more every year, so that even after he had obtained a substitute preacher, he saw himself compelled in 1875 to resign from his ministry altogether and move to St. Louis. Here he still helped out sometimes with preaching, because it was his desire to be allowed to preach the Word of God. Some St. Louisans will still remember the lovely sermon he preached two years ago on the occasion of our orphan festival. Finally, however, the infirmities of old age began to set in more and more seriously. His hearing lost more and more, also his appetite, and his strength dwindled, so that he and his family waited for his imminent end. His family formed a nice big circle. The deceased was married three times in his life. His first wife died in Mühlau and left him 5 sons and 2 daughters, and 2 sons had already gone home in early youth. The second died in Ripley County, Ind. leaving him 2 sons and 1 daughter, and 2 infant daughters had preceded the mother. The third, who survived him, having a daughter predeceased him, now lives in St. Louis with her three unmarried, confirmed daughters. He now leaves 5 sons, one of whom is in the preaching ministry and 2 in the school ministry, and 4 daughters, 5 daughters-in-law, 3 sons-in-law, 45 grandchildren and 1 great-grandchild.

How warmly he was devoted to his dear ones and how humble, but also confident in faith he was, is shown by the words of his will, written a few months before his death, which will be quoted here verbatim: And so I say to all of you, with whom God's wisdom and grace brought me together here, to my wife, children and grandchildren, relatives near and far, dear friends and acquaintances, many thousand "Good Nights" thanks for all and every love and benefit received, and I ask, where I have offended, insulted or annoyed any dear soul, to forgive me for the sake of Jesus Christ and to let it be buried in the depths of the grave together with my body. And what need is there of many words about my sinfulness! I feel and confess that I have been full of outward sins and infirmities from childhood until this very hour, but also many more inward sins and infirmities, and I have to say wistfully: I know that in me, i.e. in my flesh, dwells nothing good! and I can only console myself with the "exuberant" mercy of God and the surpassing merit of Jesus Christ. But all this belongs rather to me and my pious God in the closed closet and to you (only for the honor of our highly praised Savior and for the sake of the blessedness of all your souls) the heartfelt prayer of the Father: May God's word rule your hearts and your whole life in true faith, living and strong: so shall we one day find ourselves before our merciful Savior's throne." And further on he concludes in the following words: "These are now my last confessions and wishes, and with these I will appear before the highly praised Triune God in faith in my Savior. But you, my beloved ones, strive to lead your lives in true living faith and to live in the same way.

blessed be the death of the same, so that we may all find ourselves again before the throne of the highest majesty for eternal joy. Amen! Amen! Amen!"

If the holy angels had brought his soul through the pearly gates into the golden city of God on June 3 of this year, the dear ones of his and his friends here brought the fallen asleep body to its grave rest on June 5. After Pastor Brohm had preached the funeral sermon to his friend and confessor in the Church of the Holy Cross on the words of the old Simeon: "Lord, now let your servant depart in peace, as you have said; for my eyes have seen your Savior."

St. Louis, late July, 1878. I. F. B.

To the ecclesiastical chronicle.

I. America.

Protestant Federation of Free Christian Congregations of North America. The "Luth. Kirchenzeitung" reports the following about the most recent meeting of this association: "On June 12 and 13 of this year, the 'Federation of North America' met in Hamilton to further edify itself in 'free' Christianity. Six congregations (only seven belong to it) were represented at the -Bund'. Covenant preachers were 18 present. In total, 23 belong to the association. First of all it was unanimously decided: 1. the delegates of each congregation, i.e. the preacher and the lay delegates, shall sit together; 2. no speaker shall speak on any subject more than twice, and each time not longer than five minutes. After this was arranged, reports were heard on what the 'Covenant' is and could be. The Treasurer reported that the whole Covenant had raised the whole sum of H282.53 during the past year. Used he asked the sum of \$192.32, thus remains in the fireproof "safe" of the covenant to him: \$90.21. What the covenant did with it before he died is not reported. Now something quite fearful occurred at the covenant meeting. The Rev. W. Thomas, who believes no devil and preached much against the 'devil's faith' in Covington last winter, became

'indecent' and spoke 'hurtful' words, whereupon the President, as the report says, 'by a delegate, had him removed from the meeting place most expeditiously' - i.e. translated into ordinary German: The person in question was 'kicked out'. That's how it goes when one becomes 'indecent'. The most important thing that the covenant did was: it gave birth to triplets and died. This is how it happened: "The actual 'League', despite its great 'freedom' and hostility against synods, did not increase - on the contrary, it became weaker. It was now necessary to think of a plan to preserve the "great principles" of the dying "covenant" of the world. One had to get confederates. Now in and around St. Louis, as well as in and near Wheeling, lived such kindred spirits, who, however, partly because of the great distance, partly for other reasons, did not want to have anything to do with the old -Alliance', but were willing to join a so-called 'Union of the Free'. So the alliance had no choice but to die, and it did so magnanimously. But before he breathed his last, he gave birth to the 'Union of Evangelical Protestant Congregations of North America'. This 'Union' consists of three parts, called 'branches'. Branch No. 1 extends from Cincinnati to Columbus; Branch No. 2 is in and near St. Louis, and Branch No. 3 has its cradle in Wheeling and Pittsburg. The first meeting of this triplet - Union was also soon held in Hamilton. The former Father of the Federation

Eisenlohr was unanimously made Unionsvater. Probably the Union now also gets the Z90 and 21 cents that the Bund still had left when it ended its existence. We deduce this from the following enterprising decision: At the request of the preacher KnuS of Chillicothe, O., it was decided to 1) work with all forces to establish an educational institution in order to train preachers in the spirit of free Christianity and to immediately get in touch with educational institutions of a spiritually related direction - Unitarians and Universalists - in order to already obtain the admission of young men and their education.' The Union wisely rejected the request to take over the 'Protestantische Zeitblätter'. The paper is probably to be regarded as the organ of the triplets, but the new company does not want to be responsible for it. In the meantime, however, father Eisenlohr and some other old heads sit at the cradle of the Triplets Union and sing the old songs in full voice, but forebodingly - with a serious face - and probably think for themselves: "Whether this thing will also become something!"

Free congregations. From the correspondence of an American pastor, the "Luth. Kirchenzeitung" reports the following: 2. this society unites to a moral way of life. 4. at the funerals of members of the congregation, no sportells are to be paid, because the doctor already costs so much. The preacher shall preach the Bible as a basis and the Gospel purely and truthfully in the sense that is appropriate to the present spirit of the times, and the board shall always keep a watchful eye to see that this is done. 7. the preacher shall refrain from all marginal comments about the congregation, except for those that the board may give him. The congregation shall never hear from the preacher anything special about worldly things other than dancing and sensual pleasures and such amusements, which easily lead to misinterpretation. (10) The preacher, therefore, has to tie the bond of harmony and love around the congregation, if he succeeds in doing so. In all matters of the congregation, the preacher has no voice in deliberations and resolutions,' etc. This foolish rule was not the invention of a joker, but was meant seriously, and formed the main points of the congregational constitution of an 'educated' free congregation until the year 1868. Incidentally, similar things can still be found in many a congregational constitution, only perhaps expressed a little more 'delicately'.

Civil Rights. Recently, in Oregon, the question was addressed to the federal circuit court there as to whether a person convicted of perjury and therefore sentenced, who was subsequently pardoned, could acquire citizenship. The perjurer was an immigrant. The court ruled that since a person wishing to become a citizen of the United States must prove that he is of "good character," a perjurer could not be granted citizenship under any circumstances. This decision is certainly most gratifying; only the courts should not grant citizenship to a denier of God, for who would believe a denier of God even if he swore a thousand oaths? W. [Walther]

II. foreign countries.

Jesuits. A correspondent of the "Pilgrim" in Havre writes, among other things, the following: "The widely circulated newspaper Renaissance reports: the Jesuits have played their role here, their influence is at the freezing point; they are now turning in droves to America, in order to catholicize the black population there, as they pretend, basically the intention of this new activity is probably: to seize the votes of the Negroes, in order to make the government machine later work in their favor. Already 300 young Negroes from the southern states of America have been placed in seminaries in Rome for training, and after ordination they will return to their black brothers.

ren. America is the future country of the Catholics. Here in France the converts from the Roman Catholic Church to the Protestant Church are very numerous!" Perhaps the Jesuits will find it more difficult to lure the Negroes into their papal ceremonial church than they themselves think.

Resolutions and Instructions of the Venerable Synodal Conference Concerning the Publication of Luther's Small Catechism in English language.

Resolved, That a committee, consisting of two persons from each synod belonging to the synodal conference, be appointed to whom the text of the English catechism shall be submitted. The publication of this catechism shall not proceed until this committee has examined and approved it. This work, however, is to go to press after the lapse of three months (end of October). An editor, who may not be a member of the committee, shall provide the translation and submit his work to the committee for review.

Resolved, That each delegation to this year's Synodal Conference shall elect their representatives to this Committee from among their respective Synods. The result of this election was as follows: From the honorable Synod of Illinois and others: Past.

G. Mochel and a member of his Gern einde,

From the Honorable Synod of Minnesota: Past. W. Streißguth and Mr. R. Paar,

From the honorable synod of Missouri, Ohio a. St.: Past. R. Lange and Mr. Lehrer Alb ach,

From the honorable Norwegian Lutheran Synod: Prof.

F. A. Schmidt and I. D. Jakobsen, Aus der ehrw. Synode von Ohio u. a. St.: Prof.

F. W. Lehmann and I. Spielmann, Aus der ehrw. Synode von Wisconsin u. a. St.: Past.

R. Adelberg and Prof. A. Gräbner.

3. as committee of this committee were elected by the synodal conference: Past. R. Lange and Professors F. A. Schmidt and F. W. Lehmann.

Prof. M. Loy was appointed as the editor of the translation to be provided.

5. the following instructions were given to those thus elected:

Instruction for the Committee on the Production of an English Catechism.

- a) The Committee shall earnestly endeavor to produce such a translation as will convey the exact meaning of the original as literally as possible, but in good, easily understood and fluent English.
- b) Each member of the committee should familiarize himself as thoroughly as possible with the existing translations of the Catechism, as well as with the various possibilities in the choice of expression, and collect notes on them.
- c) The chief editor shall prepare an independent translation and, as soon as he has completed it, send it to all members of the committee, either in copy or in print in the "*Lutheran Standard*", and in a covering letter call attention to any doubtful or particularly important and difficult points.
- d) Each member of the Committee shall, after careful consideration of this translation, submit his or her

Send exhibitions or improvements to the main editor within two weeks, stating the reasons for and against one or another expression.

- e) If all members of the committee have no substantial objections to the translation prepared by the editor, the editor shall immediately obtain a proof copy of the translation and send a copy to all pastors of the synodal conference.
- f) If, however, a protest is raised, even if only on the part of a single member of the Committee, against an immediate proof of the translation, the appointed Committee of the Committee shall meet and only after unanimous decision of this Committee a proof shall be provided.
- g) All criticisms received about the proof within one month shall be discussed by the appointed committee or, if the principal editor deems it advisable, by the full committee, and each member of the synodal conference shall be free to attend this discussion personally.
- h) The translation approved after the widest possible agreement of the committee members is to be considered the officially received translation of the Synodal Conference and is to be urgently recommended to the individual synods within it for favorable acceptance in any publication of catechisms and catechism interpretations.

C. A. Frank, Secr. p. t.

Candidate Election - Display.

Since Professor M. Loy has declined the appointment made to him by our General Synod to the office of English Professor of Theology at our Concordia Seminary here and has placed it back in the hands of our Synod, the Electoral College has hastened, for the purpose of another election, to first of all put up candidates for the designated professorship. It is therefore hereby brought to your attention that the following gentlemen have been nominated as candidates by the members of the electoral college:

1. Mr. Conector R. A. Bishops in Fort Wayne, Ind,
2. Mr. Pastor Rud. Lange in Chicago, Ill.,
3. Mr. Pastor Peter Eirich in Albany, N. I.,
4. prof. A. Gräbner in Watertown, Wis.

According to our synodal constitution, the relevant teachers' college and every synodal congregation has the right to nominate a certain person as a candidate for the teaching post to be filled, as well as to protest against any of the persons already nominated as candidates. The latter, however, can only be done on the basis of proven erroneous doctrine, or proven annoying life, both of which, in order to be taken into consideration, must be done within four weeks after publication of the list of candidates nominated by the electoral college. The relevant should be "sent in" to the undersigned in writing.

St. Louis, Mo., August 15, 1878.

C. F. W. Walther, currently Secretary of the Electoral College.

Ordinations and introductions.

On the 6th Sunday after Trinity, the candidate Mr. I. C. Borth, who had received and accepted a call from the congregations of Floradale, Salem and Linnwood, was ordained and installed in office in the former congregation by order of the Presidency of the Northern District by the undersigned.

A. Ernst.

Address: livv. 3. 0. Lortü,
13oi-ttkri.lv, LVttvrlloo Oo., Ont.

It will certainly be a source of great joy to the dear friends of our Negro mission to learn that we now already have an organized Lutheran Negro congregation in Little Rock, Ark>.

Mr. Friedrich Berg, Ounä. tüvol., was sent here by the honorable Mission Commission at St. Louis as the second missionary to continue the mission work begun by missionary Mr. Pastor I. F. Döschner.

How the matter has progressed quickly and happily under God's blessing can be seen clearly in the fact that, despite all the mountains that stood in the way of our missionary Berg, a number of serious Negroes from this town have joined together and formed an Evangelical Lutheran Negro congregation. These Negroes have also chosen and appointed our missionary Berg as their pastor, preacher and teacher.

Missionary Berg has accepted the call and, in accordance with the commission received, was ordained on the 6th Sunday after Trinity Sunday in the midst of my congregation as pastor of the "First Evangelical Lutheran St. Paul's Negro Congregation of unaltered Augsburg Confession at Little Rock, Arkansas".

The Arch Shepherd Jesus Christ, without whom we can do nothing, maintain and build His Lutheran Zion also here among the poor, so often deceived Negroes, and with His mighty arm, he steers the enemies of His Word. In addition, he crowns the hard work of the dear missionary with rich blessings. May the Lord be kind to him and promote the work of His hands among the so much deluded Negroes, yes, He wants to promote the work of His hands.

Little Rock, July 31, 1878.

L. F. Obermeyer.

Address: Rvv. I'r. Lor\$, Tut-Kornn Missionary^.

Lox 146- Tlittlv Roelc, ^,rlc.

By order of President Biltz, Candidate E. W. Heinicke of St. Louis was ordained by the undersigned as an assistant preacher on the 6th Sunday a. Trin. Trin. by the undersigned as assistant preacher here ordained and introduced.

Ch. F. Herrmann.

Address: lkvv. L. LV. Livinielrs,

8tul6 Ovntr", Lltti-sdttl Oo., lovu.

On the 6th Sunday n. Trin. Mr. Candidate Emil Mähr was introduced on behalf of the honorable Presidium Western District in the community near Ellsworth, Kans. by the undersigned.

H. Krause.

Adrrsse: Rev. D. Hackr,
Mlswordd, Lll8xvortti Oo., Lang.

On the 5th Sunday n. Trin. Mr. Candidate E. Ponitz was introduced to his new congregation by the undersigned on behalf of the Reverend President of the Jllinois District. G. Moh r.

Address: lisv. 0. konitL,

OovlinA, LVadnsU Oo., III.

By order of the relevant Reverend Presidium, Candidate W. Mertner was ordained and inducted as assistant pastor at the local St. Jacobi parish on the second Sunday after Trinity.

Quincy, III

LouiS Hölter.

By order of the High Presidency of the Eastern District, Candidate August Pechtold was ordained on the 7th Sunday of Trinity. Trinitatis, August 4, in the midst of his congregation at Bayonne City, New Jersey, ordained and inducted byE . I. T. Frincke.

Address: Rov. kveütölä,

Lu^onnv Ruäson Oo., 1s. T.

Mr. Pastor Carl Mönch was installed on the 5th Sunday n. Trin. at St. John's Lutheran Parish, Goodhue, Minn. by order of the Presiding Board, assisted by Rev. Maurer, and installed in office by the undersigned. I. Horst.

Address: Rsv. 0. LLovueü, ILvck. Llinn.

On the 8th Sunday after Trin. the Rev. Th. Bensen, called by the congregation at El Paso and dismissed in peace from his former congregation at Davenport, Iowa, was introduced to his present congregation by order of the President of this district, assisted by the Rev. Weber, by the undersigned.

E. Riedel.

Address: Rvv. Mi. Lvnsvn, LI I*usc>, III.

At the request of President Fürbringer, Pastor M. Töwe was installed in his new congregation at Hillsdale, Mich. on the 7th Sunday a. Trin. Trin. in his new congregation at Hillsdale, Mich.

I. Trautmann.

On the 7th Sunday a. Trin. the Rev. W. G. Polack was installed by me in his new congregation at Crdar Creek, Washington Co, Wis. by order of the Most Worshipful Presidency Northwestern District. F. Wesemann.

Address: lkov. LV. O. Tolucle,

ckselrson, LVtt8kinAt,on Oo.,

Mission Feast.

On the 6th Sunday n. Trin., August 4, the congregations of Altenburg, New Wells, Paitzdorf, Perryville, Jammerthal, Frankenberg and that of the undersigned celebrated this year's mission feast at Frohna, Perry Co., Mo. In the morning Pastor Köstering preached on heathen mission, in the afternoon Pastor Demetro on inner mission. The attendance was numerous and the collecte for inner and negro mission was \$93.00.

Ch. Hochstetter.

Conference - Displays.

The next St. Louis One-Day Conference will be held the last Wednesday in August. G.

The Fort Wayne Preachers' and Teachers' Conference will hold, s. G. w., its meetings from Tuesday morning, the 17th, to Thursday evening, the 19th, at Fort Wayne, Ind.

H. W. Querl.

The West Missouri and Kansas Districts Conference will meet, s. G. tv., Sept. 12-16, at the church of the Rev. Johanning at Farley, Platte Co, Mo.

The members of the conference would like to register in time with the sdor lvll. M. Meyer.

The Detroit Pastoral Conference will meet on Tuesday, September 3, at the home of Pastor Rohe in Detroit. - Registration requested. I. R. Lauritzrn.

The Minnesota General Pastoral Conference will hold its next regular meetings Sept. 5-10 at the Rev. O. Spehr's church in St. Paul, Minn.

Only those brothers who cannot come are asked to report to the ?kswr looi. I. Krüger.

The next meeting of the Buffalo Pastoral - Conference will be held, s. G. w., from Tuesday, Sept. 10, morning to Thursday, Sept. 12, noon at undersigned. Carts will be ready at Clarence Centre on Sept. 9, evening 5 o'clock. A. Force.

The Wisconsin Pastoral Conference will meet, s. G. w., at Watertown from the 6th to the 10th of September. We do not want to forget to report to the 1'ustor loei as soon as possible.

C. Seurl.

The joint Southeast Indiana Concordia - Conference will meet, s. G. w., from Tuesday, Sept. 3, morning 9 o'clock, until Thursday, Sept. 5, evening at the church of Mr. Pastor Wickemeyer at Richmond, Ind.

A paper has to be delivered Pastor L. A. Detzer "Ueber Kirchengzucht", Pastor Jüngel a catechesis on the words: "I believe a forgiveness of sins."

The brothers in question are requested to notify the Duster loei of their coming in good time. I. M. Köpplin.

The Iowa Pastoral - Conference Imeets, s. G. w., Sept. 10, at the church of the Rev. Octjen at Mon- ticello, Jonrs Co, Iowa.

All Glirrr are urgently requested to inform the Raswi- loei in time of their coming or not coming. Proposals: School theses by Pastor Stephan; treatise on the AugSb. Confession by Pastor L. Crämer and discussion on the orga nization of the new Synodal District. 'C. Franke.

Revenue to the Illinois District's coffers:

For the synod treasury: From Past. Hirbrs Grmrinde at Matteson G10.20. Past. Dorns Gemeindr at Pleasant Ridge 10.00. Contributions for 1878: from Past. A. H. Brauer, Past. H. G. Schmidt, drn Lehrm I. Brasr, Röckrr, G. Tröller, Ganske jr 2.00. By I. H. Kühlenbeck you Past. Ottmann's congregation in Collinsville 7.10. By Past. M. Eirich of sr. Grm. in NrW Minden 27.50. (Summa G66.80.)

For inner mission: Through I. H. Kühlenbeck of Past. Ottmann's Grm. in Collinsville 2.55.

For the Negro Mission: By Past. G. Johannes in Chicago by Ch. Kruse 2.00.

For Collegr maintenance at St. Louis: By Past. DödrleinS Grm. in Homewood 9.16. By I. H. Kühlenbeck from Pastor Ottmann's congregation in Collinsville 5.95. (Summa 15.11.)

For the seninar household in Springfield: from Past. E. Hiebers Gem. bri Matteson 4.10.

For poor students in Fort Wayne: By Past. Wagner in Chicago from the Jungfr.-Vrrrin 15.00, by Past. RödrS Gem. in Arlington Heights 15.00 and by Past. Dödrln in Homewood from N. N. 5.00 for Brunn's sophomores. By Past. Bartling in Cbicago for Mar Albrecht by F. Albrecht 10.00 and by Jungfr.-Verem 6.00, for Tb- K bn by Frauenverein 6.00 and by Jungfr.-Vrrrin 10.00, for W. Wrocklagc by Frauenverein 6.00, by Gem. 8.00 and by D. Wrocklage 2.00. By Past. Engelbrcht in Chicago from the Jungfr.-Verein for Ben- din 15.00. By Past. Sucrop das. from Frauen-Verrin for Lr- wrenz 10.00 and for Ottr 10.00. (Summa G118.00.)

For poor seminarians in Addison: By Past. Wagner in Chicago by the Women's Association 17.00. Truch Past, Wunder daselbst by the Women's Association for Th. Baumgart 10.00. (Summa G27.00.)

For the widow's fund: From Past. G. Reisinger 4.00. By Past. A. H. Brauer 3.00. By F. D. Meyer from Past. Gotsch's congregation in York Centre 8.00. By teachers I. Brase 5.00, Röcker 2.00, G. Tröller 4.00. (Summa G26.00.)

For poor sick pastors and teachers: By Past. E. Hiebers Gem. at Matteson 6.10. By Past. A. H. Brauer in New Brunswick from H. SieverS 5.00. (Summa 11.10.)

For the Freeport congregation: by I. Johnson of Past. KatthainS Gem. in Hoyleton 6.00. By Rev. Ansorge in Paducah, Ky. colleeten sr. St. Pauls and St. Mat- tdai Gem. 12.00. By Rev. Steege'S congreg. in Dundee 18.14. By Rev. G. Doehler of sr. Gem. in Fmestville, Wis. 1.50.

By Past. F. Lochner in Springsteld from his Gem. 10.00 and from N. N. by a student 5.00. (.Summa P52.64.)

For theDeaf and Dumb inNorriS.Mich.: By F. D. Meyer from Rev. GotschS Gem. in York Centre 8.00 and by Rev. Lteegr in Dundee from Communion Coffee 10.00. (Summa G'18.00.)

For the orphanage at St. Louis: From Past. ReisingerS Gem. in Danville for debt repayment 8.55.

Addison, August 6, 1878. H. Bartling, Kassirer.

Entered the caste of the eastern district:

For the synod treasury: From North Tast congregation 4.47. Richmond congregation 4.00. Washington congregation 32.30. Paterson congregation 9.00. WolcottSville congregation 6.50. College Point congregation 5.50. Cobocton congregation 4.00.

For the widow's fund: by the congregation in North East 4 47. Past. Sander and Gem. 5.00. Mrs. Ott by Past. Brömer 5.00.

For college maintenance cassr: From the Gem. in New York 6.80.

For the Nrgermission: From the FrauenmissionSverein in Past. Frey'S Gem. 10.00.

For poor students in St. Louis: from the congreg. in Cohocton 3.00. By Past. Brömer: from Mrs. N. N. 1.60, from Mrs. Lt 5.00.

For poor students in Fort Wayne: From Washington community, placed in S baptismal font 5.50. From N. N. by Rev. Körner 10.00.

For Past. Jske: From Geo. Engrlhardt 1.00.

For the parish in Yorkville From F. Schack 10.00. Dankopfcr from Mrs. Pastor Wiegner 4.00. From the Paioren: A. Sieck 2.00, Rohrlack 3.00, Lauritzrn, Schlrf 1.00 each.

For the Deaf and Dumb Institution near Detroit: From the Bayonne congregation 4.80. Richmond congregation 6.52. Wolcottville congregation 4.50. New York congregation 15.70. Mrs. N. N. through Rev. Brömer 2.00.

For the orphanage at Mt. Vernon: By A. Dohrmann 3.00.

For the orphanage near Boston: Hochz.-Coll. at Z. Luth 2.35. Kirchweih-Eoll. in Town Asbford 6.00. From FrauenmissionSverein in Pastor Frey's Grm. 10.00. From Mr. Reuter 1.25. N. N. 50 Cts. Hochz.-Coll. at G. Taugemann's by Rev. Körner 7.50. Mrs. N. N. by Past. Brömer 2.00.

Nrw York, August 1, 1878. I. Btrkner, Kassirer.

Proceeds to the Northern District coffers:

For the synod treasury: Psingstcoll. of the congreg. in Frankenlust H17.50. From the congreg. in Frankenmuth 28.71. congreg. in Bay City 16.85. congreg. in Monroe 13.61. congreg. in Dallas 4.85. Grm. in Frankmhlif 8.78. By Past. Ernst 26.18. By drr Grm. in Wvandotte 2.00. Lrbrr v. Rennrr 2.00. Past. H. O. Schmidts Gem. 13.54. Lrhrrr Winterstein 2.00. Past. Arendts Gem. 11.1 "0. Lchrrr Brinkmann 2.00. Past. Lohrmann 2.00. congreg. in Waldenburg 12.75. Cantor Himmeler 2.00. Past. Lauritzen 2.00. Rev. H. Bauers Jmmanuelsgem. 4.75, sr. Johannesgrm. in Jonia 2.65. congreg. in St. Clair 1.87. congreg. Adrian 6.00. The teachers Wagcster, Huser, Denningrr each 2.00.

-For the Collkgr hauShalt at Fort Wayne From the communion fund of the Adrian congregation 6.00.

To the Seminary Household in Springfieldr From the Communion Coffee of the Gem. Adrian 6.00.

For the Emigrant Mission: At Frigner's wedding in Frankenmuth 7.42. From the Grm. in Ludington 3.60. By Past. Ernst 3.14 and (for Baltimore) 1.57.

For the deaf and dumb institution: from the women's fund of Grm. Adri m 11.00. At Kern's wedding in Frankenmuth gcs. 5.00. From the singing club the. 3.70. Grm. in Grand Rapids 13.00. By Past. Ernst 4.M. At a sick com- munion at Haags ges. 38 CtS. Psingstcoll. drr Grm. Sedewaing 15 12. HochzritScollectr at E. Schmid's by Past. Jos. Schmidt 2.25. Gem. in Montague 3.60. Past. LohrmannS Gem. in Ridgewav 5.00. Grm. in Big Rapids 2.00.

For Brunn'schr Zöglinge in Fort Wayne: By Patt. K. Moll by Heinr. Kliuger (?).

For the widow's fund: From the community in Hadlry Hill 1.13. By Past. Ernst 1.50. By teacher v. Nenner 1.00. Past. H. O. Schmidt 4.00. Country. J. Walbrrr 4.00. cantor S. Rudel 3.00. pastor Lohrmann 2 <>0. pastor Fürbringer, pastor Böling 4.00 each. cantor Himmeler 3.00. past. Witte 4.00. Past. H. Baurr 4.0t). Gem. in St. Clair 1.50. Psingstcoll. of the Grm. of the Past. K. Moll in Tetroit 10 05.'

To the orphanage at Addison: from the Sunday school at Montague 75 CtS.

For the orphanage in Boston: Through Pastor Ernst 4.66.

For inner mission: Coll. of Sunday Cantate in Hadley Hill l.t>0. Psingstcoll. das. 1.30. From Mrs. N. N. in Frankenbilf 50 Cts. Past. Henkel's comm. in Burr Oak 8 75th Past. Georgil's Gem. in St. Joseph 1.92, in Bainbridge 2.50. Gem., in Benona 2.00. By Rev. Trautmann at Kruger's wedding 5.30. From drr mission fund of Adrian parish 8.00.

For sick pastors and teachers: From drr Grm. in Frankenmuth 25.29. Past. Schwarz 2.00.

'For you negro mission: from the congregations of the Past. Bohn in Rogers City 2.02, in Srrtion II. 65 CtS., in Bei knap 2.40, in Moltke Townsh. 37 Cts, by N. N. 76 CtS. By Past. Ernst 40.96. by the comm. in Dearborn 2.50. on C. Kösters infant baptism s. 1.13. By Rev. Arendt from Miss N. N. as thank offering for mother's resuscitation 2.00. From Ludington school children 1.43. Richmond congregation 2.30. On Mr. Remus' infant baptism s. 2.60. From Adrian congregation women's fund 10.00. By Rev. K. Moll from Heinrich Klinger 2.00.

On the building of the Negro church in LittleRock: By Past. K. Moll by Heinr. Klinger 2.00.

For Past. Hirschmann's congregation: By Past. Ernst 50 Cts.

Monroe, August 5, 1878. i. S. Sim o n, Cassirer.

For the Lutheran orphanage zum Kindlein JEsu

near St. Louis

received since July 5: By Past. Frrse in Hooper, Neb., of his St. John's congregation P2.00, his EmanuelS congregation 4.10. By Past. Bosche, Watertown, Minn., collecte sr. Gem. 6.00. HauScoll. to pay off debt from the Gem. of the Past. Michels, Boeuf Creek, Mo., 35.00. From the Jmmanurils District in St. Louis by Eollector Huning 4.93, deSgl. by Collrctor Wildardt 1.00, deSgl. by Wilh. Schütze 2.00, deSgl. thank offering by N. N. 10.00, deSgl. by Mrs. N. N. 5.00. From the Zion Distr. there by little Jacob and Friedrich Hauelsen 3.00. From Teacher Meyer and s. Schulkindrrn at MarySvillr, Ka., 6.00. Pentecost coll. of the comm. of the Rev. Muller, Osage County, Mo., 8.00. By Rev. Braun at Houston, Tex., 4.80. From Rev. Bryer, Pittsburgh, Pa. by the "Children's Gazette" grs. 50.00. From Past. Barthel- congreg. in MinrrStown, St. Louis, by Collector Bin- menberg 3.00. Coll. of the congregation of the Rev. Hafner, Pierre City, Mo. 3.50. By Past. Siek, Taylors Creek, O., Coll. sr. Gem. 5.36, by his wife 5.00, and himself 1.64. By Miss Elise Kratzer 30 Cts., Mrs. Zwicker, Heinr. Lauch 50 Cts. each, Mrs. Dorethea Lauch 20 Cts. From Effingham parish, Ill., 5.68. Forestville parish, Wis., 1.50. Coll. of Salem parish in Jacksonvillr, Ill., 6.00. From Young Fr. society in Past. BeselS Gem. of, Guttenberg, Iowa, 5.00. From Mrs. Dannecker, Mobile, Ala. of, 4.00, Mrs. King, Sr. of, 1.00. From Women's Association of the Gem. of Past. Baumann, New Orleans, La., 10.00. From some school children of the Rev. Leismann in sherrills Mount, Iowa, 85 Cts. A part of the MissionSfestcollecte in Rev. HrrrmannS Gem., State Centre, Iowa, 5.00. Of Rev. Scholz's Gem. in Atchison County, Mo. 70 Cts. Rev. Buerger's Gem. in Town Hart, Minn., 7.00. By Rev. M. Citizen of sr. EmanuelS- Gem. at Sterling, Neb., 4.10. From its preaching place das. 6.25. Collecte of Gem. at CollinSville, Ill., 28.15. From Gem. at Fort Chariten, Mo., 4.40. By Rev. Biltz, Concordia, Mo., from sr. Gem. 10.00, from his Filialgem. 3.15, from S. Niemann 1.00. Coll. of Wm. of Rev. Wille, BraunSville, Mo., 8.25. Coll. of Gem. of Rev. Schilling, Stevens Point, Wis., 6.51, deSgl. at Almont 1.85. By Past. Walker, New London, Wis. of the Women's Association of his Gem. 2 quilts, 4 little dresses, 2 aprons, 4 pairs of children's pants, 3 white petticoats, 2 little shirts, 4 pairs of stockings, and 8.00 besides a church coll. sr. Gem. 2.52. Through Past. Tonjes of sr. Gem. in Stover, Mo., 5.75. From the Gem. in Lake Creek, Mo., 5.50. From the congregation of the Rev. E. Lenk, Bremen, St. Louis, to pay off debt, 48.45, from Heinrich Settmeyer das. 1 sack flour and for \$1 coffee. From the comm. at West Ely, Mo. to pay, 5.50. Through Past. Braun in Houston, Tex. from Mr. Hufe, Hon. Fink 2.00 each, John Stöckli 3.00, Mrs. Charlotte Peshow 50 cents, from his- school children 2.90. From the Jmmanuels Young Men's Association in St. Louis through H. W. Schäpe" ring to cover debt 175.00. From Mrs. Alms, EvanS- viue, Jnd, 1 package of clothes. By Mrs. Anna Hoffman" in St. Louis 5 boys' trousers, 1 pack of dresses. From Dr. Rohl" ring, St. Louis, 1 parthie of worn clothes.

Correction. In my receipt of June 15, only 5 instead of 22 JardS calico were erroneously received by Mrs. Krull in Aitamont, Ill.

St. Louis, August 5, 1878. I. M. Estel, Cassirer.

With thanksgiving to God and to the dear givers, I certify the following gifts
for the deaf and dumb institution

to have received: By Kassirer Bartling \$10.26. By Past. WevelS Dreieinigkeits-Gemeinde 9.50, from his St. Petri- Gemeinde 2.23. By Past. I. M. Johannes of Ch. Ebert in Annapee 2.00. By Past. Reinhard, High. Coll. 7.50. Coll. of the Gem. of the Past. Tirmrnstetn 14.00. Coll. of the Gem. of the Past. Penalties in Watertown 10.00. Coll. of the Gem. of the Past. Meyer in Town Saukville 7.00. By Kassirer Schuricht 13.50. By Past. Wambsganis' community in AUegheny City 8.25. By Kassirer Bartling 20.00. Collecte of the community of Past. Lochner in Chicago at gel. of confirmation of a deaf-mute 34.50. By Kassirer Grahl 85.76. Collecte of the congregation of Past. Reinke in Ehl- cago near Gel. of the confirmation of a deaf-mute 34.00. - For the procurement of clothing for poor deaf-mutes: Through Mr. Schmidt in Chicago from H. Leismann 2.00, El. Schmidt 1.00, dcm deaf-mute Fr. Schmidt 25 Cts., vonAllrob 50 Cts., El. Fick 1.00, Fr. Gehrke 50 Cts., from B. Marting 25 Cts., R. "Schmidt 50 Cts. Through Mrs. Elise Fick in Chicago received from I. Fiorch, A. Dreier, L. Blum, I. Blum, Chr. H. E. F. K., M. Hopp, Herbert, Breternitz, E. Kraus, L. Schmidt, I. Emmert, A. Mark, A. Miller, A. Sohn, W. Martin, I. Martin 25 Cts. each, K. Dails 30 Cts., P. Cloidt 50 Cts.

Norris, August 8, 1878. G. Speckhard.

For the construction of a mission church in Little Rock received until now: By Mr. Past. K. Björge from Mr. Ole G. Storasli, Glyndon, Elay Co., Minn., \$1.00. From some school children of Mr. Rev. Stövr, Rising Sun, Ctawford Co, Wis., 2.02. From Mr. Alexander, a negro teacher in Little Rock, 25 Cts. From some school children of Mr. Ernst Keil, teacher, Perry Co, Mo, 1.50. (Summa \$4.77.)

Many thanks to the kind donors. E. F. Obermeyer.

Received for the Lasse of the Negro Mission by Johannes Herrmann, Cassirer of the Synod of the Evangelical Lutheran Free Church of Saxony and others "States, \$34.00 by bill of exchange in gold.

I. T. Schuricht,

Cassirer of the Missouri General Synod 2c.

Changed addresses:

tisv. Ll. losvs.

lox 419- Lillschule, Llick.

Rsv. L. Delimnnn,

Dsrr^ 6o., Llo.

Rev. (A. Dolaek, ^^ekson, 'VssskinAtou 6o., ^Vis.

4., Lllisville, 8t., 4ouis 6o., Liso.

Printing house VeS "Lutheran" Concordia Publishing House".

"Have a good conscience!"

1 Petri 3, 16.

As often as a man wants to do something which he knows to be wrong, so often a secret voice announces itself within him, which calls out to him warningly: "Do not do that!" and as often as a man has already done something which he knows to have been wrong, so often he hears in the depth of his heart speaking to him punishingly: "What have you done? On the other hand, as often as a man wants to do something which he is convinced is right, so often he hears in the depths of his heart, encouragingly, "Do it!" and as often as he has done it, so often it is as if he hears in the depths of his heart, reassuringly, "Good for you!"

This secret voice within man that condemns him when he does evil and absolves him when he does right is, in a word, the conscience. It is a quite wonderful quality, which no animal but only man possesses. Just as animals know nothing of the difference between right and wrong, between good and evil, so they have no secret judge within themselves. The conscience, on the other hand, is innate in man without exception. As Paul says of the Gentiles: "The work of the law is written in their hearts, because their conscience testifies to it, as well as their thoughts, which accuse and excuse one another. Rom. 2,15. As soon as a child awakens to self-awareness and begins to distinguish between right and wrong, between good and evil, immediately the conscience stirs in him and calls out reproachfully to him when he does evil: "You are an evil child!"

Like a strict, impartial and incorruptible judge, conscience sits on its judgment seat in the hearts of all people. If a man's reason tells him that what he wants to do or has already done is evil, it is of no help to him if he thinks up even the most beautiful reasons for justification or excuse: the conscience remains with its once passed judgment. No matter how many other people may praise and extol the deed of which the perpetrator knows that it was evil, even then the secret voice of conscience does not fall silent, but hears it again.

St. Louis, Mo., September 1, 1878.

No. 17.

raises again and again his first accusation. No matter how certain a person may be that no one else knows about his secret evil deed and that he therefore has no punishment to expect from people for it, his conscience often fills him with an inexplicable fear. Many a murderer has already experienced what Solomon says: "The wicked fleeth, and no man chaseth him" (Proverbs 28:1), and what God threatened the apostate Jews: "I will make a cowardly heart, and they shall chase a rustling leaf." (3 Mos 26, 36.) Always he feared that the sun would bring his secret crime to light after all, and it left him no peace until he had confessed it voluntarily in order to atone for it.

It is true that some people seem to have no conscience. We read of Paul, for example, that while he was still a blind Pharisee, he bloodily persecuted Christians without any scruples of conscience; just as Christ had expressly foretold to his disciples that whoever killed them would even think to do God a service. Also the heathen are devoted to the most abominable idolatry and even to the most unnatural vices, without being punished by their conscience; yes, the cannibal, the man-eater, eats the flesh of the stranger who has come into his power with animal lust, without experiencing any stirring of conscience. But far from proving that not every man has a conscience and that it is only a consequence of religious education, as the atheists, the deniers of God, maintain, this only proves that the conscience depends on the knowledge that man has of good and evil, of right and wrong. For although, for example, the heathen in their blindness commit many abominations without any reproach from their conscience, they too feel uneasiness of conscience as often as they do something which they know to be something shameful. With cold blood, Emperor Nero, that monster, persecuted the innocent Christians as enemies of the human race with the choicest tortures; but when he had his own mother murdered, an unnameable fear also took hold of this rageful man, which did not leave him until he had finally thrust a dagger through his throat with a trembling hand and gasped out his wicked soul.

It is also true that some people willfully contradict the voice of their conscience until they seem to have silenced it forever. These are the people of whom Paul says in 1 Tim. 4:2 that they "have a brand in their conscience. Just as the flesh, seized by the cold fire, is numb, so such people feel no more strokes of conscience; "their heart," says David, "is thick as summer." (Ps. 119:70.) But let such hardened sinners mock at conscience as a child's fairy tale: within them, too, conscience glows like a spark under the ashes of their security, and woe to them when the hour strikes in which they are startled by something against their will and the ashes are removed! Then the spark of conscience strikes out again in bright flames, namely in flames of despair, as we see in the case of that pagan betrayer of his fellow Spartans, Ephialtes, and especially in the case of the betrayer Judas, whose conscience had been asleep for a long time and had not allowed itself to be awakened by a word of Christ's searching love, but who, after having accomplished his infernal deed, was suddenly seized by the fear of hell, so that he now went and burned himself up.

O there is truly no joking with the conscience; for it is God's governor, whom God Himself has set on the judgment seat in the souls of men!

"Have a good conscience!" Peter calls out to all Christians in the third chapter of his first letter; an admonition that has never been so necessary to Christians at any time and in any country as in this last atheistic time and in this country of a truly terrible lack of conscience. Allow us, then, the dear readers of our "Lutheran," to lay that word of the holy apostle a little on their hearts and then to show them, in conclusion, how a man can attain the good conscience demanded of all Christians by the apostle. - —

What is it, then, that St. Peter demands of all Christians with the exhortation: "Have a good conscience"? - With this, of course, he does not demand that they be cleansed of all sins, even of all

For this is quite impossible as long as a man still has the flesh on him, that is, as long as he lives. Even St. Paul had to complain: "Not that I have already grasped it or am already perfect" (Phil. 3, 12.), and St. John writes: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. (1 John 1:8) No, when Peter exhorts, "Have a good conscience," he demands only this of Christians, that they should not sin against their conscience, that is, not knowingly, not willfully, not wantonly. Christians should never "intend" or "undertake" something that they know is evil. Rather, they should be able to say with David in the 66th Psalm, as often as they want to pray, without hypocrisy: "Where I would intend wrong in my heart, the Lord would not hear." (v. 18.) They should be able to affirm with the same davening in the 101st Psalm with sincerity of heart, "I do not intend any evil thing." (v. 3.) Christians should be able to say with Job from the time they became Christians, "My conscience does not bite me for my whole life." (Job 27:6.) Christians should be able to say of themselves, with Paul: "I strive to have an unharmed conscience in all things, both toward God and toward man." (Acts 24:16) Christians, as often as they testify to something, should be able to affirm it with the same apostle: "I speak the truth in Christ, and do not lie, to which my conscience bears witness in the Holy Spirit. (Rom. 9:1.) Christians should be able, when the world calls them hypocrites and bigots, to appeal to the heart's proclaimer without feeling a contradiction within themselves, and to say with Peter to Christ: "Lord, you know all things; you know that I love you" (John 21:17.), that is, that I am not a hypocrite, but that I am sincere about my Christianity. In short, Christians should so guard themselves from all "knowing, willful, and wanton" sins that their consciences no longer accuse them as secret servants of any sin, worrying, punishing, fearing, and condemning them, but that when other people slander and blaspheme them, they have a calm, serene, and cheerful conscience that absolves them from these charges.

When Peter exhorts the Christians: "Have a good conscience!" Therefore, he does not only require them to beware of gross violations of their conscience, e.g. from gross idolatry with any creature, from crude cursing and swearing, from unbelieving contempt for the preaching of the Word of God, from defiant disobedience to parents, teachers, and superiors, from brawling, murder, and manslaughter, from unquenchable unforgiveness, hatred, and vengefulness, from fornication, fornication and adultery, from drunkenness and gluttony, from common deceit, robbery and theft, from impudent lying, betrayal, back-talking and slander, from filthy avarice, insatiable covetousness, poisonous gloating and envy, and the like; for he who lives in such gross sins not only violates his conscience, but is an utterly conscienceless, a wicked man, even though he calls himself a Christian. No, when Peter exhorts the Christians: "Have a good conscience!" he demands of them to beware also of all subtle wounds of their conscience with the utmost seriousness. Do Christians, then, when they want to do something, feel the slightest uneasiness of conscience,

then they should not lightly try to suppress this uneasiness, but refrain from the matter without first discussing it with flesh and blood. If their conscience, when it is a matter of mine and thine between them and their neighbor, makes the slightest reproach to them about their conduct, let them not carelessly disregard these inner reproaches, but rather die than unlawfully appropriate even a penny of other people's property. If, when they think or speak evil of their neighbor, an inner voice says to them, "This is against love!" they should hurriedly suppress the evil thoughts and impose silence on their tongue. If, in their conduct toward their neighbor, their conscience asks them, "Would you have them do to you as you do to your neighbor?" they should, without thinking, change their conduct and do to their neighbor as they would wish to be done to them if they were in their neighbor's place. If after some speech or action, as David did after the hopeful census (2 Sam. 24:10), their heart beats and they are secretly accused, then they should immediately humble themselves before God with David in the deepest way. If their conscience demands that they reconcile with their offended brother (Match 5:23) or that they return what they stole from him, then they should not argue with themselves about whether this is their fault, but should fulfill the demand of their conscience without delay. If their conscience tells them to do something, "This is your Christian duty," they should not try to talk themselves out of it, but fulfill their duty willingly and faithfully, no matter how difficult it may seem to their flesh, for "whoever knows to do good and does not do it, to him it is sin. (Jam. 4, 17.)

But when Peter exhorts all Christians, "Have a good conscience," he also requires them not only to refrain from what they know for certain to be wrong, but also to refrain from everything they do not know for certain to be right. For Paul says clearly: "Let every man be sure of his own mind. Blessed is he who

does not make himself conscience of what he accepts. But he that doubts, and yet eats, is condemned." (Rom. 14, 5. 22. 23.) Why? Because he who does something, although he does not know for certain whether it is right or wrong, is also acting against his conscience, for he is impudently acting at the risk that it is sinful. Even what is good and lawful becomes sinful when it is done in doubt and therefore with an evil conscience. But to that right conscientiousness which Peter demands of Christians in these words, there also belongs this, that Christians, when they have doubts about something they want to do or have done, from their pious pastors or from other pious Christians, are not thoughtlessly quick to speak: "I have no conscience about that!" It is rather the way of true Christians that they are easily troubled by the worry that something they intend to do or have already done might be sin; therefore, in order to get "trained senses" "to distinguish good from evil" (Ebr. 5:14.) and in order not to act against God in any case, not even unknowingly, they diligently search God's Word about it and discuss it with conscientious, pious and experienced Christians. - —

However, if it should be so necessary that there is a

Christian be so scrupulous about his conscience? - Oh, yes, of course, and mainly for two reasons.

The first main cause is this: because acting against conscience is absolutely incompatible with true Christianity. Having a good conscience is not only a laudable virtue of some excellent Christians, while other true Christians lack it. No: not having a good conscience and yet being a true Christian is quite impossible. Of course, this is a frightening truth, for where are the strictly conscientious Christians now? They seem to be almost completely extinct. If one observes the present so-called Christians, one sees that almost all of them do their trade and business very little differently from the world. "Yes," they often say themselves, "if one were to be as exact in one's business as one certainly should be, one could now do no business at all." But even if this were the case, it is and remains true all the same: scrupulousness and Christianity are quite incompatible things; what one cannot do with a good conscience, one must not do at all, be it what it may, if one wants to be a Christian and be blessed. One becomes a true Christian only through a true conversion to God; but as long as a person still sins with knowledge and will, does not want to become free from all sins and thus does not want to convert to God, he cannot become a true Christian, let alone be one. If he lives against his conscience, no Christian can remain a Christian. To become a true Christian is nothing else than to become a believer in Christ, that is, to believe with all one's heart that one is reconciled to God through Christ and has forgiveness of all one's sins for Christ's sake; but how would it be possible for a man to still believe this with all his heart, even if he sinned again knowingly and deliberately? It is utterly impossible. If a Christian falls again into sins against conscience, he thus falls from grace, and he therefore ceases to be a Christian. A true Christian is God's friend and God is his friend; but if he falls again into sins against conscience, he again becomes God's enemy and God his enemy. A true Christian is governed by the Holy Spirit, but if he falls again into sins against conscience, he thereby grieves the Spirit of grace dwelling in him, drives it out of his heart, and thus again becomes a dwelling place of the unholy spirit of this world. A true Christian is a childlike believer in prayer; but if he falls again into sins against conscience, he loses his childlike confidence and his prayer again becomes a faithless work of lips. For this reason Paul says of those who had "cast off their conscience" that they had thereby "suffered shipwreck in their faith. (1 Tim. 1, 19.)

Therefore, dear readers, do not regard acting against conscience as a minor matter. Do not think that those who are too strict in this matter, who have too narrow a conscience, are not free evangelicals but legal Christians. Do not think, because we are justified before God by grace alone and not by works, that sins against the conscience are also weaknesses which belong to the fifth petition and about which one should therefore not be particularly concerned. No, he who lives in sins against conscience (and he also thought that it was only one), his faith is nothing but an empty conceit, his worship nothing but a miserable

Hypocrisy, the whole of whose Christianity is nothing but a mere petty pretense.

A second main reason why the preservation of a good conscience is so necessary for all who want to be Christians is therefore this: because those who sin against their conscience already lead a miserable, unholy life here, and when they finally die with an evil conscience, they die unholy, and thus are eternally lost.

As a good conscience is heaven on earth, so an evil conscience is hell on earth. An evil conscience makes that the rich man never becomes quite happy with his wealth, that the voluptuous man never finds undisturbed pleasure in his pleasures, that the honored man never finds real satisfaction in the honor he is given. The evil conscience goes out and in with man everywhere like an intrusive annoying companion; It goes out with him and travels with him over land and sea, it gets up with him every morning, it sits down at table with him, it goes to work with him, it talks with him when he prays, it goes with him to church, to confession and to Holy Communion, it follows him to the drinking house where he wants to escape from it, it creeps after him into the theater, it is his companion at the dance hall, it returns home with him and finally lies down in bed with him, and just then, when it becomes ever quieter around man, in the dark night, the quiet voice of conscience often becomes louder and louder and scares the sweet sleep from the tired eye. A person who has something on his conscience walks around like a person who has already been convicted, who is always worried about being brought to prison and punished. How it is for a person who is tortured by his evil conscience is described by David in the following words: "When I wanted to keep quiet, my bones fainted because of my daily weeping. For thy hand was heavy upon me day and night, and my sap was dried up, as it is withered in summer. (Ps. 32, 3. 4.)

Some people succeed in drowning out the voice of their evil conscience. One numbs his conscience with the comfort that all the world and even many Christians do the same, another by all kinds of outward good works, a third by work, a fourth by persuading himself that his sins were only pardonable weaknesses, A sixth finally numbs his conscience by plunging into the abyss of complete unbelief and denying God, judgment, eternity, heaven, hell, bliss and damnation. But first of all, God himself says to Cain that sin "rests at the door" (Gen. 4:7), that is, in a place where it is always going out and in, where it therefore rests badly. Often, therefore, the conscience awakens from its stupor, especially in great misfortune or in mortal distress; and then it becomes a consuming fire in all the bones of the hardened sinner. Not infrequently, however, the conscience sleeps on until the hour of death; and then the sinner seems to fall asleep in sweet peace. But then his awakening in that world is all the more terrifying; as we see in the rich man in the Gospel, who seems to have fallen asleep peacefully, but awoke in the flames of hell. For there all wilful sinners who have not repented will learn with horror that their conscience was a book in which they wrote with their own hand all their sins against their conscience.

The book will be read out publicly before angels and men to their eternal shame and disgrace. But this book will then be opened before God's judgment seat, publicly read out before angels and men to their eternal shame and disgrace, and finally, on the basis of their own handwriting, the verdict of condemnation will be pronounced upon them. - —

But how? Are all those, then, who have hitherto sinned against their conscience and therefore carry around an evil, weighed-down conscience gnawing at them, irredeemably lost? - Let that be far away! God is a gracious and merciful God, who does not want the sinner to die, but to repent and live. Therefore, as long as a man is still in the time of grace, the door of grace and therefore also the door of heaven is still open to him, even if he were a murderer or had sworn to God himself and salvation, in short, even to the greatest sinner. There is, praise be to God forever, a way by which every man can be freed from his evil conscience and have a good, pure and happy conscience.

Unfortunately, however, all too many people, in order to achieve this goal, take the wrong paths.

The way most people try to get rid of their evil conscience is to forget the sins they have committed. If they have gradually lost their sins completely from memory, then they think that they have also gradually been forgotten by God. But o great folly! Over sins against the conscience no grass grows, as the safe world thinks! Jeremiah says: "The sin of Judah is written with the stylus of iron, and with sharp demands, and graven upon the tablet of their heart." (Jer. 17:1.) But this is true not only of the sin of Judah, but of the sins of all men. By forgetting his sins, a man can put his evil conscience to sleep, but he cannot throw this terrible book of guilt into the fire, nor can he extinguish a post of guilt in it.

Others, therefore, take a different path, namely, that they awaken in themselves a certain remorse for their sins and then seek to mend their ways. Once such people have wept over their sins and are now careful not to commit the old sins again, they think they have cleansed their conscience. But this, too, is a false way and probably even more dangerous than the first. What does it help a debtor if he grieves over his debts and does not make any new ones as long as his old debts have not been paid? Paid, paid must be your sin debt, O man, or God, the righteous judge, will one day throw you into the debt tower of hell, until you also pay the last penny! (Matth. 5, 26.) Here on earth a wicked debtor can be acquitted of his debts by the worldly judge, but up there before the judge of all flesh there is no bankruptcy law protecting the wicked debtor from his creditors.

But to all who have awakened their conscience, and at the same time have realized vividly that they cannot pay their sin debt themselves for all eternity, and can never free themselves from their evil conscience, who therefore fall down before God with a troubled spirit and a broken heart, full of shame and remorse, and say to 'Him, "Ah, holy and righteous God, where shall I flee to? Is there then no help for me great debtor?" Well done to such! say

me. For there is a man who has already paid their and all people's sin debt to the last penny. And who is this man? It is none other than Jesus Christ, the eternal only begotten Son of the living God. And he has not only paid all debts of all debtors completely with his blood and death; he now also calls together all evil debtors of his heavenly Father who are afflicted to death and says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest; and ye shall find rest unto your souls." (Matth. 11, 28. 29.)

Behold, dear reader, this and nothing else is the right and sure way to be rid of an evil conscience and to obtain a good, quiet, even a happy conscience: faith; namely, faith in Him who has paid all our debts of sin, in Jesus Christ. Seek a good conscience elsewhere, and you will not find it. As it is said in that song:

The conscience free, pure here; thereby, that no creature can give. *)

By that faith David, the great sinner, was not only rid of his evil conscience, but also became joyful again in his God; by that faith Peter also became, although he had once denied his Lord three times and had conspired against himself; by that faith Saul became, although he had once bloodily persecuted the church of God; By that faith Zacchaeus became, although he had once deceived country and people; by that faith the thief, whom his crimes had brought to the cross, in short, by that faith all those thousands and millions of great debtors before God were healed in their conscience, who now triumph in heaven. As the Epistle to the Hebrews clearly testifies: "If the blood of oxen and goats, and the ashes sprinkled from the heifer, sanctify the unclean to bodily purity, how much more shall the blood of Christ, who through the Holy Spirit offered Himself without change to God, purify our conscience from dead works to serve the living God? (Ebr. 9, 13. 14.)

So I ask you, dear reader, should you have lived so far in this or that sin against your conscience and

therefore carry an evil conscience around with you: do you want to remain in this temporal hell and thus become the sure prey of an eternal hell? or do you not long for that blessed state in which a man can look at God and his neighbor with a happy conscience and calmly look into the future? You will undoubtedly answer the first question in the negative and the second question in the affirmative. Go ahead, take the only right path: Turn to Christ with all your heart in true faith, and you will soon be able to say and sing triumphantly with that pious singer:

What then can harm me the great number of sins? I am in the grace of God;

The debt is all paid by Christ's blood, so that I may no longer fear the torment and fury of hell. **)

But one more thing in conclusion! Those of our dear readers who have acquired a good conscience, think

See St. Louis Hymnal No. 161: "O Lord God, your divine Word" 2c. V. 3.

S. St. Louis Hymnal No. 94: "Wenn meine Sünd mich kränken" 2c. V. 3.

First, remember what Christ once said to the sick man at the Pool of Bethesda who was healed in body and soul: "Behold, you have been healed; sin no more, lest evil befall you" (John 5:14).); then also take to heart what Zacchaeus, after Christ had entered into grace with him, then said with a glad conscience, "Behold, Lord, half of my goods I give to the poor, and if I have defrauded any, I restore fourfold." (Luc. 19:8.) Go, dear reader, and do likewise.

Let us, then, dear readers, write deep in our hearts all Peter's admonition: "Have a good conscience!" deep in our hearts, and having found a clear conscience in Christ's blood alone, let us also keep it through Christ's blood alone until the end. In this way, as often as we lie down to sleep, even if our eye wants to break in death, we will experience the truth of that unfortunately so often misunderstood and misused German saying: "A good conscience is a gentle pillow of rest."

W. [Walther]

The word of the Lord: "Let the little children come to me" 2c., a main proof for the necessity and legitimacy of infant baptism.

When some brought children to the Lord JEsu to touch them, and the disciples resisted them, he chastised the disciples and "embraced the children, and laid his hands on them, and blessed them, saying, Such is the kingdom of God." No one will take these sayings away from us, nor put them down with good reason. For it is written here, that Christ will not forbid to bring the little children unto him, yea, to bring them unto him, and bless them, and give them the kingdom of heaven: let us mark it well.

It is undoubtedly written about natural children, and it is not valid to interpret Christ's word as if he meant spiritual children, who are small in humility; for they were physical little children, whom Lucas calls *intantes*, and his blessing goes over them, and speaks of them that the kingdom of heaven is theirs. What do we want to say here? If we say that they were without faith of their own, then the previous sayings are false: He who does not believe is condemned 2c. So also Christ will lie or make a mirror image when he says that the kingdom of heaven is theirs, and will not speak earnestly of the true kingdom of heaven. Interpret now these words of Christ as you will, so we have that the children are to be brought to Christ and are not to be resisted; and when they are brought to him, he compels us to believe here that he blesses them and gives the kingdom of heaven, as he does to these little children. And in no other way will it behoove us to do, and to believe, as long as the word standeth, Suffer the little children to come unto me, and forbid them not. No less will it behoove us to believe, when they are brought unto him, that he will receive them, and lay his hand upon them, and bless them, and give them heaven; as long as the text standeth, that he blessed the little children that were brought unto him, and gave them heaven. Who can overcome before this text? Who will be so bold as not to let the children come to baptism, or not believe that he will bless them when they come?

Now he is present in baptism as he was then, we Christians know this for certain: therefore we must not refuse baptism to children. Thus

we must not doubt that he will bless them all who come there, as he did to those. So there is nothing left here but the devotion and faith of those who brought the infants to him; these make and help by their bringing that the infants are blessed and attain the kingdom of heaven: which cannot be, they have their own faith for themselves, as has been said. So also here we say that the little children are brought to baptism by someone else's faith and work, but when they get there and the priest or baptist acts with them in Christ's stead, he blesses them and gives them faith and the kingdom of heaven, because the priest's word and deed are Christ's own word and work.

St. John also agrees with this in his first epistle, 1 John 2:14, where he says: "I write to you fathers, I write to you young men, I write to you children; do not be content with him writing to the young men, write also to the children, and write that they have known the Father. From this it follows that the apostles also baptized children, and thought that they believed and knew the Father, just as if they had come to their senses and could read. Although the word "children" here might be interpreted as referring to the elderly, as Christ calls his disciples, it is certain that he is speaking here of those who are younger than the youths, so that it is said that he is speaking of the young generation.

fen who is under fifteen or eighteen years of age, and excludes no one from the years except the first year; for these are called all children.

But let us see their cause, why they keep not the children believers. They say: Because they have not yet come to their senses, they may not hear God's word; but where God's word is not heard, there can be no faith, Rom. 10:17: Faith comes by hearing, but hearing comes by God's word 2c. Tell me, is this also

Christian speaking, thus judging God's works according to our own liking: The children have not come to their senses, therefore they cannot believe? How, if you had already come from faith by such reason, and the children come to faith by their unreason? Dear, what good does reason do to faith and God's word? Is it not it that resists faith and God's word in the highest way, so that no one can come to faith before it, nor wants to suffer God's word, so that it is blinded and defiled, so that man must die to it and become like a fool, and so unreasonable and unintelligent as no young child, should he otherwise become a believer and receive God's grace?

We must be careful, as Christ says, Matth. 18, 3: Unless you repent and become like little children, you will not enter the kingdom of heaven. How often Christ reproaches us that we must become children and fools, and condemns reason!

Item, tell me, what kind of reason did the infants have, whom Christ hugged and blessed, and gave to heaven? Were they not also of his reason? Why then does he call them to him and bless them? Where did they get such faith that makes them children of the kingdom of heaven? Yes, precisely because they are without reason and foolish, they are better for the

Faith is more skillful than the old and the reasonable, for whom reason is always in the way, and does not want to push its big head through the narrow door. One does not have to look at reason or its works when talking about faith and God's works.

Here God alone works, and reason is dead, blind, and against this work like an unreasonable block, so that the scripture may stand, which says: God is wonderful in his saints. Isaiah 55:9: As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

But because they are so deep in reason, we must attack them with their own cleverness. Tell me, why do you baptize man when he has come to reason? Do you answer: He hears God's word and believes. I ask: How do you know this? Thou sayest, He confesseth with his mouth. What shall I say, how if he lie and deceive? for thou canst not see his heart. Well then, if you baptize here on no other ground than that a man proves himself outwardly, and are uncertain of his faith, and must think that if he has not more inwardly in his heart than you experience outwardly, neither his hearing nor confession nor faith will help; for it may be a mere delusion, and not a true faith. Who then are you to say that outward hearing and confession are necessary for baptism; that where they are not, one should not baptize; that where they are, one should baptize? and even here you must confess that such hearing and confession are uncertain, and not enough for one to receive baptism. To what then do you baptize? How do you insist on throwing baptism away into doubt?

Is it not so, that thou must come hither, and say that it behooveth thee neither to do nor to know more, than that they should bring thee whom thou shalt baptize, and require of thee baptism, and must believe, or even command God, whether he inwardly believeth rightly or not; so thou art excused, and baptizest rightly. Why then will you not do this to the infants whom Christ calls to him and blesses them? but you want to have the outward hearing and confession beforehand, which you are uncertain of and do not sufficiently confess to the baptized for baptism itself? and you let go of the certain word of Christ, when he calls to bring the infants to him, for the sake of your uncertain outward hearing.

Tell me, where is the reason of the believer in Christ, if he sleeps, when his faith and God's grace never leaves him? Can faith remain here without the help of reason, so that it does not become aware of it; why should it not begin in the children before reason knows anything about it? Item, I would also like to say of all states in which a Christian lives and works something, or has to work, that he is not aware of faith and reason, and yet for this reason faith does not cease. God's works are secret and strange where and when he wills. Again, they are manifest enough where and when he wills that it is too high and too low for us to judge.

Since he does not say here that the little children should not come to him for his blessing, and since it is not required of us that we should be sure of the faith that is within, and that outward hearing and confession is not enough for the baptized, we should leave it at that, that it is enough for us, that is, for the Baptist, to hear the confession of the baptized, which comes from himself. And this therefore, that we give not the sacrament against our conscience, as to those where no fruit is to be hoped for. But if they assure our conscience by their seeking and confessing that we may give it as a sacrament that gives grace, we are excused. If his faith is not right, God be commanded; we have it after all.

not given as a useless thing, but with such a conscience that it is useful. Conscience that it is useful.

I say all this so that one does not baptize in such a way as those do who also give it with deliberate knowledge that it should neither do anything nor be of any use. For by this the baptizers sin, that they knowingly use God's sacrament and word uselessly, or have such a conscience that it should not or may not do anything; which is quite unworthy of the sacrament, and tempting and blaspheming God. For this is not sacrament given, but mocking with the sacrament. But if the baptized denies and does not believe, then you have done right and given the sacrament with a good conscience, as this should be beneficial.

But those who do not come from themselves, but are brought, as Christ is called, to bring the little children, command the faith of him who is called to bring them, and baptize them at his command, saying, Lord, you bring them and baptize them, and you will answer for them, I rely on them; I must not drive them away nor hinder them: if they have not heard the word, by which faith comes, as the aged hear it; but they hear it as the young children. The aged take it with ears and reason, often without faith; but they hear it with ears, without reason, and with faith: and faith is so much nearer, so much less is reason, and stronger is he that bringeth it: for the will is of the aged that cometh of themselves.

Such poets are most concerned about the fact that there is reason in the elderly, which acts as if it believed the word it hears; that is what they call believing; again, they see that there is not yet reason in the children, because it acts as if they do not believe. But they do not see that faith in God's word is a different and deeper thing than that which reason does with God's word. For that alone is God's work above all reason, to which the child is as near as the old man, yes, much nearer, and the old man as far away as the child, yes, much farther away.

But this is a human work made of reason, so that it seems to me that if a baptism is certain, then the baptism of children is the most certain, precisely because of the word of Christ, since he calls them to himself, since the ancients come from himself. And that there may be deceit in the aged, because of open reason; but there can be no deceit in the children, because of hidden reason, in whom Christ worketh his blessing, as he hath called them to himself. It is a good word, and not to be taken in vain, that he calls the children to him, and punishes them that refuse him.

But we do not mean to weaken or abolish the ministry of preaching. For God does not preach for the sake of rational hearing, since no fruit comes from it; but for the sake of spiritual hearing, which, as has been said, the children also have as well and better than the ancients: so they also hear the word. For what is baptism but the gospel to which they are brought? Although they only hear it once, they hear it all the more, because Christ receives them, who has brought them to be called. For the ancients have an advantage here, that they may hear often, and remember again. But it is the same with the aged in spiritual hearing, that it is not received by many sermons; but if it come once in a sermon, it is enough for ever: what he heareth afterward, he heareth either to amend it first, or to destroy it again.

Summa, the baptism and comfort of the children is in the word: "Let the little children come to me, and do not hinder them, for such is the kingdom of God. He has spoken this and does not lie. So it must be quite un-Christian to bring the little children to him; this cannot happen except in baptism. So it must also be certain that he will bless them and give the kingdom of heaven to all who come to him in this way, as the words read, "Such is the kingdom of God."

(Luther, Church Post. Ev. on 3 Sonnt. n. Epiph.)

(Sent in by Pastor D.)

**"He that walketh uprightly shall recover; but he that is perverse shall perish at once."
(Proverbs 28:18.)**

About twenty years ago, H. moved north from a more siive part of the United States. He was suffering from a fever and was not happy with his life, as he said. The desired health was attained, also otherwise in the exterior a good progress. H. had been a confirmand of one of our oldest worthy preachers. He did not deny his good schooling, in that he spoke clearly and correctly about many things concerning doctrine and life. He also took his young brother F. with him to the north, whom he admittedly let grow up without any Christian schooling, and also married. Even though there was no Lutheran congregation in the place where H. lived, such a congregation would have been within H.'s reach. About seven years ago, one of our preachers succeeded in gathering the people living around H., some of whose Lutheran relatives he had brought with him, to a monthly service. This visit took place from a distance of 23 miles, which was an arduous journey. The preacher had to keep a horse and cart from his meager income, and the people, H. first, paid a contribution to the preacher's expenses. But in the end the preacher received nothing, and because of the stinginess and unfairness the further service failed, which was finally no longer desired. After years, a preacher came to the vicinity of our H. H. sought out the new pastor, who, for his part, little informed of the former conditions, considered it his duty to take care of the people, especially since the surrounding area of H. was so numerously settled by Germans that the formation of an independent congregation seemed very possible with time. A reading service, connected with the instruction of the children, was established. However, because of the great inconstancy of the people and our H., this did not last. So it remained with what could be done by the monthly visit of the pastor for the children's instruction. Some house fathers now brought their children for confirmation to the church where the pastor resided. H. did not do this, although he was asked to do so several times; but suddenly, after a year had passed, he demanded that his daughter be accepted for the Lord's Supper, although she, a very weak child anyway, hardly knew the ten commandments. H. pleaded that the confirmation was not a sacrament, not absolutely necessary, that he had taught his daughter enough (which was vain boasting), and that he stood well for it. He proudly rejected the pastor's instruction and other offers regarding the confirmation, and declared the relationship with the pastor dissolved. The contribution he had made to a small salary for the

He did not pay for the money he had drawn from the pastor. Soon it was said: H. had become a Methodist. And so it was. But it turned out that even the world judged his piety unfavorably; for the dishonesty of H. had become apparent through so many things. It was thought that H. would not stay long with the Methodists. And so it happened, although in a different way than they thought. H. bought a grindstone and iron for wagon wheels. With these things he had to pass a body of water where only a ferry was available for crossing. But to save the ferry fare, H. and his brother F. took an old barge and led it across the water themselves. There - in the middle of the deep water the barge suddenly broke up. Both men, unable to swim, drowned before help could be brought to them from the shore, although it was quickly prepared. If now the popular opinion even here expressed itself that the measure had been full, then you, dear Christian, let yourself be driven all the more by this sad example to seriousness in your Christianity. Our friend, like many others, knew quite well that a Lutheran Christian need not be a temperance man, that he may well drink wine and beer; but this knowledge is often not accompanied by proper moderation and abstinence. With H., many know that confirmation is not a sacrament; but this knowledge is often not accompanied by zeal and faithfulness to lead their children to evangelical doctrine by teaching and example. Like H., many boast of excellent preachers and their teaching; but they often despise the admonition of God's endowed preaching ministry and do as they please. So our Lord God shows now and then in a hermit: "God is not mocked!

To the ecclesiastical chronicle.

I. America.

What is the situation regarding parochial schools among the Reformed. The "Ref. Kirchenzeitung" writes: "While the preachers demand so much for parochial schools, and in part also work diligently on them, all their efforts seem to be in vain among the parishioners. It seems as if they have no influence on the minds of their members. Although the preachers insist on schools, the majority of the parishioners are averse or at least indifferent. Many prefer to send their children to the free school rather than to the preacher, because they think that in the free school they will learn more those things that will help them to get on in the world. It is astonishing to see with what burning desire even those church members who claim to be awakened and endowed with the Holy Spirit, how eager they are for their children to become rich and, as they say, to "have it good". It is very much to be feared that many a father and mother, who care so much for the earthly advancement of their children and so little for their spiritual welfare, will in a short time see the fruit of what they have sown go out with sorrow and remorse. But what is the use of complaining! It would be more useful to ask what we can do, and whether there is any prospect at all that the attitude of the preachers in this matter will exert more influence on the members of the congregation to make the Christian education of their children important to them.

The **German Presbyterian preachers** are in embarrassment. In order to gain acceptance among German Lutherans, they are known to conform to Lutheran customs. Although the Presbyterians do not want to know anything about Confirmation, the German Presbyterians have not yet

byterian preachers still allow the same to apply. Now, however, the *General Assembly* of the Presbyterians is putting a spoke in their wheel. It has declared itself decidedly against the retention of confirmation in German congregations, for the genuinely hypocritical reason that it gives rise to the acceptance of unconverted people!

State schoolhouses. The Supreme Court of the State of Missouri has ruled that the directors of the *public schools* have no right to give up the schoolhouses under their supervision for Sunday schools or for any other use unrelated to the purpose for which they were built at the expense of the district. This is certainly an excellent decision, pleasing to all those who thank God that church and state are divorced in this country, and ask God that both be divorced even more purely.

Verwkl'tlichung. The *Observer* tells of a Boston American preacher who takes a shipload of his people to an island on Sundays and gives them a sermon there - all together for the cost of a round trip *price*. This is indeed worthy of a Barnum. - The Episcopal preacher Tyng Jr. in New York has, as the *Cynosure* reports, invented a "Gospel Garden". A room is furnished with fountains, urns, baskets of flowers, and whatever else may attract, with compartments set in motion by machinery.

Negro Mission. The Southern Lutheran General Synod now wants to take the negro mission in hand. The pastors are to select suitable men from among the colored people and give them guidance in their studies. In places where it is feasible, congregations are to be organized under the leadership of ordained (colored) preachers.

Support of the mission. God does not require every Christian to be a pastor or missionary. But he wants the church to preach the gospel, and thus imposes something on every member to do. If we cannot preach ourselves and have no calling to become preachers, we can do something to send and maintain those whom the Lord our God calls to this work. And this is not a matter that is left to our discretion if we want to be true Christians. "A gentleman in England, who for some years thought of becoming a Gentile Missionary, but was prevented from doing so, now finds himself able to give a considerable sum of money to the Church Missionary Society, and he offers it \$450 (\$2250.00) a year for ten years to pay for a deputy. This is a thought which commends itself to so many who find it impossible for their persons to undertake the work of a missionary." Not everyone is able and obligated to do exactly the same (as this gentleman), but everyone can and should do something so that the gospel may be preached to all creatures.

(R. Ltunck.)

II. foreign countries.

Saxony. Unfortunately, we seldom have the opportunity to report something pleasant from the Saxon regional church. In the "Pilgrim from Saxony" of August 4, we are pleased to find something like this. There we read: "In the parish of X. a man died recently who had not come to church and communion for many years. His pastor had repeatedly admonished him to change his mind, and a deputy of the church council had also tried to work in the same direction. In vain, he was unrepentant and different. Immediately the pastor said to himself that this man could not possibly be buried with Christian and ecclesiastical honors. He searched the law and found in the Codex p. 76 a decree of August 23, 1624, given for such cases. Based on this, he summoned the church council to an extraordinary meeting. One can

He writes how his heart was pounding when the members of the council appeared in their entirety. But behold, he who directs the hearts of men like streams of water, heard his prayer and together they decided to bury him in silence, without blessing, cross, school and bells, and to reject the burial, which had already been ordered as a public one, as unfeasible and inadmissible. The ringing of the bells, which was customary in the area the day before the burial, was also rejected by the majority of the church council. And so it happened. And not only did no harm come from the described procedure, but the respect of the community for the church, writes the priest in question, increased. If it were so," said some church deserters in the neighboring village, "they would go to church again temporarily, so that they would not be buried like N. N.". And the widow of the same, who had not gone to church for 20 years and had been repeatedly admonished by the pastor in vain, and in the end could no longer stand up to him when he wanted to talk to her, was in church on Sunday after the burial of her husband and said to various people that she "now wanted to become different. - If God would have the faithful pastors of the Saxon regional church take this experience to heart and act freshly according to God's word, thereby "asking for no man," they would also always experience the truth of the word of the Lord: "Did I not tell you, if you believed, that you should see the glory of God?" (Joh. 11, 40.) It would have been more Lutheran, of course, if that pastor in X., instead of knocking out the Code of Church Laws of 1624 and holding it up to his board, had knocked out God's Word and shown from it how a preacher must behave when he is expected to bury a despoiler of God's Word and the holy sacraments with Christian honors. W. [Walther]

Hanover. According to the Hanoverian church order, only such men are to be elected as "churchwardens" who "have a good reputation as respectable God-fearing men and do not deny their church fellowship by staying away from public worship or holy communion". Now on March 20 of this year 3 churchwardens were to be elected in Buer in Osnabrück. When it became known that a number of voters wanted to elect the baker W., a man who, although bourgeoisly blameless, was nothing less than church-minded, who rarely visited the house of God and during his five-and-a-half-year stay in Buer had not even come to Holy Communion, the preachers tried to prevent his election to the best of their ability; but nevertheless baker W. was elected in the second ballot with a majority of one vote. Pastor M. protested against this election, especially because of the lack of church fellowship through the celebration of Holy

Communion, and the decision on the election in question fell to the committee of the district synod, which unanimously declared it invalid on April 1. Even before that, the first city preacher had advised W. in vain to voluntarily withdraw from the election. Rather, he now took recourse to the district synod itself and submitted a protest in which § 13, which names neglect of public worship or Holy Communion as reasons against eligibility for church leadership, is twisted as if it read: whoever neglects both attendance of worship and Holy Communion cannot become a church leader. The district synod held on the 10th of this month has now also declared the election in question invalid by 23 votes to 6.

W. [Walther]

China. We read the following in the Messenger of Peace for Alsace-Lorraine of July 7: China. April. The

The state of emergency in the provinces of Shansi, Homan and Chili is constantly on the rise and has reached a truly horrific level. Eating children is said to be commonplace in some districts of Shansi; parents exchange each other's children for this purpose, so that at least they do not eat their own. Whole villages have been abandoned by their inhabitants, who have fled to the larger cities to eke out a living as beggars; all household utensils, clothes, wood from the buildings, women and children have long since been sold to procure food for at least a few days. The bark of the trees, the dried stalks of grain and grass serve as almost exclusive food, and the corpses of the starved and frozen lie around in such quantities along the roads and in the fields that the government has seen itself compelled to order their burial at state expense.

The Australians and the Hanoverian Separation. In the "Lutheran Church Messenger for Australia" of June 7 we read: "We recognize the separation in Hanover as fully justified, in that the Hanoverian state church is no longer a pure Lutheran church, and a confessional Lutheran can no longer live according to his faith in it. . . We dare to express the following wishes to our brethren who are engaged in a hot struggle: 1. that they may carry out the work of separation that they have begun, and not maintain communion with the regional church, as it almost seems; for if they were to do so, they would judge themselves and show by their actions that they themselves do not consider separation to be justified; 2. that they may not so much discuss the matter of marriage, as the matter of marriage itself. that they do not so much claim the marriage matter as the unrighteous doctrine and practice in the Hanoverian Landeskirche as the cause of the separation, and if they should have fallen into opinions contrary to Scripture and confession with respect to marriage, they would like to be taught better by Father Luther, and 3. that they would like to remember their 'ancestral king' only in the quiet chamber, interceding, so as not to give cause for blasphemy to those who think that the cause of the separation is political fanaticism." - It is astonishing to us that the "Kirchenbote" claims that a pastor who is faithful to the confession cannot marry according to the new marriage formula and, before doing so, should rather be deprived of his office, because the pastor must first pronounce that he really has married couples before him and then pronounce them together. This is how it has always been in the Lutheran Church!

W. [Walther]

How the fourth commandment is now respected in Germany can be seen, among other things, from the following incident reported in the Leipziger Allgemeine Kirchenzeitung. A pastor beats his daughter, who is not a man of discipline. A member of the congregation reports this to the court, and what happens? For this crime against civilization, the pastor is deposed from his office. So it is no wonder that the state authority, when it itself helps to trample on the paternal authority, is also trampled on. Unfortunately, things are no better in America in this respect.

W. [Walther]

How papists treat their saints. The Viennese "Freie Presse" writes: "The poor patron saint of the country is treated most shamefully in Naples itself, just before the drawing of the small lottery. His large statue stands there in front of the Municipal Palace, on the terrace of which the drawing is held. By the hundreds, the gambling crowd, who have turned their dreams into numbers, flock around the great image of the saint just before the drawing. They pray fervently for the protection. Finally, the bell rings, calling for the drawing. Since hits are rare, but the rivets are very frequent, a swarm of dissatisfied, of disappointed people sets out shortly thereafter to cool their displeasure on the poor saint. With threatening

They surround the statue with their fists, and swear words of every tone and caliber roar through the air. *San Genaro buffone, igannatore, managgia dell' anima tua Giacobino* and even more they call the poor man, grab the street excrement and throw it under curses from the head to the pedestal. Nobody prevents such outbursts of rage. The scandal lasts casually for a quarter of an hour, then the crowd disperses. As soon as the square in front of the statue is emptied, the fire engine of the municipality comes up and with a powerful jet of water washes the poor saint completely clean again."

Many enthusiastic admirers of Pius IX cannot wait until he is beatified. The Milanese newspaper, *Osservatore Cattolico*, publishes a petition to Leo XIII, with many signatures, urging him to beatify the last "invincible and glorious pope. It declares that he was a martyr by his patience, a confessor by his courage, an apostle by his love, and an angel by his life. "Grant us," says the petition, "this favor, by the love of the Immaculate Virgin to whom Pius IX was so dear. Holy Father, hear us, you who alone have the power. Willing to accept, honor and approve your resolution, whatever it may be, we prostrate ourselves before you to kiss your holy feet."

Death News.

A death of a very frightening nature is to be reported. Oswald Humbsch, third teacher at the school of the parish of the Holy Cross in St. Louis, who had returned to Colorado only a few days ago, where he had been staying for several months on medical advice because of a throat ailment, suddenly came to life while bathing "by being seized by a violent cramp, so that he sank into the depths of the water, from which he was finally pulled out dead after two hours. On the following day, his body was solemnly laid to rest with great participation and especially with many tears of his students, who had loved him very much. As frightening as his death was, we have the well-founded hope that his death was a blessed death; for if Christ is my life, then dying is my gain. B.

It has pleased God to bring home from the misery of this time to eternal rest the young teacher Hermann Heinrich Decker. He was born near Echester, Ill, on Dec. 17, 1854, was educated and confirmed in the midst of the local Lutheran St. Johannis congregation, and was appointed to the Lutheran school board by his parents, who still live here. In spite of a painful ailment in his left leg (which, however, doctors declared curable), he underwent his studies at Addison for three years with warm zeal; however, because his ailment, which had turned into bone corrosion, worsened, he had to leave the seminary shortly before his exams in 1876 in order to seek medical assistance and recuperation. Provided with very good certificates, he came home, enjoyed the rest and needed the doctor, until towards the fall an operation on his left leg became necessary, which was then also carried out happily in St. Louis. After ten weeks he returned to his parents' home full of joyful hope that he would soon be able to take over a school office, and lo and behold, he soon became so strong that in the late fall of 1876 he dared to accept an appointment at the school of the Lutheran St. Paul's Parish in Wine Hill, Randolph Co. He presided over this school office assigned to him, although always in pain, yet with great fidelity for just one year; then he had to resign it in order to endure a second, still much more dangerous, operation, which

confined him to the hospital in St. Louis for three and twenty weeks. The operation seemed to have been successful, the patient recovered, gradually regained his strength and was able to return to his family between Easter and Whitsun of this year with the hope of a complete recovery.

But God the Lord had decided otherwise. Instead of celebrating the feast of Pentecost and Holy Communion with his loved ones in God's house, as he had eagerly hoped and wished, he had to celebrate both on his painful sickbed - on his deathbed. A few days before Pentecost, an alarming and dangerous swelling of his sick leg had set in and, despite all the means used and all the careful care, it took such a malignant course that it put an end to his young life only eight days after Pentecost, on June 17. He died at the age of 23 years and 6 months.

The undersigned can give the early, but blessedly completed man the censure that he always knew him as a childlike, faithful, godly and - despite all the sorrow of his sick body - fresh and cheerful Christian man. He loved his Jesus dearly and would have loved to serve Him as a shepherd of His lambs for a long life. Therefore, if he always carried himself, even into the last weeks of his life, with the ever-green hope of complete recovery, this hope was not largely based on a youthful lust for life, but on the desire to keep school and to be able to bring children's souls to his Savior; yet, despite all hope, he always showed himself willing and ready to follow the call of his Lord and his God into blessed eternity. - A doctor from my parish, who accompanied the blessed man on the difficult journey to the second operation - an operation for death and life - told me that when everything was prepared and he was about to be put into unconsciousness, he first prayed with great earnestness and a loud voice: "Lord Jesus, to You I live; Lord Jesus, to You I die; Lord Jesus, to You I am dead and alive! Amen"; and that this prayer had suddenly put the worldly-minded physicians in a remarkably serious mood. - The last days of his life and suffering, which finally made it clear to him that his clock had run out, were truly uplifting. Many a beautiful word of faith and confession and encouragement passed his lips. For example, when he thought his end was near and his parents and brothers and sisters had gathered around him, he spoke of how beautiful it was when a whole family believed in the Lord Jesus and loved His word; but how beautiful it would be when they were gathered in heaven before Jesus' throne. Many a heartfelt and fervent prayer he has sent up to the throne of grace. He prayed many a comforting hymn, sometimes alone, sometimes with his loved ones. He was especially fond of the glorious hymn: "Why should I grieve? I still have Christ; who will take him from me?" But his real favorite song, which he often had on his lips, was the glorious dying prayer to the Holy Trinity (No. 420. of our hymnal):

O Lord God, in my distress I call to You, You help me; My body and soul I deliver into Your hand; Your angel send. Who preserves me when I go out of the race, if it pleases Thee," etc.

And so he fell asleep gently and blissfully in the arms of Jesus on Monday, June 17, at half past one in the morning. On June 18 in the morning we laid him to rest. Not only almost my whole congregation, but also the pastors Liebe and Pennekamp together with Members of their congregation gave him his last rites. I preached the funeral sermon on Revelation 14:13: "And I heard a voice saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yea, the Spirit saith, that they may rest from their labors: for their works do follow them."

Chester, Ill.

J. A. F. W. Müller.

Widows and Orphans Fund.

The undersigned asks in the name of our dear pastors and teachers - orphans and widows - to cover this fund in all districts of our synod more abundantly than has been done so far this year. We are already receiving requests for support from all sides, which unfortunately cannot be satisfied due to a shortage in the treasury.

At the same time, a change that has become necessary is hereby announced. Since it was not possible for teacher O. Gotsch, due to a change in office, to continue to administer the office of treasurer for the western district of the Society, which he has held with all fidelity and conscientiousness for so long, teacher E. M. Große has been elected to this office for the time being on the advice of the honorable Pastoral Conference of St. Louis. All contributions and gifts for the respective fund of the western district should therefore be sent from now on under the address:

**No. H. N. Grosse,
1012 X. 13t,ü 8t,r., 8t. Douis, No.**

C. F. W. S.

Ordinations and introductions.

By order of the High Presidency of the Northern District, Candidate I. Frosch was solemnly ordained and inducted in the midst of his congregation at Wartburg, Ont. on the 8th Sunday after Trinity under the assistance of the Reverend Christ Reuschel.

F. Dubpernell.

Address: Rsv. ck. Proseck, ^Vartdurx, Dsrtr 6o., Out.

Mr. Joh. Roschke, called by the Lutheran congregation of Freistadt, Lawrence Co., Mo., was ordained by order of the high presidency of the Western District, on the 8th Sunday a. D., in the midst of his congregation. Tritt, in the midst of his congregation solemnly ordained and inducted.

C. F. W. Sapper.

Address: Rsv. ^ol>. RoKelilcs.

Lox 155- Disroo Oit^, Dnvrneo Oo., Llo.

At the behest of the High Presidency of the Western District, Candidate H. Theiss, appointed by the Lutheran congregation at Lark Fork, Mo. was ordained on the 8th Sunday n. Trin. by the undersigned there solemnly ordained and introduced. H. Hunztker.

Address: Rsv. L. Ikoiss,
Dons Mm, 6ooz>sr Oo., Llo.

On the 7th Sunday n. Trin., August 4, 1878, Mr. Robert Falke, Candidate, was ordained and inducted by me, assisted by the Rev. C. Vetter, in the place of the Most Reverend Presidency of the Western District, in the midst of his congregation in Liberty Township, Cole Co. S. Wesche.

Address: 4i "v. Uod. Inllco,
0s"§6 (^itv, Ools Oo., Zlo.

Mr. C. A. Bretscher, candidate of theology, was ordained on the 8th Sunday n. Trin. in the presence of the Reverend President of the Western District in the midst of his congregation.

C. A. Mennicke.

Address: Rsv. O. Lrstseksr,

Luen" Vistn, 6lint,c>n 6o., lova.

On the 8th Sunday n. Trin. Mr. Candidate Th. Biltz was ordained by me and introduced into his office as assistant preacher.

H. Steving, ,

Address: üsv. Tk. Dilt?, oars ok Nvv. L. 8i<rvin\$, Ottn^n, III.

Candidate Ph. I. Dorn seif, called from St. Stephen's parish in Benton County, Iowa, was ordained on the 9th Sunday n. Trin. by order of Mr. President Biltz, assisted by Mr. Pastor Reinhardt and ordained by the undersignedPh. Studd.

Address: Rvv. Dü. ck. vornseik,

Ilodin, Lvnton Oo., lo^va.

On the 9th Sunday n. Trin. Mr. Candidate C. Dreyer was ordained and inducted by the undersigned, by order of the high presidium of the middle district, with the assistance of Pastors Sauer and Fischer. M. Mertz.

Address: L<ZV. 6.
Vallonia, -Jackson Oo., Inä.

On the 9th Sunday n. Trin. was ordained by the undersigned, by order of the high presidium of the district, Hcrr Candidate M. Adam in the htesiigen SalemSgrmeinde and introduced into scin office. G. Ströhlein.

Address: Hsv. M. ^äam.

Lox 39th oiassorv, Ilo^varcl Oo., Mo.

Hcrr Candidate W. Steffen, called from the Rv. Lutheran congregation at Clayton, Jlls. was ordained on the 9th Sunday a. Trin. by order of the honorable Presidium of the JllinoiS-Distrct, was solemnly ordained and installed by the undersigned before the assembled congregation. Jacob Seidel.

Address: liov. IV. studs,
Olaz'ton, ^cäams Oo., III.

By order of the Presbytery of the Northern District, on the 9th Sunday after Trinity, the candidate Mr. F. Düver, who had received and accepted a call from the congregations at Lake Ridge and Petersburg, Mich. was ordained and installed in the former congregation. I. Trautmann.

Address: licv. L. Oucvcr,
Duke Uici^o, Dcnaxvcc Oo., Mielr.

In accordance with the order received, Candidate Ph. Fritze, appointed by my previous branch, was ordained and inducted there by me with the assistance of Prof. T. I. Große on August 18 of this year. G. Heintz.

Address: livv. Vlr. Li-itiz.v.
Lox 14. hodnnt, Dakv Oo., In<Z.

Conference - Displays.

The Fort Wayne Preachers' and Teachers' Conference will hold, s. G. w., its meetings from Tuesday morning, 17tcn, to TonnerStag-Abnd, September 19, at Fort Wayne, Jnd.

H. W. Qurrl.

The Minnesota General Pastoral Conference will hold its next regular meetings Sept. 5-10 at the Rev. O. Spehr's church in St. Paul, Minn.

I. Krüger.

Guests will want to contact the undersigned in time for etnquartr. They can take 2 blocks from the Depot, corner of 4th and Jackson Sts. Street Car to corner of 11 ter St. and College Ave, 2 blocks from the Rectory, where they will receive their quarters instructions. O. Spehr.

The Wisconsin Pastoral Conference will meet, s.G. w. September 6-10 in Watertown. They would not^ forget to report to the l'nswr loci as soon as possible.

C. Seuel.

The Southern Illinois Mixed Pastoral Conference will meet, s. G. w., on Thursday, September 26, at Carlinville, Ill, in the parish of the undersigned. Timely registration is requested. B. Mirßler.

The Community Lutheran Conference of Northern Ohio will meet at Pastor Dillmann's home in Wooster, O., on the IOth and IOth of September - registration is requested.

P h. S ch m i d t.

TheSouthwrstIndiana Districts- Conference will meet, s. G. w., from the 24th to the 26th of September, in the parish of the undersigned. It is requested to get off at Stacer'S Station, where adgrholt will be made. G. Mohr.

For your consideration.

For those brethren who wish to attend the conference at Farley, Mo. thecke to the notice that they must get off either at Leaven- worth, or if arriving by the Kansas City, St. Joseph, and Council Bluff railroad, at Last Leavenworth, from whence they are to be adgrated.

However, they are all expected to arrive on Sept. 11. M. Meyer.

Invitation.

Following the meetings of the Buffalo Districts Conference to be held at Wol- cottsburg on the loth and 11th of September, s. G. w., the 4th Niagara County Mission Festival will be celebrated at Bcrgholz on the 12th.

Conferencers are invited to attend. Transportation will be provided for them to the festival site.

St. Johannisburg, August 15, 1878. F r. W. Schmitt.

Revenue to the Middle District's coffers:

For the congregation in Freeport: From Rev. Kolbe'S congregation in Nrwdurgh \$2.25. Past. Knief's congreg. in Neu-Det- tclsau 4.00. Women's Association m Liverpool 4.00. Mr. Sattler in La Fayette 2.00.

For Past. Rohe'S Gem. in Detroit: Don Past Kolbe in Nrwdurgh 2.00.

For the emigrant mission in New York: From Past. Hassold's Gem. in Columbia City 3.04. Past. seuelg Gem. in Indianapolis 17.10. Past. Mobr's Gem. in Jnglefield 3.00. Mrs. Rauch in Logansport 3.00. Past. Lothmann's Gem. in Akron 3.00. Mrs. Pastor Rupprecht in North Dover 1.00. Half of Mission Festcoll. in Bremen 15.73.

For the emigrant mission in Baltimore: From Mrs. Rauch in Logansport 2.00. Past. Knief's congregation in Nen-DettelSau

6.00.

For poor students in Fort Wayne: 1) for Brunn's students: Hochz.-Coll. at F. Wesemann through teacher Hafner 5.15. Do. dei M. Baumann through Pastor Seiß 2.60. Past. Heintz's Gem. in Hodart 4.25. Wittwe B. by Rev. Dulitz 5.00. 2) for Paul: Mrs. E. Rullmakn in Farmers Retreat 5.00. 3) for Horst: Fried. Unknown 5.00.

On the college household in Fort Wayne: From Past. Niemann's Gem. in Cleveland 74.25.

For the Hospital at St. Louis: Don Past, Seitz' Gem. at Columbia City 3.01.

For Inner Mission: From Pastor Nützel's Gem. in Columbus 9.53. Half of Mission Fest Coll. of Pastors Fleischmann, Steindach and Reichhardt 18.61.

For poor sick pastors and teachers: From Past. Hugel's Gem. in Bremen 5.82. Past. Wcyel in Darmstadt 2.00. Coll. on A. Burkhardt's stlb. Hochzeit in La Fayette 5.00. From Mr. Böthe through Pastor Dulitz 50 Lts. Pastor Strinbach's Gem. in Fairfield 7.44. From Evansville: by Mrs. Seip, Mrs. Umbach 1.00 each, Mrs. Alms 2.05, G. v. Tüngeln 50 CtS., Pastor Sauer 1.00.

For the Negro Mission: From Past. Mahlberg's Gem. in Knox County 1.40. By dens. ges. on Strattmann's Hochzeit. 3.25. By G. Dänner in Massillon 2.50. Past. Hugel's Gem. in Bremen 1.88. Past. Rupperecht's Gem. in North Dover 14.00. Past. Wesloh's school children in Cleveland 1.00. By Rev. Stubnatzy in Fort Wayne: mission hour collected in sr. Gem. 28.60. Do. on Columbia Road 6.65. By Rev. Schoeneberg's Gem. in La Fayette 4.25. Rev. Mohr's Gem. in Jnglefield 2.60. Half of the Mission Festcoll. of the congregations of Pastors Fleischmann, Steinbach and Reichardt 18.61. Rev. Heintz's Gem. in Crown Point 2.29. Half of the Missionfestcoll. in Bremen 15.73. Of Rev. Schumm's Gem. in Willshire 3.00. Rev. Schöneberg's Gem. in La Fayette 4.00, F. Tönsing in Newburgl) and I. Böhning's. 1.00 each.

For the synod treasury: From Past. Seitz' Gem. at Columbia City 8.72. Past. Sitzmann's Gem. at Terre Haute 8.50. Rev. Zages Gem. at Fort Wayne 86 CtS. and 14.30. Hochzeit.-Coll. at George Born 13.70. Rev. Wichmann's Gem. at Farmers Retreat 14.50. Past. Nützel in Columbus 2.00, sr. Gem. 7.05. Past. Mohr's Gem. in Jnglefield 3.00. teacher Steege in Marysville 2.00. Past. Wcyel in Darmstadt 2.00. Past. Lode's Gem. at Fort Wayne 24.50. Rev. Jor' Gem. at Logansport 11.25. Rev. Kolbe at Newburgh 2.00, sr. Gem. 11.45. Rev. Hitler's Gem. in Pomeroy 8.00. Don the congregations of the Rev. Schöneberg in La Fayette 30.00, Tramm in Vincennes 10.41, Stubnaky in Fort Wayne 60.50, Sihler das. 55.82, Rupperecht in North Dover 11.75, Schwan in Cleveland 50.00, Brackhage 12.76, Seitz near Columbia City 2.98, Schäfer in New Boston 5.00 and in Holland 1.30, Husmann in Euclid 7.50, Kühn in Minden 5.94, Fischer in Seymour 12.00, Hritmüller at Clifty 4.85, Hugel in Bremen 6.32, Schumm in Willshire 7.00, Knief in Neu DettlSau 12.20, Schmidt in Elyria 7.10. Von Gliedern in Past. Steinbach's parish, Fairfield, 9.50. Sophie Hager there 1.00. Past. Sauer in Evansville 2.00. Past. Lehner in New Haven 1.00, sr. Gem. 5.36, Rev. Myer's Zionsgem. in Adams County 15.63, sr. Paulusgem. that. 3.56.

For poor students in St. Louis: From G. Dänner in Massillon 2.50. Mrs. Pottebaum in Farmers Retreat 2.00.

For poor seminarians in Addison: from Teacher Seidel's class in Fort Wayne for Bryer 1.25. Pastor Heintz's Gem. in Crown Point 2.00.

For the deaf and dumb institution: part of the Hochzeit.- Coll. at M. Nupprecht 4.60. From Mrs. Pottebaum in Farmers Retreat 2.00, G. Böhme in Jnglefield 2.00. Through Past. Stubnatzy by K. Kruse in Fort Wayne 50 Lts. By Past. Wevel in Darmstadt 1.00. Mrs. Ruilmann in Vincennes 1.00. Pastor Rupperecht's children in North Dover 1.00. Past. Schwans Gem. in Cleveland 22.35. Joh. Fischer das. 2.00. Rev. Reichmann's Gem. at Wapakoncta 4.00. Rev. Schmidt's Gem. at Indianapolis 12.88. Pastor Heintz's Gem. at Crown Point 1.00. Pastor Dulitz's Gem. in and around Napoleon 18.00. From La Fayette by Messrs. I. Schnaible 1.00, Heyer, Sattler each 2.00. Past. Kolbe's Gem. in Newburgh 6.25.

For the congregation in Toledo: From Past. Mohr's congreg. in Jnglefield 2.00. To Mr. Zimmerly in Fort Wayne 50 Ets. Past. Lothmann's congreg. in Akron 5.80.

For the orphanage at St. Louis: Hochzeit.-timecoll. at W. Rose by Rev. Stock 21.06. From Past. Hassold's Gem. at Columbia City 4.00. Part of wedding's coll. at M. Rupperecht 4.85. From Past. Reichmann's Gem. at Wapakoncta 4.00. I. Lunz sen. that. 5.00. Mrs. Vogel in New Boston, Wittwe v. Strohe in Indianapolis 1.00 each. From La Fayette by the gentlemen: vom Berge 5.75, I. Schnaible, Heyer, Sattler 2.00 each.

For the orphanage in Addison: From the singing society at Dr. Sihler's Gem., Fort Wayne, 10.00. Mrs. Pottebaum at Farmers Retreat 2.00.

For the orphanage near Boston: from Mrs. Pottebaum at Farmers Retreat 2.00.

For the widow's fund: Hochzeit.-Coll. at I. Nicol in Neu-DettlSau 1.53. From A. Vollrath das. 50 CtS. Past. Lothmann's Gem. in Akron 3.00. Past. Rupperecht's Gem. in North Dover 4.00. pastor Richmann at Wapakoncta 2.00. pastor Zuckers Gem. in Defiance 15.00. Mr. Heyer in La Fayette 4.00. past. Kolbe in Newburgh 5.00. Past. Meyers Zion Parish in Adams County 11.58, sr. Paulusgem. that. 4.08. Past. Sitzmann in Terre Haute 1.50.

Fort Wayne, July 31, 1878.

C. Grahl, Cassirer.

Afor daS orphanage at Addison, Ill, received since June 20, 1878:

Of congregations etc. in Illinois: From Chicago: By Past. Reinke by sr. Gem. \$26.10 and by David Bauermeister 3.00; by Rev. Bartling Wedding Collects: by W. Weber and Christine Joachim 2.55, H. Schuster and Emilie Lauer 11.30, W. Uttig and Friederike Zorn (ges. by R. Thee!) 2.39, by gerb. Schultz 1.00; by Th. Reinhardt 1.00; by pastor Engelbrecht from Mrs. Helms 50 cts; by past. Wagner from Mrs. Timm 1.00; by I. N. Raithel 25.00; by Rev. L. Lochner for new building from Diet. Eöhrrs 1.00 and by Joh. Gareis 5.00. - By Rev. Döderlein in Homewood: Coll. at F. Stöckmann's wedding 6.04, by G. Richter and Pb. Richter each 1.00, by Paul and Louise Döderlein each 50 Cts. - From Past. Francke's Gem. in Addison: by L. Stükel from L. Hohnmeyer 25 Cts. by F. Bartling 4.55, by L. Balgemann 16.75, by Hermann Lühr 50 Cts. by Aug. Buchholz 5.00, D. D. 10.00, Buchholz 10.00 and D. Kornhaas 25.00. - By Past. E. Giesrke from sr. By W. Kalb from the orphanage in Niles 7.50. - By Rev. H. Schmidt in Schaumburg: the halste of the wedding coll. at H. Giescke 11.23 and the fourth thet of the mission festival coll. 30.09. - By I. Johnson of Past. Katthains Gem. in Hoyleton 10.10. - By Past. Rauschrrts Gem. in Dalton 12.00. - By Rev. Martin's Gem. in New Bremen 9.00. - By Rev. Früchtenicht of the Gem. in Wheaton 1.00. - By Rev. Love in Mine Hill from the Women's Vreine 9.00. - By John Harmening from H. W. in Eagle Lake 2.00. and from N. N. in Arlington Heights 6.00. - By F. D. Meyer from Rev. Gotsch's congregation in York Ernste 25.00. - By Rev. H. G. Schmidt in Crystal Lake from sr. Gem. 9.05. - By Past. Holiday of sr. Gem. in Aurora 17.62. (Summa \$318.92.)

From congregations and the like outside Illinois: By Past. Wunderlich at Tolleston, Ind., 5.00. By Teacher Dießner Coll. at Ch. Holze's Hochz. at Nicolrt, Minn., 3.20. By Cassirer Eißfeldt at Milwaukee, Wis., 27.64. From Fort Wayne, Ind. by Dr. Dümling 5.00 and by Dr. Susanna Sihler 5.00. By Cassirer I. T. Schuricht of A. Paar, Cassirer ur the Minnesota Synod, 1.00. (Summa \$46.84.)

Of children: By Prof. Selle of Christine Tylor in Genoa, Ill, 1.00. In the "Kindrrblat!" to auitiren 108.80. (Summa \$109.80.) Addison, August 20, 1878. H. Bartling, Cassirer.

For the construction of a negro mission church also received: From drn Sunday School students at Itis Grove, Iowa, 1.00; from the Lutheran Sunday School (Zion) at Springfield, O., 8.25; from the English-Lutheran Sunday School (St. Peter) at Baltimore 5.40; from the Sunday School Rev. Simons at Indiana, Pa., 1.00; by Rev. L. G. C. Markworth, part of a missionary festival coll. 8.00.

Little Rock, August 21, 1878, F. Berg, missionary.

"For the support of needy young people who want to study theology at the Concordia Seminary in St. Louis," received from Mr. A. G. Eichter in Niederplanitz, Kr. Sachsen, formerly in Buffalo, with great thanks, one hundred marks (--- \$23.26) . F. W. W a l l h r r.

Correction.

In my Mission fest--Report in No. 14 of the "Lutheran", the amount of the Collecte is: \$42 00, instead of "\$72.00". Rose Hill, Texas. Pastor Rösener.

Book Display.

Memorial of Faithful Witnesses of Christ. A collection of brief Christian biographies from ancient and modern times. For the edification of Lutheran Christians. Ebr. 12, 1. 2. first bundle. With 9 portraits and a title picture. Zwickau in Saxony. Printed and published by Johannes Herrmann. In commission from Heinrich J. Naumann in Dresden.

This collection, envisaged by our brothers in Saxony, is to contain the biographies of "faithful witnesses of Christ" from ancient and modern times, which can be found in the more than 30 volumes of the "Lutheran" and other publications of our synod. The present first volume contains the life description of the martyr Joh. Hus, our father Luther and the following friends and co-workers of the same: Phil. Melanchthon,

The book contains portraits of Luther, Fr. Myconius, Johann Bugenhagen, Georg Spalatin, Justus Jonas, Caspar Creuziger and Lazarus Spengeler, and - what will be very dear to the readers - also the portraits of these men. In addition to these nine portraits, there is a cover picture depicting the house in Eisleben where Luther was born.

There will be 2 more volumes to follow.

The first volume contains VI and 321 pages and costs 90 Cts. in paperback, \$1.25.

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The "Lutheran" is published twice a month for the annual subscription fee of one dollar and five and twenty cents for the outside subscribers, who must pay the same in advance and send in the subscription fee, which is ten cents. - In St. Laut" each number is sold for ten lent".

Lord of Cobham, a Lutheran before Luther.

When Henry V ascended the English throne, the head of Wycliffe's followers, the so-called Lollards, was Sir John Old castle, Lord of Cobham, a man of the highest military fame, who had served with great distinction in the French wars. His whole soul was devoted to his faith. Under his protection, Wyclifsite preachers swept the country, especially the diaries of London, Rochester and Hereford. On the principle that "new brooms sweep well," the English primate, Thomas Arundel, called a synod of the clergy soon after the coronation. Lord Ccbham was accused of contempt of church authority and heresy concerning the sacrament of the altar, penance, pilgrimages and image service, and was thereupon sued by the clergy before the king. Henry V honored the brave knight and skilful general, who had already distinguished himself in the French wars, and in the future could still render excellent services to his "sovereign". He did not doubt to make such a noble subject, such a good soldier, such an ambitious knight, of a different mind. He exhorted him to renounce his errors and to submit unconditionally to the clergy. But he was mistaken. Being a careless worldling, he had no idea of the power of the Christian faith. Cobham's unexpected resistance embittered him and seemed to him like high treason. On the other hand, Cobham testified to his king the most submissive loyalty. "To you, most worthy prince," he said, "I am willing and ready to obey at any time, since I recognize you as a Christian king and an orderly servant of God, who bears his righteous sword for the punishment of evildoers and the protection of the pious. To you, next to my eternal living God, I owe all my obedience, and submit myself to the same (as I have always done) with all that I have in goods and blood, always ready to fulfill what you command me in the Lord. But as for the pope and his clergy, I am truly in their debt.

St. Louis, Mo., September 15, 1878.

No. 18.

owe neither service nor consequence, since I recognize him from the Scriptures as the great Antichrist, the child of perdition, the open adversary of God, and the abomination of desolation in the holy place." Lord Cobham retired to his strong fortress at Cowling near Rochester. He heeded neither the citations nor the archbishop's banns. One by one the archbishop's summonses had to leave, and the citations attached to Rochester Minster were torn down and burned by unknown hands. At last, accompanied by a royal official, an episcopal official succeeded in gaining admittance. Lord Cobham surrendered to the royal official on the spot. He was taken to the Tower of London. Here he published his confession of faith, which he presented to the king and the archbishop at an audience. *)

In the course of time, the Lollards became more and more entangled in Wycliffe's error about the Lord's Supper; which, of course, is not to be wondered at, since the Roman clergy blasphemously claimed: "A priest is more exalted than kings, more blissful than angels, he is his Creator's Maker!" †) At first, however, the Wycliffites in general were not misled by this blasphemy of the Antichrist, nor by the eventual digression of their spiritual father. They remained simple-mindedly with the doctrine which is now called the Lutheran, and which even men like Durandus, Peter d'Ailly, and others in the Roman Church, recognized as the doctrine of Scripture. Hence Lord Cobham says in his Confession: "I believe most faithfully that the Sacraments of Christ's Church are necessary to all believers in Christ, this always observed, that they are after Christ's first institution, and

*) NUmtn. Hi8t. ok Dstin Okristinnit^ VII. 417-19.

†) "Knevrāos esd sltiōr rvxidus, Isleiorerestor

8ui 6rc>nioi'18." - 8srm. Oiseip. Voned. 1598- 8vni. 6X1. 420. similar in Atolls Olorioorum. Dsvont. 1498- - In view of such sayings it is inexplicable how there can still be "Lutherans" who can claim that the pope is not "the man of sin, who exalts himself above all that is called God or worship, so that he sits down in the temple of God as a god, pretending that he is God." 2 Thess. 2:4.

Ordinance be faithfully administered. And since I am maliciously and quite falsely accused of a misbelief concerning the Sacrament of the Altar, to the detrimental calumny of many, I hereby declare to all men that this is my belief concerning it: I believe that in that sacrament Christ's true body and blood are contained under the likenesses of bread and wine, that is, the same body which was conceived by the Holy Spirit, born of Mary of virgins, crucified, died and was buried, rose from death on the third day, and is now glorified in heaven." And he remained so until his blessed end. Thomas Arundel, his inquisitor, himself reports: "We demanded of him that he should give a clear answer to the articles with which he was charged, especially in regard to the Sacrament of the Altar. To which article, among others, he answered thus and said: 'That as Christ, when he was here on earth, had both Godhead and humanity in him; but the Godhead was hidden and invisible under the humanity, which was apparent and visible in him: so likewise, in the Sacrament of the Altar, the true Body and true Bread - Bread which we see, the Body of Christ being hidden under the same, which we do not see.' "

But let us follow the course of the trial. The Primate appointed an ecclesiastical court; and on Saturday, September 23, 1413, he began

the first interrogation

in the chapter house of St. Paul's Church, London. "Sir John," he addressed the accused, "at the last general synod of the clergy of this our province, you were accused of certain heresies and found guilty by sufficient testimony. Thereupon you were cited according to the form of the ecclesiastical law, and you absolutely did not want to appear. Finally, due to your rebelliousness, you were both excommunicated privately and publicly. Nevertheless, we have never refused to grant you your absolution (not even now at this hour), if only you had drunkenly asked for it."

Lord Cobham, however, would have none of the innate absolution, but with the Archbishop's permission read the following protest:

"I, John Oltcastle, knight, and lord of Cobham, do hereby make known to all Christian people that Thomas Arundel, archbishop of Camerbury, has not only maliciously, but also quite falsely, by his letter and seal written against me in a quite slanderous manner, that I should hold and teach far differently of the Sacraments of the Church (namely of the Sacrament of the Altar, the Sacrament of Penance, the service of the images and the pilgrimage to the same) than the general holy Church believes or teaches. I take Almighty God to witness that it has always been, is now, and always will be, with God's help, my whole thought and endeavor to faithfully and completely believe all the Sacraments that God has ever commanded to be administered in His Church. And further, to declare myself in these four above-mentioned points:

"I confess that in the most reverend sacrament of the altar is Christ's true body in the form of bread, that is, the same body born of the blessed Virgin Mary, crucified, died, and was buried, and on the third day rose from death to life, which body is now glorified with the Father in heaven."

And after still speaking about "the Sacrament of Penance" and the other puncte, the Archbishop, after a short conversation with his colleagues, said:

"Come here, Sir John. There are many good things in this writing of yours, and which are also quite Catholic; we do not deny it. But you must remember that this day was intended for you to answer other points concerning those articles, of which nothing has been mentioned in this list of yours up to now. And therefore you must explain your opinion to us even more clearly; as for example: Whether you hold, believe and maintain that material bread remains in the Sacrament of the Altar, properly performed by a priest after Consecration, or not? Further, whether you hold, believe, and affirm that in regard to the Sacrament of Penance (where there is a sufficient number of priests) every Christian man is necessarily bound to confess his sins to a priest ordained by the Church, or not?"

Lord Cobham, however, would not declare any other meaning than he had expressly confessed in his writing. Then the Archbishop said, "Sir John, see what you do. For if ye do not plainly answer these pieces which are here brought against you, and that at the time appointed you for that purpose alone, it is the law of the holy church that we, being urged to do so as judges, declare you publicly a heretic." "Do with me," said Cobham, "as you think best; for my resolution is made." The Archbishop again consulted with his assistants, and at last explained to him what "the holy Roman Church," following the "sayings" of St. Augustine, St. Jerome, St. Ambrose, and other holy Doctors of the Church, had ordained in these matters; "which ordinance," as he said, "all Christian men are bound both to believe and to follow.

Lord Cobham replied that he would like to believe everything and observe what the holy church instituted by Christ had determined or what God wanted him to believe as well as to do; but that the pope at Rome together with his cardinals and prelates had the power to determine things that did not agree with God's word, he did not want to confess at all.

The archbishop gave him until Monday to consider. And so that he might answer quite "clearly", he sent him a document in the Tower on Sunday, which contained the relevant provisions of the Roman Church.

Monday came, and with it the second interrogation. (To be continued.)

(Submitted by Past. Fr. S.)

How faithful preachers have brought dancing at weddings out of their congregations.

In the book of Baruch, there is talk of a maiden who adorned herself for dancing; and even respectable worldly children, even in these terrible times, sometimes cannot refrain from publicly testifying that the dance now in use is one of the most dangerous enemies of all morality. (Cf. e.g. "Lutherans" 1875, p. 5 and 6.) Even the secular authorities have already been able to recognize this (e.g. in Bavaria) and will therefore one day have to sue even those preachers who may still excuse the now customary dancing as a mediocre thing that one may not make a sin for anyone. Pastor Hörger cites (in a note to his epistle sermons p. 495) the following royal Bavarian decree, which is included in the official handbook: "We have learned from many reports and announcements of our district governments, the Catholic and Protestant

church authorities": of our empire, as well as from the complaints of the estates of the empire and the district councils, how the multiplication of dance entertainments and free nights, by promoting immorality, by nourishing the inclination to debauchery, by encouraging extravagance and by causing the most punishable excesses, namely the bloodiest brawls, exerts the most pernicious influence on community and family welfare and threatens gradually to undermine the foundations of public order." "We trust in all the ecclesiastical authorities and parish offices of our empire that they will use the means at their disposal to protect their subjects from the dangers and ruin of immoral revelry, whose stomping ground in many places has become the dance floors." Unfortunately, however, one must say: Would to God that at least all those who want to be called Christians would agree with these testimonies! But in today's Christianity, and also among Lutherans, the shameful, worldly dancing not only occurs, but many of them are not ashamed even to defend it. Apart from everything else here, many especially want to protect dancing at weddings and declare it to be an innocent pleasure, which one should sometimes gladly grant on such a happy occasion to the "young" people, who must also rejoice once in a while. Answer: Certainly one should gladly grant joy especially to the youth and also help them to do so; however, Christian youths and virgins must never want to rejoice according to their own heart's evil desires; but next to the fact that they always have their highest joy in God Himself and His word, they then also remain in their "earthly" pleasures under all circumstances in obedience to this word, which also calls out to them: "Rejoice in the Lord always! (Phil. 4, 4.) - "Serve the Lord.

with fear, and rejoice with trembling!" (Ps. 2, 11.) - "According to Him who called you and made you holy, be you also holy in all your conduct!" (1 Pet. 1, 15.) - How anxiously even young Christians should be concerned that in their joyful togetherness obedience to God's word is never lost sight of, is gloriously shown by the example of Job. When his sons had celebrated a day of rejoicing with their three sisters, he sent for them and exhorted them to repentance, and early in the morning he offered "burnt offerings according to the number of them all. For Job thought, My sons would have sinned, and blessed God in their heart." (See Job 1:4, 5.)

Even at joyous weddings Christians must not make themselves equal to the world; on the contrary, it is precisely there that they sometimes find the most glorious opportunity to prove that they walk more honorably than in the daytime, even toward those who are outside, and that they themselves shun all evil appearances. Their wedding joy, too, is to be sanctified by God's word and prayer; and as their Savior prayed for them, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil," - so they themselves do not appear in the place of joy otherwise than with supplication and entreaty, "Lead us not into temptation!" With great earnestness and faithful, prudent zeal, Christian preachers have therefore also raised their voices against dancing, as against all worldly things, and have also thoroughly swept away this old leaven, even at weddings. As proof of this, the following two examples may be given:

"A few miles from Halle, a young preacher in his congregation found that at weddings the bride and groom came with the minstrels to the pastor's house and danced. He knew this beforehand and thought about how the matter could be remedied. When the minstrels came and wanted to start such a dance, he went to meet them before they came to his door, welcomed them kindly and said: He was glad that they had come; it would be a good opportunity for him to sing a devotional song with the bride and groom, and if the minstrels also wanted to use their instruments, it would be very nice and pleasant for him; then he immediately began, said a prayer and sang a song. In such circumstances, it is not appropriate for them to start a dance, so the whole thing comes to nothing, and they themselves do not know how to get around it, so they go their way again. By prudence, which he asked of God, the preacher had achieved his purpose without making any noise, and at the same time had himself got through with good glimpse". (So tells A. H. Francke in his lectures on Hartmann's pastoral theology). Oh how fine and lovely a wedding celebration would have to be, at which one would really deny the ungodly nature and flee all the transient pleasures of the world, but on the other hand sing praises to the Lord in spiritual, lovely songs and, if it could be, also with such musical accompaniment as described in the 150th Psalm. To praise Him! This would be a sweet smell to Him, a pleasant sacrifice, a lovely incense, and He would not have to complain: "Do you give thanks to the Lord your God, you foolish and foolish people," but would answer with fatherly pleasure: "Such praise is sweet and beautiful! Yes, that should be a true prelude to the eternal rejoicing at the wedding of the Lamb, even in this poor pitiful valley!"

Another example of how a very serious preacher knew how to control the main mischief, dancing, in his congregation at weddings, which, as he found them, were the saddest occasion for seducing and poisoning many souls, is the following:

"When Ludwig Hofacker (who died in 1828, in the 31st year of his life) had just taken up his pastorate at Rielingshausen (in Württemberg), an engaged couple registered with him for the wedding ceremony. He spoke with them in a friendly manner and finally asked them whether they intended to celebrate their wedding in due privacy and silence and therefore wanted to refrain from the dance that was causing so much trouble?

"The bride and groom replied that they would gladly refrain from doing so for their part, but deferred the matter to their parents on both sides, on whose decision they were dependent in this matter. Hofacker immediately asked the parents to come to him and presented them with the duty of a good Christian example, which they, along with their children, had to give to the community. But the parents blamed it on the young people, who demanded a dance, on the landlord, who otherwise would not get a proper income, and on the musicians, who had already been ordered. Hofacker then offered not only to waive the fees from his side, but also to pay the musicians, to present the groom with a beautifully bound bible, and to make the appropriate agreement with the host, if they wanted to make the dance backdated and spare the congregation the threatening mischief; - but, in vain! - The parents insisted on their refusal, despite the heartfelt pleas and warnings, and, because they had no strength to overcome the world, spurned all the offers of their pastor, whose power (through the powerful word of God) they admittedly did not yet know, and by whom they thought to be unconquerable according to the civil laws.

"But now Hofacker declared to them with calm seriousness: 'Well, herewith I have told you what I had to tell you, and you still do what you want; but go and watch, for I will do what I must!'

"On the following day everything was ordered in the inn according to the old custom, before the wedding sermon was to be held (the first that Hofacker held as pastor) and from there it was to go straight to the dance floor with music.

"Hofacker entered the pulpit very calmly and collectedly and began his sermon. After an introduction about the sanctity and importance of the marriage state, which is so closely related to Christ, and about the corruption that has also entered this state through the apostasy from God by the devil's deceit, he took as his topic the shocking sentence: 1) What does it mean to begin, lead and end one's marriage state in the name of the Savior, and 2) what does it mean to begin, lead and end it in the name of the devil? - —

"In the course of his speech, he addressed the fiancées and the bride's parents on both sides approximately with the following words:

That you now want to go from the church immediately to the dance floor and involve a large number of other church members in your recklessness, you obviously cannot do this in the name of Jesus, who was not of the world; you yourselves will not claim that this is done in the name and for the glorification of your Savior, because your own conscience tells you that this is nothing that concerns Him or is pleasing to Him, but mere carnality, lust for the eyes and arrogant behavior,

thus about the spirit of the world, which is in trouble, and with which one does not do a favor to the Savior, but to the prince of this world, namely the devil. Thus the bride and groom begin their marriage in the name of the devil, and their parents, together with the host and the musicians, yes, together with all the others who take part in these debaucheries against the name of Jesus, help them. - Is this why you come to the church of the Lord? Do I have to preach to you the word of God for rebirth and self-denial, so that you immediately trample it under your feet on your dance floor and boast like those lost people in Jeremiah's lines who preach: According to the word which thou sayest unto us in the name of the Lord, we will not obey thee; but we will do according to all the word that proceedeth out of our mouth? (Jer. 44:16,17. cf. 18:12.)

Now truly, the word of Jesus is not preached to you, but I here, as his witness, solemnly raise my hand against you, testify to you that you are guilty of all mischief and vexation, of all public and secret seductions that arise in your worldly turmoil of sin, yes, of all terrible sorrow that will befall the deceived for all this in eternity.

This hand that I am stretching out before you, I will raise before the judgment seat of your King and Savior and say to him: "Lord, I have told them in your holy name, but they have not wanted to, but rather have given ear to Satan than to you and your gospel.

See, then, how you will answer for everything that is about to happen to you in your vain walk according to the fatherly way, before your crucified and risen Jesus, and then, if it goes otherwise than you think, do not cast the guilt of your wanton sins on me.

"What happened? - Hofacker experienced the victory of the divine word, which he had wielded here as a two-edged sword, piercing marrow and bone, in the name of his HERN. - —

"Already during the sermon, one of the bride's fathers departed and ordered the musicians not to come to the church gate, as they usually did.

"Soon after, the sheriff went out, but not to sue the pastor or to do anything else against him, but to object to the appearance of the musicians out of his own conscience. When the large congregation left the house of God, the large bridal procession dispersed in silent shock, because most of them did not want to go back to the inn after such a powerful sermon. The dance could only be arranged poorly with three or four people. There were also no spectators who would have eaten the innkeeper's cattle, and so the whole merrymaking was a degenerate one, whereby the innkeeper and the bridal party suffered damage instead of the hoped-for gain of their vanity.

"Hofacker's earnest love found recognition both through this and through other influences in the entire community, which was deeply attached to him; for from that time on, as long as Hofacker administered his office there, not a single wedding (and church consecration) was danced at in Rielingshausen, but the married bridal couples voluntarily celebrated their day of honor in Christian order and custom out of inner, better conviction, and if perhaps an individual did not agree with this transformation of public custom was, he at least dared not say it, because he felt far outvoted by the majority of the better-minded." (So tells A. Knapp in the Christoterpe for 1845. *)

Christians are freedmen of Jesus Christ. He has freed them from the curse of sin and from the service of the perishable being by bleeding and dying. O glorious freedom of the children of God! They also know how to appreciate it and, out of gratitude for it, to willingly sacrifice to their Savior in holy adornment after His victory. Henceforth they walk worthy of the gospel of Christ, but only to please Him, their Lord. They have given their hearts to Him who gave them His own, and where their treasure is, there their hearts are also; they now follow the Lamb wherever He goes, and seek the one who is above, where Christ is, seated at the right hand of God; and as they overcome far in all tribulation for the sake of Him who loved them, so also through Him the world is crucified to them, and they to the world; they die daily. "As they hasten away" on the cliffy sea, where they are easily shipwrecked by faith, in the wilderness, which is full of snares of souls, over

The evil depths of the heart, which always wants to go astray, they walk as long as they are here, full of holy fear, so that they also keep themselves unstained by the world, keep the faith and a good conscience and do not want their souls to be harmed, and full of holy concern, so that they are always awake and ready and also want to be found pious and faithful on that great day; so that they may finally receive the jewel and the crown of righteousness that has been set before them and enter into the joy of their Lord, which no one will take away from them for eternity. O dear reader, dear reader, is not this

prospect, granted by pure grace, worthy that you now heartily join in the word of the old, godly Scriver:
"Away with foolishness! I have so much to do with death (with thoughts of death) that I forget to dance"?

(Evangelical Lutheran Messenger of Peace from Alsace-Lorraine.)

The Pabstthum

is apostasy from God's written Word and from Christ.

We recognize Pabstism above all by its apostasy from the Scriptures, i.e. from the testimony of the prophets and the apostles. It does not deny the revelation of God in the word of his messengers, and it does not deny that the Bible is the word of the Lord. But it arbitrarily displaces it from its position, robs the revelation or the writings of the prophets and the apostles of the authority and the prestige that is due to them as the speech of the Lord, and bestows it sometimes on an oral tradition, sometimes on a so-called infallible teaching authority in the person of the respective popes, bishops, and so on. The latter is absolutely contrary to Scripture and is therefore neither apostolic nor ecclesiastical; no apostle knows anything about it, and Christ did not establish it. Thus, it is a human Roman foundation, and the Pabst

It goes without saying that the above examples have not been given for the purpose that every preacher must eliminate the evil custom of worldly dancing in exactly the same way as those mentioned. A godly and wise preacher must know himself, depending on the circumstances, how to attack this enemy and hope to overcome him by God's grace.

The Reformation is not in the least entitled to demand obedience from Christendom for its ungodly statutes. To have rejected the false authority in the church, and to have defended and restored the rightful one, is now above all the honor, as the crown of the Reformation.

In addition, the papacy is also an apostasy from Christ, i.e. from the work of redemption that was accomplished through him. Admittedly, it tells us quite definitely about Christ, the God-Man, and repeats loudly that the cross on Golgotha is the reconciliation of sinful mankind. But the Roman art also knows how to play with words, to remove Christ in life, and to put the works of men in the place of his atoning sacrifice. *) Or, would the accusation be too harsh and unjust? Let us examine and judge.

Rome does indeed bear witness to sin and its guilt, but the Pelagianism of its doctrine takes its revenge right here with power, and closes off his insight into the depths of the law; therefore "they leave out the greatest and most necessary things, and they do not even think of our real misery, namely, that we men are all born of such a kind that we do not know God or God's work, neither see nor notice, despise God, neither seriously fear nor trust God, and are subject to His judgment or sentence."

Furthermore, the Roman equation of the divine law and the ecclesiastical commandments or prohibitions is a terrible thing; thereby the papacy considers sin what is not sin according to the Scriptures, and again considers as pious and holy what is an abomination in God's eyes. In the deepest depths, Rome has no idea that man with all his works cannot stand before God, and that all our righteousness is only found before him like an insolent garment.

It is and remains something strange to him that man, dead in sins, cannot redeem himself with human holiness. The cry of conscience and the bitter lament is evangelical, but never papal:

No human child was ever born, nor was an angel born, who can help me out of trouble.

In the papacy, man becomes his own savior with the help of the priests and the saints, and the gospel of Christ becomes a law, either to live righteously, or, if the baptized nevertheless commits sin, to do enough for his transgression by all kinds of penitential works, whether in this life or in eternity. There is no more consolation of free grace, and the bitter suffering and death of Christ has no strength or power to refresh the weary and burdened.

If one less cross had been erected on Golgotha on Good Friday, we would not have lost anything. For the papacy, the cross of Christ is not really there at all, and the Roman teachers "do nothing but strengthen the certainty and hardness in some secure hypocrites, lead people to a sandy ground, to their own works, thereby despising Christ and the gospel; give many a wretched conscience cause for despair."

*) ItLSpplunt (üNristum, vs so Mediators utantur dornmes, st proptsr ipsum scmtirmt ss gratis aseipsrs ismis- sionem ^essatorum st resonsiliatioism, ssd somnisnt se pro- pria impltions IsAis msrsri rsmmissionem pseutorum st ooram Dso justos rsputari. ^polox. ^rt. IV, 89.

Giving alms, praying a lot, fasting, torturing oneself, going on pilgrimages, calling on the saints, buying indulgences. Hearing and reading mass and such works earn the sinner forgiveness for his misdeed. It was not until the Reformation that the clear message of God's grace, which makes the wicked righteous without merit through faith in Jesus Christ, resounded far and wide in Christian lands. Through their testimony, the gospel of Christ in justification by faith alone shone as brightly as ever, and through its contradiction of this basic doctrine of Scripture, it was clearly shown how the Roman nature, despite the vaunted papal and episcopal succession, is thoroughly un-apostolic. In this respect, too, it is the papacy that introduced new doctrines of its own invention into Christendom and then tried to hold on to them with all the power of its banishing curses. The Reformation, on the other hand, was only the return to the old, original testimony of Christ and the apostles; its faith was the faith of one, holy Christendom from all times and generations.

Rome, of course, presents it differently; but it falsifies history to the price of its statutes. It is certain that what Luther preached, and princes and peoples with him on the basis of the Word of God, publicly and freely confessed, was the comfort sometimes of many, sometimes only of individuals even in the darkest times of the Middle Ages. On many a page of church history one can read of this in clear lines. Herod and Caiaphas, Pharisees and scribes sat up in Israel at the time of the appearance of the Lord, and led the great word in the life of the called covenant people, when he came to his own to guide their feet into the way of peace; yes, they delivered him to the condemnation of death, and persuaded the multitude to ask

for Barrabam. Nevertheless the Lord had preserved his little company, waiting for the consolation of Israel, and the shepherds, a Simeon, a Hannah, Galileans, penitent publicans and sinners received him with joy. So also in the confusion of the Roman papacy with its works righteousness by its own atonement and letters of indulgence etc.. Even if we now and then have to set foot for a long time on the dry sand of a burnt-out desert, we unexpectedly often encounter many a lovely oasis where the fresh waters of the divine Word gush forth abundantly and the free grace of God toward repentant sinners in Christ Jesus refreshes the hearts with its shadow. Until the time of the Reformation, the sweet sound of the Gospel resounds, and from a believing soul, which alone has found peace in Christ's wounds, the testimony of the merciful love of the Eternal flows over the lips of many a believer, who made him, who knew of no sin, to be sin for us, so that we might receive in him the righteousness that is valid before God - through faith, without merit and without the works of the law.

What they all unanimously believe and confess, Luther only experienced anew more deeply and more vividly; therefore he could also testify more powerfully to it, and as a strong man in Israel, whom the Lord had prepared with his power for the chosen armor, he could victoriously lead the wars of God, so that the captives of Zion were redeemed, and their mouths were full of rejoicing over the rich grace of their Savior.

Our Negro Mission.

The first consecration of the church.

The most joyful day in the history of our mission at Little Rock, Ark. was without doubt the one on which we were allowed to consecrate the first Negro Mission Church of the Lutheran Synodal Conference to the service of the Triune God. After a preparatory service had been held the Sunday before and all preparations and announcements had been made on the following days, the church was consecrated on August 18. Our Negroes were looking forward like children to Christmas, and could not sleep for joy and excitement several nights before. The local German Lutheran congregation, as well as the Arkansas Pastors' and Teachers' Conference were invited. Of the latter, all members were present except for Mr. Past. Sieck, who, after a tedious journey from Memphis, was banished to the country by the Gesundheitsrath of our city. This was, thank God, the only thing that marred our festive joy. The actual consecration service began at 11 o'clock in the morning. All the pews were occupied, outside and in the aisles many standing people took part in the service. The undersigned performed the consecration, as prescribed in the English agendas of the honorable Ohio Synod. The fresh, strong singing of the congregation was uplifting, accompanied by an organ lent to us by teacher Markworth. Hymnals were partly given to us by the honorable Ohio Synod, partly lent to us. Teachers Markworth and Fikenscher and Mr. Golm were the organists on the consecration day. The sermon was preached by Rev. Germann of Fort Smith on Apost. 4:12, in which he told his listeners that the main doctrine of the Lutheran Church is the doctrine of justification, which should therefore be proclaimed above all others in the new house of God. On the basis of his text, he showed that there is no salvation apart from Christ, that in Christ there is free and full salvation, but that it must be grasped by faith.

Sunday school was held in the afternoon at 3 o'clock. Again the church was filled with young and old. About 65 of our Sunday School children were present. Sunday School was followed by the afternoon service at 4 o'clock. The children had to make room for the old people who were now streaming in. An audience just as large as the morning one was also present at this service. In front of the altar sat 6 baptized, 3 adults and 3 children. After the singing of several hymns, the undersigned gave the baptismal sermon on Gal. 3, 26. 27. The children were baptized according to the rules of the English liturgy (with godparents); the adults made their own profession of faith and vows. The celebration concluded with the singing of a hymn and the blessing of the Lord. In the evening at 8 o'clock there was again and for the last time on this day a church service. The church was filled for the fourth time. Pastor Obermeyer preached on 2 Sam. 22, 2-4, and showed that our now black brethren in faith need never regret their joining the Lutheran church, for our church has 1) a firm foundation, a rocky foundation, in regard to its faith, 2) but it also offers its members a rocky foundation in regard to their eternal blessedness. Finally, the song "Ach bleib bei uns, HErr JEsu Christ" was sung in its excellent translation.

The consecrated church is called "*Saint Paul's Colored Luthreran Church*". The same stands

on land now purchased, only four blocks south of the German Lutheran Church on the same street. The entire building is 25 feet wide and 50 feet long, of which two rooms are set apart for the missionary to live in, so that the church space is 25X38. Sixteen pews, each ten feet long, which are also furnished for school purposes, pulpit and altar are the interior furnishings. A bell, which can be heard from far away, invites to the service from the little tower decorated with a cross. A large double door and two gothic windows on the front side, as well as four windows on each long side decorate the exterior. All the exteriors are painted with stone-gray oil paint, giving the little church a fresh, cute appearance. The whole interior and exterior makes a most pleasant impression on the beholder.

Finally, I would like to make a request. When the construction was started, the intention was not to have mortar applied to the four walls and ceiling of the Küchlein. This was not to be done until the fall. It was hoped to be able to cover the expenses incurred with the collections received here. However, because we received an extremely advantageous offer, we had everything done. I therefore had to borrow 55 dollars. If this sum is not covered by future collections, it will fall back on the missionary, because he went forward trusting in the charity of the friends of the mission here. Whether he was mistaken in this will become clear. Certainly, a heartfelt plea to the friends of the mission will not hurt, so that this last remnant can be cleared away. What is still missing, fencing of the property, etc., will be disputed by the blacks themselves.

But praise be to God for everything! May He make the little church a blessing for many! May He continue to give us such friends who remember us in their intercession and in deed.

F. Berg, missionary.

Request support for the inner mission.

Since the annual mission festivals are now being celebrated in our synod, the undersigned takes the liberty of making this request to our dear congregations and pastors: Do not forget our inner mission! - As it seems, many hearts among us are now inflamed with zeal for the Negro mission that has just begun. That is good and praiseworthy. But we must not forget that our main task in the mission field is to be found in the great field of the inner mission. At present, together with the honorable Synodal Conference, we have two brothers who preach God's Word among the Negroes; but how many brothers and pastors of our Synod work in the field of inner mission? And how, under what circumstances do they work? Usually they have small, poor congregations. From there they make their missionary journeys. They travel with empty pockets, with miserable carts, with shabby clothes, in many hardships and dangers. Often their families have to do without the father of the house for months, even suffering lack of food and clothing. And yet these men work for the future of the Church in our Synod; they are its pioneers, ever pushing its blessed boundaries. It is from this mission that we, as sober Lutherans, should expect the chief blessing for the spread of the gospel in this land; it is from it that we should

and therefore support them with their full hands. And the need in this respect is indeed a crying one. It is true that our dear brothers are very modest in their demands, they only shyly ask for the most necessary support; but such requests are now so frequent that the Committee for Inner Mission is almost helpless. It pains us when we cannot fulfill the modest requests of our dear pioneers. Therefore, dear congregations and pastors, do not forget the inner mission at your mission festivals. Geo. Link.

To the ecclesiastical chronicle.

I. America.

Dissemination of Lutheran writings. A pastor of the "Pennsylvanian" Synod writes to the "Lutheran Magazine" as follows: "Walther's booklet on Communism has quite refreshed me, and I can only rejoice that the Missourians are spreading such things among the people. They are doing a good work, even if they are somewhat brusque. Just call attention often to the good writings, small and large, that go out from St. Louis. We should have a couple of dozen colporteurs here in the East who would go from village to village offering the good stuff to our people. This good strong food is very necessary for all of us. More might also be done than is really done to keep our people in the truth, namely by colporteurs."

From the seminaries of the Synodal Conference, a total of 73 young men entered the sacred preaching ministry this year.

An original installation celebration occurred at the end of June in Brooklyn, richly blessed with ecclesiastical conveniences. The prayer hall had become a kitchen and dining room. The guests and members of the congregation sat around the richly covered tables and after the meal was finished, the appointed minister, Dr. Burlingham, as pastor of the Gethsemane (!) Church, was introduced to those present with short speeches, after which the pastor made a witty speech. The company was kept in quite a jovial mood. This was the introduction. So the beginning, how the end? (Luth. Zeitschr.)

Negro Songs. A correspondent of the "*Baltimore American*" shares with the "*Lutheran*" some songs that are usually sung by the Negroes at their so-called revival meetings. One of them begins thus:

"The white horse that sat on the throne" 2c.

In others, each verse concludes with the following words, "Take the sinner by the heels, Throw him over the lake of hell, But let him not fall."

So others are lifting:

"Angels wake up tonight

About our little turtledove" 2c. "Sister, where have you been down in the valley so long?" 2c.

"O sinner, I counsel thee. Ride up in a chariot and say goodbye" 2c.

The poor negroes! May many soon learn to sing better songs through our missionaries!

What is required of a witness in court. The following is the text of a recent decision of the Ohio Supreme Court on the admission of a witness: "No person shall be deemed incapable of testifying in court on account of his religious creed. Nevertheless, before being admitted to testify, every person must take an oath or affirmation on oath. A person who believes in a supreme being, the punishes a false oath either in this life or in the life to come can be sworn in as a witness." From this it is clear that a person who believes neither in God nor in eternal life cannot be a reliable witness. (Rrf. Kz.)

Usury. The Baptist church building department reports that it advances money to congregations for church building and always at seven percent, never more and never less. The bonds of the United States government are bought at four cents; but the good Lord, if he wants money for church building, must leave seven cents. The Kingdom of God has hardly more than half as much credit with the Baptist Church Building Association as the United States with its nothing less than confidence-inspiring Congress. But the association becomes rich through such usury, for it has a fortune of \$252,156.59 plus 821,600 interest due.

(Luth. Zeitschr.)

II. abroad.

Berlin. How this great city is sinking back into pure paganism with rapid steps, a German newspaper reports among other things the following: In the past year, 44,239 children were born alive in Berlin, but only 26,341 were baptized in the Protestant churches. Of the 26,917 persons buried in Protestant churchyards, only 4705 were buried with the participation of the clergy. Of the 11,006 bridal couples, only 3050 were married in Protestant churches. The services of supplication and thanksgiving for the salvation of the emperor were attended in great numbers, but otherwise church attendance in Berlin is incredibly low. On Green Thursday, for example, the number of churchgoers in St. Thomas Church, which has over 100,000 parishioners, was only 18. The Protestant Association preachers have a disgraceful audience, but nevertheless they continue to put such "church-going free-spirited" clergymen into vacant positions. Berlin is already extremely poor in church buildings and pastors, and yet the liberal magistrate recently took the decision to work towards the future closure of the orphanage church. A newspaper published in Berlin even said: "We would absolutely prefer it if all churches with all their accessories were stolen in one night. This is, of course, first of all the language of the Social Democrats, but also

the opinion of all too many "minded people" who "hardly know from hearsay what a church looks like from the inside, which, as is well known, does not prevent them from advising the welfare of the church in ecclesiastical representative bodies. The following words of the "Evang.-kirchlicher Anzeiger" from Berlin, this much-vaunted capital of intelligence and enlightenment, are appalling: The sad question: "Are people still baptized and married at all?" is often asked of the city missionaries. When a city missionary asked a worker to come to church more often, he answered in a friendly tone: "We still go to church, we are not yet so degraded, I had my child baptized at the registry office yesterday. But what that is now, of course, is that you just give the name, then it's good, I think it was nicer in the past. The ignorance of the people is so great that they regard the mere announcement of the birth of a child at the registry office as the new way of baptizing! W. [Walther]

Do not be mistaken, God cannot be mocked. Some young people were sitting in a beer garden near Berlin one summer evening. They were amusing themselves with light-hearted jokes; one of them was mocking the other about the Bible and going to church and pastors; and they did not forget Pastor Knak. Meanwhile, the sinking sun reminded them to go home. "Now would be the time for fun," shouted one of them; "we'll stay together for a while! You know what? We'll send a telegram to

Pastor Knak, he should let us stand still a little bit the sun." General laughter rewarded the joke-maker; quickly the joke was turned into seriousness, and soon the following telegram was ready: "Let us, dear pastor, stand still the sun a little today ; we are still so thirsty, reply paid." The telegram went off. Knak had already gone to rest when the telegram reached him; he immediately sat down to answer telegraphically. The merry company meanwhile continued to carouse; they wanted to see if the pastor would answer them. And right, the telegraph messenger brings answer after a short time. "He let himself be caught," everyone cheers together; "that will be fun when we tell the others about it tomorrow!" Hastily they open the telegram, and one of them reads it out. But when he had finished reading, the laughter had suddenly stopped; one looked sheepishly at the other, and there was an awkward silence. But the telegram said: "Do not be mistaken! - God does not mock him." (Pilgrim.)

Mockery of prayer in a school. A Zurich paper writes: These days a teacher entered R.'s class, and said to his pupils, "Stand up, children, let us pray!" The children stood up and folded their hands. "How many is two times two?" shouted the teacher. "Four!" replied the students, quite puzzled. "Sit down, we have now prayed!" said the teacher in response.

How a pastor cleared himself of suspicion of being a temperance activist.

A country pastor noticed with horror, when he had just started a new congregation, that a considerable number of his parishioners were quite strongly addicted to drink, and he had to decide of necessity soon to come out most decidedly against the shameful vice of drunkenness in his sermons. The first consequence of this was that all the purple noses in the entire congregation were put together to illuminate the quickly assumed fact that the new pastor was an arch-emperor.

In a congregational meeting, the restrained storm broke out and the pastor was violently confronted with questions and reproaches. Why do you preach only against drinking and not also against the temperance people, if you are not one yourself? finally shouted a wise spokesman from the deepest brandy bass, and certainly meant to have hit the nail on the head.

The pastor was about to answer: Because I have drunkards, but no temperance people in the congregation. But suddenly he thought better of it and said, "Well, then, I will give in, and next Sunday I will preach a sermon against the temperance people - is that enough for you? - Yes, yes, it was said from different sides, and the negotiations were over.

When the pastor had left and the heroes were alone, they said: "This is how such gentlemen should be treated; now he knows whom he will have before him in the church in the future; he will probably think of the teaching we have given him today.

Sunday came. The pastor came to the church and found it packed to bursting. Everything was eager for the sermon. The "enthusiastic" antitemperenzler looked at each other, sometimes beaming with joy, as if to say: "We have done that. The text did not promise anything special, because the word temperenzler did not even appear in it. The introduction, however, quickly went for the temperenzler. And now the topic: The terrible presumption of the Temperenzler. And then the division: 1. a drunkard is possessed by the drinking devil; and the presumptuous Temperenzler think that they can cast him out.

The drunkard is a slave to his evil desires, and the presumptuous temperance men think they can make him free, but only the Son of God makes him free. (2) A drunkard is a slave to his evil lusts, and the presumptuous temperance people think they can make him free, when only he is truly free whom the Son of God makes free. (3) The drunkard is a slave to hellish damnation, and the arrogant temperanceists think they can make him blessed by their works of men, but he only is saved who repents and believes in him who justifies the wicked.

And finally the sermon! Yes, it was against the temperance people, but it also revealed to the poor slaves of drunkenness the boundless misery in which the rule of sin held them captive, and showed them the only helper who alone was able to break their chains of slavery.

Some left the church deceived, but perhaps the foundation for a new life had been laid in their hearts. Things gradually improved in the congregation, and the pastor never again had to defend himself against the suspicion of temperance. (Pilger a. S.)

Use of false books in church and school - and home.

About the "Use of False Books in Church and School" the "Lutheraner" of February 1, 1873, brought a very nice testimony. Here follows another one about false and bad books by Aegidius Hunnius, this faithful and learned theologian. He was professor and superintendent at Wittenberg and died "after having freely professed his faith" in 1603.

When this holy man seriously warns against sins against the sixth commandment in his beautiful catechism sermons, he also raises his voice in this way:

"Also, all pious Christians should beware of the shameful books, in which such things (charming courtship or love songs) are put on the track, by which the poor youth is chased into the infernal hunter's snares. Beware for the trolley, for the French fable books brought into German, artificially prepared and decorated for courtship. With this, not only the noble time is miserably spoiled, but also man is only made worse."

By "books of fables" vr. In any case, Hunnius understands novels, love stories, of which the world is now flooded with books and magazines, with and without illustrations, and which are read and bought with so much money even by people who "should not be trusted" that they could gradually acquire a handsome collection of good and useful books, including the Weimar and Altenburg Bible.

Hunnus continues: "In schools, in some places, the *Dialogos Luciani* are taught to the tender youth, as well as the nasty, "flat" books of some unbelieving pagan poets, under the pretense that one can learn languages and poetry from them. But if one weighs the benefit and the harm, the harm to the poor souls is unspeakably greater than the useful benefit that the poor youth can draw from other pure books, so that one has no need of these harmful, pernicious books. For once it is certain that young people are almost always a bit hungry, and just as God the Holy Spirit is powerful and active for godliness through Christian books, spiritual songs and the like, so on the other hand the unclean spirit is not powerless for evil, but through this kind of unclean books, songs and chatter especially very active and powerful.

A false prophet in sheep's clothing.

Recently it happened that a Methodist preacher, who, by the way, used to be a Catholic priest, tried to penetrate one of our congregations. He also sought out the preacher of the congregation, who engaged in a brief conversation with him, emphasizing that the Methodists made prayer the means of grace, and that no prayer would be heard by God unless it was done by faith worked through Word and Sacrament.

The Methodist preacher replied that prayer is the way to God, even without faith God hears prayer. He wanted to bring the required proof for this from the story of Cornelius in the Acts of the Apostles. Cornelius' prayer and alms came before God, after which Peter was sent to him, and only when he preached the gospel in Cornelius' house did the Holy Spirit fall on him and begin to work faith in him.

This interpretation of the Scriptures, or rather the twisting of the Scriptures, was given by the Methodist preacher with such serious and determined facial expressions and gestures that one almost felt as if everything was pure truth. Quite a false prophet in sheep's clothing. For according to God's word, everything is sin that does not come from faith. Apparently Cornelius already stood in faith, when God looked with pleasure on fine prayers and alms. In addition, the beginning of Peter's sermon in Cornelius' house shows us that the latter already knew Christ as the Savior of the world. It says in Cap. 10,36: "You know well the sermon that God sent to the children of Israel, proclaiming peace through Jesus Christ" 2c. Peter was sent only to these believers in the Messiah preached by the prophets, to proclaim to them that the Messiah, of whom they had hitherto believed that he was yet to come, had already appeared, had already been crucified, had died, had risen from the dead and had ascended into heaven. That the Holy Spirit fell on those believers during Peter's sermon is not at all to be interpreted as if the Holy Spirit had only now begun the work of faith in them, but rather as if the Holy Spirit had now been poured out in a special measure, as at the Pentecost of the Gentiles, as is also expressly evident from the words that the believers from the circumcision were astonished that the Gentile Christians spoke with tongues.

May these few words help to expose more and more false prophets, who do not appear as obviously unbelievers, but as holy men, because they are dressed in the sheep's clothing, i.e. with God's word and halo; may they also serve to prevent some Christians from throwing themselves into the arms of these unholy deceivers so quickly with full confidence, when they find an often very great appearance of holiness in them! We know from God's Word that even Satan disguises himself as an angel of light. G. A. F.

"Pay your vows to the Most High."

Ps. 50, 14.

In Gotthold's *Siech- und Siegesbette* there are two strange stories of two persons who made a vow to God in distress, but when God had saved them from distress, did not fulfill their vow.

A rich church preacher in Holstein lay mortally ill and vowed to the Most High, who has our life and death in his hands: if he would allow him to live, he would waive everything that poor, needy people owed him;

He was also ordered to bring his registers and debt books and to erase and cross out the debt items. Thereupon he gets well. Now that he has recovered and is going over his books, he calculates how much the cancelled debts amount to in one sum, and finds that they are quite high. He is sorry for his promise, and relying on the fact that he is healthy again and out of danger, he enters the cancelled debt items in his debt book again. But what happens? Shortly thereafter, he falls into an even more severe illness than the first one had been. This immediately reminds him of the shameful breach of his vow to God. With remorse and sorrow he asked God for forgiveness of his great ingratitude and disloyalty for the sake of Jesus Christ, with the earnest promise that if the Lord would help him this time, he would not only forgive all those debts to the poor, but would add more. And stand! God, in his long-suffering, hears him once again, but the convalescent now faithfully keeps his promise and confesses repeatedly that he has clearly experienced that God, as kind as he is, does not joke with him.

2. Samuel Meier, preacher in Rendsburg, who died around the year 1612, says that he knew a noble and wealthy woman in his father's country who, when the nurse had pressed her son so hard into his swaddling clothes that he got a hernia, made a vow: If the good Lord would let her son heal this damage and restore his health, she would have him sanctified and studied by the Lord, so that he might serve Him in His time, whether in church or in school. God hears the mother's fervent prayer, but, persuaded by noble relatives, probably also moved by her own arrogance, in the opinion that it would do dishonor to such a high family to have to include a poor preacher among its members, she gives up her decision, shamefully breaking her vow. But God does not mock him. The son grows up without accident, for God is faithful; but he causes his mother only heartache and shame, falls into an ungodly life, gives in to drink and gluttony, is stabbed to death one day by one of his drinking companions, and thus miserably perishes in his sins.

w a Lutheran congregation was once reformed.

In a writing against the Union from 1714, the following story is told from the time of the reformed so-called "Great Elector" Friedrich Wilhelm of Brandenburg.

"About 40 years ago, a preacher died in a Lutheran congregation in your Clevischen, who confessed on his deathbed that he had always been reformed at heart and therefore did not want to hide from his congregation that he was also dying as a reformer. What happens? Because this preacher had finally professed the reformed religion, the deceived congregation is now given a declared reformed preacher. The congregation complains to Berlin and receives a good decision several times, but the screaming injustice is not stopped. Finally, the congregation members are ordered, under penalty of law, to have their children baptized by the reformed preacher and to be married by him, as well as to pay the fees set for all official acts to him. At the same time, they were told that if they did not want to hear him preach and take Holy Communion from him, they could go wherever they wanted, but they were strictly forbidden to have their own Lutheran preacher at their expense. And so, for 40 years now, this community of 400 landlords has been deprived of its church and its Lutheran minister.

The Lutherans must deprive themselves of their ministry and allow a Reformed preacher to impose himself on them. What, then, is to be thought of the Reformed's desire to unite with us Lutherans?" - —

There you have, dear Lutheran reader, an example of how it was once done when the secular authorities granted themselves the right and the duty to take care of the religion of the communities of their country. O what a blessing is the freedom of religion and worship that we enjoy here by God's grace!

**W. [Walther]
I will repay, says the Lord.**

It was in the nineties of the last century, in the terrible times of the French Revolution. Reason, or freedom, was then a goddess; the Almighty had been deposed (!) and Sunday had been removed from the calendar. In a village of Lower Alsace there lived at that time a priest who, in order to publicly declare his civil obedience, threw the Bible down from the altar in front of the assembled congregation, calling it a wretched book of lies. Yes, he also had his fruit threshed on Sunday in order to set a good (!!) example for the congregation. Not long after, he was appointed pastor in another parish on the Rhine, and when one of his former parishioners inquired about him there, he was told that they had to put the pastor on a chain, because he barked like a dog and no one was allowed to approach him if he did not want to be bitten. In this dismal condition the unfortunate man unfortunately died. (Elsasser Messenger of Peace.)

Death News.

According to telegraphic dispatches, Rev. A. E. Eirich in Algiers, La. died of yellow fever.

On Sept. 1, teacher C. F. Härtel died in St. Charles, Mo. of dropsy.

Petition.

At the urgent request of the Bremer County (Iowa) Special Conference, the plight of a small congregation there (Pastor HLndschke's) is hereby brought to the attention of their fellow believers. This congregation had the misfortune last year to have its frame church, which was in the process of being built, completely destroyed by a storm. Small in itself and as a result of this year's bad harvest, it is unable to start building again and to use the building material still usable from the ruins. Sir therefore asks for a small grant. With about 300 dollars the dear community would be helped. F. I. Biltz, President.

Announcement.

Since it is necessary to give a definite answer to certain inquiries, the undersigned recognizes that circumstances require him to notify the Northern Synodal District that it seems most advisable to him and the Vice-President, Pastor Siever, to set Thursday, June 26, 1879, as the date for the beginning of our next meetings in Detroit, which day Pastor Schwan, the General Presbyter, will also be able to arrive after the conclusion of the meeting of the Northwestern District.

Frankenmuth, August 28, 1878. O. Fuerbringer,

d. Z. Pres.

Ordinations and introductions.

By order of His Honor the President of the Lutheran Synod of Illinois and other St., on the 10th Sunday after Trinity, August 25, 1878, the undersigned, assisted by the Rev. G. Erdmann, ordained and installed Mr. Candivat H. Hrumann in his congregation at Fountain Bluff, Ill.

Ms. Erdmann.

Address: Rov. 8th Hcumann, RouMrun Jackson Oo., IU.

On the 10th Sunday after Trinitatis the Candidate of the hriligrn Predigtamt Friedrich Düver was also introduced in his congregation in Petersburg, Mich. in the Austrag of Herr Präses Fürbringer, j by the undersigned. Ch. A. Weisel.

On the 10th Sunday n. Trin. Mr. Candidat H. Jüngel, jun., has been ordained by order of the highw. presidium of the northern district under assistance of Pastor H. O. Schmidt, was ordained and introduced by the undersigned in the midst of his congregation.

I. Bundenthal.

Address: Rev. 8th Jusn^ci, jun,

8rrmrnonä Ltalion, Lcnt 6o., 2lick.

On the 10th Sunday after Trinity, the candidate Ph. Wambsganß was ordained by order of the Presidium of the Northwestern District with the assistance of Pastors I. I. Hoffman" and G. F. Schilling was ordained and introduced by the undersigned as his assistant preacher in the midst of the Frilal at Cascade.

Ph. Wambsganß.

Address: Ucv. Rk. 2W 8. JVamdsAanss,

T^clcU, 8kc6o^\$an Oo., JVis.

By order of the High Presidium of the Jlls. District, Candidate C. Brauer was ordained and inducted as assistant pastor at the Jmmanuels congregation in Neu-Braunschweig on the last Sunday after Trinity. A. H. Brauer.

Address: Uov. 0. Lraucr,

2Vorckon, Llackison Oo., Ills.

Candidate E. Friedrich Melcher was ordained and installed as the second traveling preacher from Dakota in the Centreville congregation on the first Sunday after Trinity. Mr. F. Ctsenbeiß, pastor of Nebraska, assisted.

G. Ernst Friedrich.

Address: 8c V. 8th Rricckrick 21clcksr,

Ilox 55th OentreviUc, Rurncr Öö., Dak. Ierr.

On the Tenth Sunday after Trinity, September 1, 1878, Candidate H. A. E. Schäfer, of the Seminary at St. Louis, who has accepted a calling as a traveling preacher at Lake Superior in the State of Michigan, was, according to orders received, ordained at Mar- quette. Mich, has been ordained and inducted by the undersigned. I. I. Walker.

Address; ücv. 8. -2. 8. 8ckacter,
Lox 179. 8. 8 , 2lick.

Pastor G. Traub, until now at Crete, Ill, followed the call of the Lutheran congregation at Peoria, Ill, and was installed there on the first Sunday after Trinity, assisted by Pastors C. Weber, E. Bangerter and Th. Bensen, in accordance with the commission received. E. Gieseke.

Address: lisv. O. Iraub,
400 8outk ckcücrson 8t,r., Rcoria, IU.

Church consecration and introduction.

On the Feast of Trinity, the Trinity congregation near Dayton, Iowa, celebrated a double feast of joy. In the morning, their newly built church was dedicated to the service of the Triune God. Rev. A. Grafelmann offered the dedicatory prayer and the undersigned delivered the sermon.

In the afternoon, the newly appointed pastor G. Gülker was introduced by the pastor I. L. Crämer, who had been commissioned for this purpose by President Biltz, assisted by Rev. H. W. Rabe.

Address; liev. 6l. Ouelker,

Danton, 2Vcdst.cr 6o., Iowa.

Mission Festivals.

On the Tenth Sunday after Trinity, the Lutheran congregation of St. John's, LyvnS, Iowa, celebrated a mission feast, to which not only members of the congregations at Centre Grove and Charlotte, Iowa, together with the pastor of the latter, C. R. Riedel, but also a number from the congregations at Sterling and Round Grove, Jlls. had come as guests. In the morning the undersigned preached in the church on outward mission, in the afternoon Rev. I. H. Brammer preached out of doors on inward mission. Finally, the Rustor loci I. Fackler gave a lecture on mission history. The collections yielded G30.40.

Ms. Lußky.

On the Uth and 12th of August, the congregations in Coun- ties Saline, La Fayette, Monitrau, Morgan and Benton, Mo. celebrated their annual mission festival. The meetings were held in a grove located on the Cole Camp creek. The collecte raised for inner mission was G77.33. Preaching on the first day were Pastors B. Sievers and I. Nething, on the second pastor G. Tönjes and A . Bpäler.

On the 9th Sunday after Trinity, August 18, my congregation in Bloomfield, Wis. celebrated its mission festival, in which the neighboring congregations participated in large numbers. The festival preachers were Pastors Werfelmann, Pröhl, Wambsganß and Walker. The collection amounted to D49.56. E. Dam.

On the first Sunday after Trinity, the congregation of Pastor Schwankovsky at Norris, Mich., celebrated this year's mission feast with numerous participants from the neighboring congregations of Detroit, Millers and Roseville. The festival sermon was preached by the Pasto

reu Rohe, Speckhard and Arendt. They showed in particular how the unspeakable grace and mercy of God, which has befallen us unworthy ones, should inflame us to right missionary zeal. Pastor Speckhard gave a report on the deaf-mute institution in Norris, drawing attention to the blessings that this young institution has already bestowed by God's grace, but could not conceal the fact that it is still pressed by a heavy burden of debt and is therefore in great need of generous support. The collection amounted to \$74.00, of which two-thirds was earmarked for the deaf-mute institution, the rest for the negro mission.

I. List.

On the 12th Sunday after Trinity (Sept. 8), the Lutheran congregation of St. John's in Beardstown, Ill., celebrated its annual mission festival. The pastors A. D. Greif of Echantville, H. Waruke of Bethel and the undersigned were active as festival preachers. The festival collection totaled \$81.75. Th. BuSzin.

Conference - Displays.

The Southeastern Pastoral Conference of the Western District will meet October 17-21 at St. Charles, Mo. Subject: Theses on Law and Gospel. M. Hein.

The Grand Rapids Special Conference will assemble, God willing, on September 24 at Pastor Spindler's home in Grand Haven.

I. H. Witte.

The Northern Illinois Pastoral Conference will meet, God willing, October 1-3 at Dundee, Ills. Those unable to attend may notify the local office in time.

C. Eißfeldt.

The Teras Districts Conference meets, s. G. w., from the 8th to the 10th of October by Mr. Pastor Kilian in Serbin.

G. Birkmann.

Revenue into the Illinois - District's coffers:

For the synod treasury: From Past. L. Lochner's congregation in Chicago \$4.00. Pastor Pennekamp's congregation in Bremen 5.45. By Past. L. Höter in Quincy from Wittwe A. Fuchs 50 Cents. By Rev. Flachsbart in Dorsey, communion collecte sr. Gem. 4.30. By Rev. Mueller's Gem. in Kankakee 8.50. (Summa \$12.75.)

For the inner mission: From Past. Riedel's congregation in Bloomington 7.25. By Past. Hölter, Quincy, from Wittwe A. Fuchs 1.00. (Summa \$8.25.)

For the Negro Mission: By Past. G. S. Löber in NUeS by W. Kolb and by N. N. each 1.00. By Pastor Liebe in Wine Hill by Fr. Stradtman 2.00. A part of the Collecte at the mission feast of the congregations in Arenzville and Merredesia 13.00 and for the whitewashing of the church in Little Rock, Ark., 3.00. (Summa \$20.00.)

For college maintenance at St. Louis: Evening meal coll. of Past. Doderlein's Gem. in Homewood 8.50.

For poor students in St. Louis: By Past. Miracles in Chicago from the Virgins' Association in his Gem. for Moritz Groß 15.00.

For college maintenance in Springfield: A portion of the Coll. at the Mission Feast of the Arenzville and Merredesia congregations 35.00.

For poor students in Springfield: By Past. Nuoffer's congregation in Eagle Lake 11.50. By Rev. H. Wunder in Chicago from the Young Friars' Association for I. Hover 9.00. A portion of the coll. at the mission feast of the congregations in Arenzville and Merredesia for proseminarist Paul Meyer 8.00. (Summa \$28.50.)

For poor students in Fort Wayne: Through Past. Wagner in Chicago for Eh. Merkel from the Jungfrauenverein 20.00 and by Mrs. Kalbow 2.00. By Mrs. I. Succop in Woolfville, O., for Brunn'sche Zöglinge 1.00 and by Lehrer Reifer from G. Heitner in Chicago 5.00. A thcil of Collecte at the Mission's feast of the Gemeinden in Arenzville and Merredesia for Lorenz Dorpat 8.00, and for F. Drögemüller 8.00. By Past. Schuricht in St. Paul by the Women's Association, for the orphan boy Wm. Köpchen 3.25. (Summa \$47.25.)

For the Seminary - Hall in Addison: By Kassirer I. T. Schuricht in St. Louis 1.00. -

For poor seminarians in Addison: Through Past. Burfeind from his congregation in Richten for A. Bräuhahn 6.40. A part of the coll. at the mission feast of the congregations in Arenzville and Merredesia for Th. Baumgart 8.00. By Past. Succop in Chicago from the Young Friars' Association for A. BeeSkow 15.00. By S. Neuhaus in Addison, Coll. at S. Mesenbrink's wedding, for poor seminarians 10.00. (Summa \$40.40.)

For the widow's fund: From Past. Francke's Gem. in Addison 33.08.

For Wittwe Nickel: From H. Oehlerking in Addison 5.00, G. 50 Cents and L. das. 1.00.

For the Freeport congregation: by Rev. T. A. Meyer of St. John's Parish in Fredonia, Wis. at 4.00. By Rev. F. W. Brueggemann, a thcil of the Collecte on the 9th Sunday after Trin. by Rev. Weyers Dreieinigk.-Gem., Darmstadt, Ind., 2.00. By F. W. Schuricht of the Dreieinigk.-Gem. in St. Louis 18.00. (Summa \$24.00.)

For the Philadelphia congregation: By Rev. M. Große in Hartem from F. L. Weiss 1.00. From Rev. H. Wunders Gem. in Chicago 12.10. Rev. Lange's Gem. that. 5.00. (Summa \$28.10.)

For Pastor Rohe's congregation in Detroit: By Past. Burfeind of his Gem. in Nichten 12.17. By Past. Wunders Gem. in Chicago 12.10. Past. Lange's Gem. there 5.00. (Summa \$29.27.)

For the congregation in Yorkville, N. I.: From Past. Röder's congregation in Arlington Heights 8.43. pastor Wunders Gem. in Chicago 12.10. Past. Lange's Gem. there 5.00. Past. Stricker's Gem. in Proviso 7.79. (Summa \$33.32.)

For the deaf and dumb in Norris, Mich.: By I. W. Diersen of the Gem. in Erete 6.50.

For the orphanage at St. Louis: By W. Martin from Past. G. Wangerin's congregation in Bethlehem 5.25. By the congregation in Danville 8.70. By Rev. Bergen in Prairie town, Kindtaufs-Collecte with Mr. Könnemann, (late) 2.00. (Summa \$15.95.)

For the orphanage near Boston: By Past. "Luccop in Chicago by F. D. 2.00.

Addison, Sept. 3, 1878. H. Bartling, Kassirer.

Income to the Western District treasury:

For the synod treasury: From Past. Heinemann's congregation in New Bielefeld, Mo., \$6.00. pastor Brandt's congregation in Lowell, Mo., 10.00. past. Scheips, Algona, Iowa, \$2.00. To the congregations of the Rev. Bähler, Benton County, Mo., 2.60. Past. Schürmann's Gem. in Homestead, Iowa, 9.25. Rev. Hansen's Gem. in and around Worden, Ill., 4.85. Coll. of the Gem. of the Past. Wille, Brownsville, Mo., 7.00. of Rev. Lenk's congreg. in St. Louis, Mo., 20.00. of Jmmanuel's Distr. there, 29.30. of Zion's Distr. the. 15.00. of Trinity Distr. the. 12.50. coll. of the congreg. of Rev. Johanning, Farley, Mon. 2.30.

For inner mission: Dom Jmmanuels-District in St. Louis 7.65. MissionSfestcoll. of the Gem. of the Past. Hochstetter, Frohna, Mo., 50.0t). MissionSfestcoll. of Grm. dcS Past. Bpäler, Benton County, Mo., 77.38.

For the Negro Mission: From Past. Wangerin's congregation in Sumner, Ill, 5.00. MissionSfestcollecte of the congregation of Past. Hochstetter, Frohna, Mo., 50.00. From H. Ttarks, Monticello, Iowa, (for church building in Little Rock) 1.00.

For poor sick pastors: Dom Jungsr.-Derein in Pastor Biltz' Gcm., Concordia, Mo., 11.10.

For Brunn's sophomores at Fort Wayne: By H. Tiarks, Monticello, Iowa, 1.00.

For Past. HirschmannSGem. in Colorado: By Past. Biltz in Concordia, Mo., by H. Dieckhoff 3.00 and H. D. BrunnS 1.40.

S». Louis, August 21, 1878. E. Roschke, Cassirer.

For the Lutheran orphanage zum Kindlein JESu near St. Louis

Mainly to pay off the large debt - received since August 5: By Rev. Rathjen, Mavville, WiS., -P7.00. From Rev. Sicvers' congregation in California, Mo., 4.00. By Rev. Lothmann's congregation in Akron, O., 4.75. By Rev. HudtloffS Grm. in Town Berlin, Wis. by, 5.00. By Past. Schürmann, Homestead, Iowa, 10.00. By Past. Kleist, Washington, Mo. collecte sr. Gem. 30.40. By Mrs. Anna Hoffman, St. Louis, 5 boy's pants, 1 pack of dresses. By Dr. Rohlfing, St. Louis, 1 parthie worn (things. From Jmmanuels Gemeinde in St. Louis: by Collertor Günther 0.25, by Collertor Huning 6.89. From Schulenburg, Böckler <L Bchrens 1 parthie boards unv beams worth 20.00. By Past. Zahn from his Johannisgem. 5.49, from sr. St. Michaelsgem. 2.5l. By Past. Bender, Red Wing, Minn, 1.00. By Past. Häßler at Seward, Neb., 5.00. From Sunday shAers of the Rev. Bötticher, Mount Pulaski, Jlls, 3.25. Collecte of the congregation of the Past. Fackler in St. Louis Countv, Mo., 7.65. By Apothecary Üblich in St. Louis from Mrs. E. 10.00. From Zionsgem. in St. Louis by Collertor Göhmman 16.30, from the laudable Virgins' Association 8.00. By Rev. Hansen from sr. Gemeinde in und um Worden, Jlls. 11.60. By Past. Stirgemeycrs Gem. tn Dubuque, Iowa, 10.00. By Past. Brohm's Kreuzgemeinde in St. Louis by Teacher Körner, 2.70. By Past. Merz from sr. Gem. at BrownS- town, Jnd, 7.47, by sr. Gem. at Vallonia 4.13. By the Disciples' Association in Cross Parish, St. Louis, 10.00. By Uncle Sam, St. Louis, 10.00. Collerte of the congregation of the Rev. Daib, Oshkosh, Wis. 10.15; Mrs. A. Mcrz das. 1.00. From the congregation dcS Pastor Brackhage, Farmers Retreat, Jnd. 9.50. From Pastor Schumacher's congregation at Caloma, Iowa, 2.50. By Past. Matt- felbt of sr. Gem. in Lincoln Township, Iowa, 6.50, in Lizzard Township 3.75. By Past. BpälerS Gem. in Bcntyn Co, Mo, 3.75. Past. Matthias's Gcm. in Paola, Kans., 7.85. Past. Ne- thingS Gem. in Lincoln, Mo., 5.40, by himself 60 EtS. By Rev. Lohr, Gasconade County, Mo., 5.00. Collecte at Mr. E. Dörre'S wedding, by Rev. Maisch, Harris County, Ter., 7.00. From an unnamed person by Dr. C. F. W. Walther 25.00. Coll. of the Cross Gem. of the Rev. Brohm in St. Louis 26.60. By Past. Achenbach, Venedy, Ill: von Marden, Nie- hoff and Franke 1.00 each, von Schneider and Justus 50 CtS. each; von Mätien 2.00, Hülskötter 5.00, Maßmann 10.00. By Past. Ehr. AltS 9-year-old daughter, by playing organ at a child's baptism in Sigel, Ill, earned 1.25. Past. Holls' Gem. in Centre- ville, Jlls. earned 4.00, of his Gem. in Columbia, Jlls. earned 7.55. By Past. Wesche, Jefferson City, Mo.: by Mrs. Hofmann and Mrs. Renner, 1.00 each, Mrs. W. Moher 65 LtS. Collecte of the Rev. Sapper's congregation, South St. Louis, Mo., 9.40. By Rev. Ber- genS congregation, Prairietown, Jlls., 12.20. By Rev. Mueller, Ehester, Ill, by N. N. 2.00 and 50 CtS. By Past. Heinemann's Gem. of, New Bielefeld, Mo., 21.50. By individual members of the Gem. of the Past. Love, Wine Hill, Jlls, 10.00. Collecte of the Gem. of the Rev. Pennekamp, Randolph, Ill, 9.00. Collecte of the Gem. of the Rev. E. E. Schmidt, Indianapolis, Jnd, 66.30. From the Worth Women's Club at Belleville, Jlls, 2 jackets, 6 pairs of pants, 5 pairs of stockings, 2 shirts, 5 vests.

St. Louis, September 9, 1878. I. M. Estel, Cassirer.

For poor students received with heartfelt thanks from Mr. D. in Saginaw City, Mich. through Past. Jos. Schmidt the. S'25.00. Collected at drr wedding of Hrn. Bvhn'S in Cleveland (for student Dröge) H2.50 and at wedding of Hrn. Unity'S the. (for stud. Rabe) H5.00C . F. W. Walther.

With heartfelt thanks to God and the dear givers, I certify to have received the following gifts for my church to date: From Past. I. R. Lauritzen, Port Huron, 1.00. Past. I. Schlerf, JancSville, 1.00. Hermann TiarkS, Monticello, Iowa, 5.00. Carol. Bauer, Williamsport, 5.00. G. Simeil, Allegheny, 5.00. By Past. H. W. Hömann, Darmstadt, Ill., 4.15. By the congregation of the Past. Weyel, Darmstadt, Jnd., 3.00. By Lebrer v. AoScielSki of N. N., Palmyra, 3.00. By Past. E. I. Sander, Lonaconing, Md., 19.75. By Past. C. H. Lüker, Aroma, Kansas, 6.00. By Past. H. Fick, Boston, 13.00 (namely, by Mrs. E. Rothe 2.75, F. Jsernhagen 1.00, I. Land 25 Cts., B. Drichrrt 50 Cts., Miss L. Hetzcl 1.00, H. Vackert 1.00, Sticks! 1.00, L. Hornrl 75 Cts., A. Boffert 2.00, L. Dittmer 1.00, N. N. 75 Cts.). By Rev. G. Th. Gotsch, Lombard, Ill., 10.00. By Rev. Flockenstein by the Gem. in Accidens 8.50, by N. N. das. 1.00, by the Gem. in Cove 6.00. Philadelphia, Sept. 6, 1878. O. Schroeder,

519 ^lollvaino 3tr.

The following collections in aid of Wisconsin sophomores have been received by the undersigned since last December: From the Zion congregation of Pastor C. Markworth \$1.85, 2.00 and 3.17, added by himself 1.15. From Wittwe W. Bcyer 25 CtS. From Pastors Rehwinkel and Theel each \$1.00. From Rev. Sprengling 25 CtS. Conference travel money surplus 37 CtS. and 12 EtS. From Past. Levhe for A. Dubberstein 3.00. From Rev. LoberS congregation in Milwaukee, Wis., 10.00. From Rev. StrasenS congregation in Watertown, Wis., 13.00. From I. Women's Association of the Dreieinigkeits congregation dcs undersigned 8.00 and 5.00. Don Mr. Teacher Bodemer 50EtS.

In the name of the needy recipients of the above gifts of love, sincerely thanking them and wishing God's rich blessing, the undersigned asks that they continue to be remembered with loving care. Yes, may the faithful God make many Christians willing to do this!

Oshkosh, WiS., August 27, 1878. i. L. Daib, d. Z. Kassirer.

For the seminary household in St. Louis:

Don Mr. Past. LükerS Gem. 1 keg and 5. buckets of butter. By Mr. Kassirer H. Bartling \$21.00. From Mr. EggerS in St. Louis a washing basket.

St. Louis, August 21, 1878. H. Jungkuntz.

Correction.

In my receipt "for the orphanage in Addison, Jlls." (Luth. 34 No. 17) should not read: "by Pastor L. Lochner from D. CohrS 1.M and from Joh. Gareis 5.00", but: "from D. CohrS \$5.00, Mathilde Cohrs \$1.00, Emilie CohrS \$1.00 and Joh. Gareis \$2.00." H. Bartling, Kassirer.

Book Display.

To receive orphans in the name of Jesus is to receive Him. Sermon preached at the first orphan feast at Addison, Ill, Sept. 27, 1877, and now committed to print in 1878 as a minor filler to the main orphanage building there by A. Wagner. St. Louis, Mo. (Price 5 CtS.)

This sermon has just appeared in print. We draw the attention of our readers to this sermon not only because the proceeds from its sale are to be donated to the orphanage in Addison, but rather because in this time, in which the world, so devoid of love, so often wraps itself in the cloak of love and mercy, it is necessary to learn from God's Word what is true love and what is sham love. In this sermon, however, such a bright light shines in this respect that not only the hypocritical larva is torn from the face of the apparent world, but also the conscience of the Christian is sharpened in an evangelical way that grasps the heart. If the sermon is read with devotion in all our homes, it will, like a gentle rain, bring forth the heavenly flower of pure love everywhere, and this will benefit the Addison home as well as other orphanages and other institutions of mercy. God grant it!

W.

Changed addresses:

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Volume 34.

The indulgence stuff of the Roman Church, the cause of the blessed Reformation.

The great feast of joy for all faithful Lutherans, the Reformation feast, is approaching again, as we commemorate the great good deed that the Lord has shown us through his faithful servant Dr. M. Luther, by exposing through him the secret of wickedness and overthrowing the throne of the Antichrist, the Roman pope. October 31, 1517, was the blessed day when the Lord began the glorious work through Luther, whom he had raised to be a reformer without his knowing it. On that day, at noon, Luther posted 95 sentences against papal indulgences on the door of the castle church in Wittenberg.

The indulgence was thus the next cause of Luther's blessed appearance. The dear reader will certainly not be unhappy if we recall some things concerning this Roman abomination.

What is the indulgence? The Roman church teaches that God forgives the guilt of sins and remits eternal punishments, but his justice does not suffer him to remit temporal punishments at the same time; for these temporal punishments, man himself must do enough and atone, he must let the priest impose all kinds of punishments on him in confession and also impose all kinds of penances on himself; what is not atoned for at death must be atoned for in purgatory; but the sinner can also be forgiven something, the church has a rich treasure of indulgences; for there have been many saints who have done more and suffered more for the atonement of their sins than was necessary; These superfluous merits of the saints and also the merit of Christ all flow together into the treasury of the church; from this treasury, something can be drained and shared with those who have not done enough in life, nor can do enough, so that what other saints have done superfluously is credited to them, partly to increase their righteousness, partly to lessen their punishments; The keys to this treasure are held by the Roman Pontiff, who alone can distribute the merits of Christ and the saints contained therein, partly directly, as in the e.g. in the

St. Louis, Mon., October 1, 1878.

No. 19.

The church is the only church in the world that grants indulgences, partly indirectly through its bishops. This is the Roman indulgence - a remission of the temporal punishments that the sinner has to serve either here or in purgatory, a grant from the church's treasury of indulgences, for which, of course, a payment must also be made.

Tell me, dear reader, is this not an abominable doctrine, which flatly contradicts the Word of Truth in all points? According to God's Word, we are to believe that when God forgives our sins, He also remits all punishments, not only eternal but also temporal, that Christ has already done enough for all the sins of all men, and that no man has to atone for anything, nor can he atone for anything, in order to obtain forgiveness and remission of punishment. Among the many sayings of the Holy Scriptures that testify to this, we will mention only a few. The holy prophet Isaiah says of our Lord Christ: "The punishment (that is, all punishment) is upon him, that we may have peace," Cap. 53, 5. Our Lord Jesus Christ exclaims on the cross: "It is finished!" Jn. 19, 30, The Epistle to the Hebrews says, "With One Sacrifice He hath perfected for ever them that are sanctified." Cap. 10, 14, The apostle Peter says, "And in no other salvation, neither is there any other name given unto men, wherein we must be saved." Apost. 4, 12. God does not require any further payment or satisfaction from those who accept Christ as their guarantor in faith. The apostle Paul writes: "There is therefore nothing condemnable in those who are in Christ Jesus. Rom. 8, 1. And like the sinner's own imputation of atonement for temporal punishments, the juxtaposition of the merit of Christ and the "so-called" merits of the saints is one of the most atrocious, horrible blasphemies that a human tongue can utter. Can the satisfaction and merit of Christ be blasphemed more shamefully than by declaring them insufficient and placing them next to wretched stinking human works? After all, the so-called superfluous works of the saints are nothing but a dreamed-up thing. According to God's Word, no man, not even a born-again man, can perfectly fulfill the law of God. How could he do superfluous works? Our Lord Christ

Saying, Even so ye, when ye have done all that is commanded you, say, We are unprofitable servants; we have done that which we ought to do. Luc. 17, 10. And as a man cannot do enough in this life, so he can do even less after your death. The purgatory of the papists is an empty human foot. Let the dear reader compare the following sayings: "Enter through the narrow gate, for the gate is wide and the way is broad that leads to damnation, and there are many who walk through it. And the gate is strait, and the way is narrow, that leadeth unto life, and few there be which find it," Matth. 7, 13. 14. If the tree fall, let it fall at noon, or at midnight; in the place where it falleth, there it shall lie." Eccl. 11, 3. "The night is coming when no one can work." Joh. 9, 4. "When the ungodly man dies, hope is lost, and the waiting of the unrighteous comes to nothing." Prov. 11, 7, Then our Lord Jesus Christ did not put his precious merit into a so-called treasure of indulgences, but he put it into his holy gospel and the holy sacraments. He did not hand over the treasure of his merit to your Roman pope, but to his church, to the multitude of all believers. The apostle Peter calls out to all believers: "You are the chosen generation, the royal priesthood" 2c. 1 Petr. 2, 9. He did not commission the pope to determine who should receive some of it, but he lets the church and its servants distribute it. He does not want to give the believers only a part of his merit, but to give everyone his entire merit. He does not demand payment for the assignment of his merit, but wants to give it freely and without charge to everyone who takes it in faith, namely his entire merit. He speaks through the mouth of the prophet Isaiah: "Come, all you who are thirsty, come to the water; and you who have no money, come and buy and eat; come and buy without money and for free, both wine and milk. Why do you give money, when there is no bread, and your work, when you could not get enough? Listen to me and eat what is good, and your soul will grow fat with lust. Isa. 55, 1. 2,

And is not just that also an abomination over all

Is it an abomination that in the papacy the forgiveness of sins, which Christ offers for free in the Gospel, is sold for money? It is true that the Roman Church resists the idea that forgiveness of sins is sold for money in its indulgences. And yet, indulgences are basically nothing more than selling the forgiveness of sins for money. Just think: The Roman church teaches that God forgives the guilt of sin and remits the eternal punishments, but the sinner has to pay for the temporal punishments himself, but he can be granted remission of these punishments from the treasury of indulgences against payment. Now remember, dear reader, guilt and punishment are precisely connected. If the debt is forgiven, the penalty must also be remitted. Where the punishment is not remitted, the debt is not forgiven either. How can there still be punishment where there is no longer guilt? It is true that even those who have received forgiveness of sins still suffer, but these sufferings are not punishments, but fatherly chastisements, not for the expiation of sin, but for testing, for purification, for preservation from sins. Hebr. 12, 6. 1 Petr. 1, 7. Therefore, when a Roman says that not all punishments have been remitted to him, that he still has to atone for the temporal punishments, he is saying that he has not yet received forgiveness of guilt. So when he buys indulgences, he does not only buy remission of penances for temporal punishments, but also forgiveness of guilt. Furthermore, the Romans say: If I have not done enough here on earth for the temporal punishments, then I must still atone after this life, namely in purgatory; the temporal punishments thus deprive him of blessedness for a time. (See Catholic Messenger of Faith, Sept. 18.) If he now buys indulgences, he comes, as he thinks, the sooner to beatitude. Thus, with the indulgence he buys himself faster attainment of beatitude, i.e. forgiveness of sins. One more thing. According to Roman doctrine, the sinner's own pardons and penances are to serve for the forgiveness of sins and their redemption. The Tridentine Conciliar says: "It is fitting for the divine goodness that our sins should not be forgiven without all satisfaction. . These penalties, which are sufficient, wipe out the remnant of sin." (Sess. 14. de poen. saer. c. 9.) "If anyone says that for sins, for the sake of the merits of Jesus Christ, God is by no means satisfied by the temporal punishments which he has given, then he is not satisfied. If a Roman Catholic does not buy an indulgence by means of the penances he has hung and patiently borne, or by means of the penances imposed by the priest, or by means of the penances voluntarily assumed, such as fasting, prayer, almsgiving, or other works of piety, ... he is accursed". (can. 13.) Therefore, when a Romanist buys indulgences, he buys, as he thinks, the possibility of obtaining pardon and redemption of sins and going to heaven more quickly than by his own penances. Therefore, a letter of indulgence says: "I **absolve you** from all church censures (punishments imposed on the penitent by the Roman Church), by which you may also have earned them, then **also from all sins and misdeeds that you have committed up to now, however great they may be**, also from those that otherwise the pope alone can remit, so that through this indulgence you may be freed from the punishment that you would have to endure in purgatory. freit wirst." Seckendorf, *Hist. Lutheranismi*, p. 45.

Nothing is clearer than this: Verkanf of indulgences was and is nothing else than sale of forgiveness of sins for money. We will see this further when we hear about Tetzel's indulgence stuff in the following.

(Sent in by Rev. B. B.) **Lord of Cobham, a Lutheran before Luther.**

(Continued.)

The second interrogation.

The drama took place in the Dominican monastery in London on September 25, 1413. The assisting bishops and jurists were solemnly sworn in by the Archbishop. Then the accused was brought forward by the Lieutenant of the Tower.

"Lord Cobham," began the Archbishop, "you are doubtless aware of what we spoke and negotiated with you last Saturday in the Chapter House of St. Paul's Church; which negotiation is too prolix to be repeated now. I told you there that you had been cursed for your contumacy and disobedience to the holy church, and thought you should have sought your absolution with meekness."

Lord Cobham replied in a cheerful voice, saying, "God says through His holy prophet, '*Maledicam benedictionibus vestris*,' which means: 'I will curse where you bless.'" Mal. 2, 2.

The archbishop acted as if he had overheard this and said further: "Lord, I had mildly offered to

absolve you at that time, if only you had asked for it. And now I still offer to do so, if you will only humbly ask for it in the proper form and manner, as prescribed by the holy church."

"No," said Lord Cobham, "verily I will not; for I have never yet sinned against you, and therefore I will not." And with that he knelt down on the pavement and said, deeply moved, raising his hands to heaven: "I confess to you here, my eternal living God, that in my weak youth I have offended you, O Lord, very grievously.

I have sinned in pride, in Rome, in gluttony, in covetousness and fornication. Many people I have hurt in my anger, and many other horrible sins I have committed; dear Lord, I beg you for mercy!" And after that he stood up weeping, and said with a mighty voice, "Behold, good people, behold! For transgression of the law of **God** and **His** great commandments they have never cursed me. But for the sake of **their own** laws and statutes they deal with me and other people in the most cruel way. And therefore, according to God's promise, they and their laws will be completely destroyed.

The pious clergy was hereby "*not a little blemished*" (not a *little* ashamed). But the archbishop regained his courage, and after he had presented something to excuse their tyranny, he hurried to examine the accused for his faith.

"I believe," replied the latter, "completely and faithfully the general laws of God. I believe that everything contained in the holy scriptures of the Bible is true. Finally, I believe all that my Lord God would have me believe."

Then the Archbishop demanded an answer to the letter he had sent to him in the Tower; and especially what he believed of the Sacrament of the Altar?

With that letter, Lord Cobham explained, he had nothing to do. But this, he said, was his belief

Concerning the Sacrament: "That his Lord and Savior Jesus Christ, when he sat at table with his most beloved disciples at his last supper, took bread in his hand in the night before he was to suffer, and, giving thanks to his eternal Father, blessed it, broke it, and gave it to them in this way, saying: -Take it to yourselves, and eat of it, all of you. This is my body, which will be given for you. This," he said, "I believe from the bottom of my heart; for this faith I am taught by the Gospel in Matthew, in Mark, and in Lucas, and also in the first epistle of St. Paul to the Corinthians."

Then the Archbishop asked him if he thought it was Bread after the Consecration?

He answered, "I believe that in the sacrament of the altar is Christ's true body in the form of bread, the same body that was born of the Virgin Mary, crucified, died and was buried, and on the third day rose from death to life, and is now glorified in heaven."

Then one of the jurists said, "After the sacrament words are pronounced, there remains no bread but Christ's body."

Lord Cobham then said to a certain John Whilehead, an Orforker doctor: "You once told me in Cowling Castle that the sacred host was not Christ's body. But I held against you then, and proved that Christ's body was in it, though the worldly clergy and monks could not agree, but opposed each other in this opinion. These were my words at that time, if you remember."

Then a part of them shouted with impetuosity, "We all say that it is God's body!"

And some asked him with great anger whether it was material bread after the consecration or not?

Lord Cobham looked at the Archbishop very seriously, and said: "I certainly believe that it is Christ's body in the form of bread. Lord, do you not believe thus? "

"Yes, indeed," said the Archbishop, "I believe so."

Then the doctors asked him if it was only Christ's body after the consecration and no bread, or not?

He answered them, "It is both Christ's body and bread." And "I will prove it thus," said he, "For as Christ, when he dwelt here on earth, had in himself both Godhead and humanity; and had hid the invisible Godhead under that humanity which alone was visible and to be seen in him: so in the sacrament is Christ's true body and also true bread, as I believe. The bread is the thing which we see with eyes; the body of Christ (which is his flesh and blood) is hidden under it, and is not seen otherwise than by faith.

And to prove still further that it is both, Christ's body and also bread, according to the Consecration, it is stated in clear words by one of your own church teachers, Pope Gelasius, in 492, who, writing against Eutyches, thus speaks: "Just as the same sacraments, through the action of the Holy Spirit, pass into a divine essence, and yet still retain the quality of their former essence: so the principal mystery declares that One true and perfect Christ remains*, etc.". etc."

Then they smiled at each other so that the

People should think he was caught in a great heresy; and with great gush some of them said, "It is a foul heresy!"

Then the archbishop asked him what kind of bread it was? And the doctors also wanted to know whether it was material bread or not?

Lord Cobham answered: "There is no mention of this word 'material' in the Scriptures, and therefore my faith has nothing to do with it. But this I say, and believe, that it is Christ's body and bread. For Christ speaks in the 6th chapter of the Gospel of John *): 'Ego sum

PNNI8 vivus, Hui äs scelo ä6866NIU/ 'I, who have come down from heaven, am the living (and not the dead) bread.' Therefore I now say again, as I have said before: As our Lord JESus Christ is true God and true man, so in the most blessed Sacrament of the altar Christ is true body and bread."

Then they all said in unison, "It is a heresy!" After some time, one of the bishops stood up and said, "What? It is a manifest heresy to say that it is bread once the sacramental words are pronounced, but only Christ's body."

Lord Cobham replied: "St. Paul the apostle, I am assured, was as wise as you are now, and more godly learned, and he called it bread when he wrote to the Corinthians. 'The bread which we break,' he says, 'is it not the communion of the body of Christ?' Behold, he calls it bread, and not Christ's body, but a means whereby we receive Christ's body."

Then they said again, "Paul must be understood differently. For it is surely a heresy to say that it is bread according to the Consecration, but only Christ's body."

Lord Cobham asked them how they were going to prove this saying of theirs?

They gave him in reply, "It is against the provision of the Holy Church."

Then the archbishop said to him, "Sir John, we have sent you a letter concerning the faith about this Blessed Sacrament, clearly determined by the Church at Rome, our Mother, and by the holy Doctors of the Church."

Lord Cobham replied: "There is none holier to me than Christ and his apostle. And as to that destiny, I know that it is not one of theirs; for it does not coexist with Scripture, but is manifestly opposed to it. But if it is the 'destiny' of the Church (as you say), it has been hers only since she received the great poison of worldly possessions, and not before."

*) In ancient times, people erroneously applied John 6 to the Lord's Supper, and therefore believed that "the bread" of which Christ spoke there was the bread of the Lord's Supper. For example, around 1322 Bassolis, a disciple of Scotus, who was convinced of the scriptural validity of the Lutheran doctrine (IV. hist. XI), says: "There is an opinion which was common to many, that the essence of the bread remains, and is not changed. For you are more in harmony with the words of the Gospel, which calls this sacrament 'bread': 'The bread that I will give is my flesh' 2c." Lord Cobham thus refers to John 6, not as the Reformers do, in order to nullify the doctrine of the sacramental enjoyment of Christ's flesh, but rather to show that the bread in the Lord's Supper is not mere bread, but such bread as is at the same time Christ's body.

Strange experiences in a synod that wants to be Lutheran.

Pastor Simon Meeske in Luzine near Juliusburg in Silesia, now a member of the Immanuel Synod in Germany, reports in his paper, called "Concordia", what strange experiences he had in the strictly Lutheran Wroclaw Synod when he was still a member of it. In the aforementioned paper of September 1 of this year, he writes, among other things, the following:

When, by God's grace, we began to preach the only righteousness that is valid before God right from the beginning of our ministry, and exhorted to keep the secret of faith in a pure conscience, this caused a great stir everywhere. For some it was too evangelical, for others too legal, and many became me. In the area of Lobsens, within a few weeks of my arrival, a veritable storm arose, since fifty communicants were admitted in one evening, and in order to dampen the kindled fire, four charges were brought against me at once from outside, one for insulting the majesty, the other for mocking the Roman, the third for mocking the Protestant church, and the fourth to the effect that I had bad-mouthed Moses: the first represented by the local police, the second by the Romans, the third by the Unrighteous, the fourth by the Jews. But brothers also raged against me from within, because I hit the so-called "Pomeranian church concept" with my sermon, because they condemned everyone who did not belong to our separated Lutheran church under the Ober-Kirchencolleg. When I, expelled from there, came to Luzine, I was welcomed with great joy on all sides: here, too, it soon turned out that what attracted some - here, too, a lot of people came to the church - repelled the others, because the preaching of sola 66 (by faith alone) was not according to their previous tone and gait. But they did not know how to help me. But when, after two years, the church dispute broke out (among the "Breslauers"), they gave vent to their hearts and they took on the self-righteous Pharisee I had castigated, whom, in order to make self-righteousness and workmanship stink, I had painted and portrayed in his present costume as "finely buttoned up and wearing ice-cream gloves". Pharisee would have worn ice-cream gloves, which was obviously false doctrine; for there had been no ice-cream gloves at that time." When these and similar people were finally given in, what a Breslau leader standing in "8anota 8iwxlioita8") had wanted to protect me from occurred, when he said to me at the synod: "Dear pastor, I have felt from the beginning that you place yourself too much on the Scriptures and listen too little to the authorities, to the Ober-Kirchencolleg. This will bring you harm." I was raped and now publicly presented as a deceiver, soul murderer and wolf in sheep's clothing, which sermon was so freshly and joyfully taken advantage of by the enemies of the gospel that they put a formal big company in front of my door, saying: "Here lives the great deceiver.

Ah, holy simplicity!" Thus exclaimed the faithful witness Johann Hus with a gentle smile, when he, condemned by the papists at the Council of Kostnitz in 1415, saw the funeral pyre and a poor peasant carrying wood.

and soul killer Simon Meeske. He is a wolf in sheep's clothing."

(Sent in by Past. Knief.)

A lovely story from the Kingdom of Peace of Our Lord Jesus Christ.

Dear Lutheran! You have often told your readers how the evil enemy has sown the seeds of discord in peaceful congregations and thus caused division and trouble to the ruin of many souls. You never liked to tell such stories, but because Christ and his followers are fighting against Satan and his followers, war and war cries are inevitable. Well, now you shall tell your readers about a lovely union of brothers who have been separated outwardly until now, about a celebration of joy and rejoicing, about which all who love Zion and are concerned about the damage of Joseph will rejoice with all their hearts and praise God highly.

In 1846 a split occurred in the congregation at Marysville (also known as New Dettelsau), Union County, Ohio. One part with the pastor helped organize the Missouri Synod in 1847; the other part turned to the Ohio Synod and was supplied by it. Many attempts have been made since then to heal the sad rift, but always in vain. The two congregations had finally become four; two in the country, belonging to different synods, and likewise two in the city of Marysville. Last winter, the town congregation belonging to the Ohio Synod proposed to its sister congregation to unite into one congregation, with the concession to accept its pastor and constitution, and demanded that it join the Ohio Synod. Again it seemed as if nothing would come of the union; the first-named congregation had already taken the decisive step and appointed one of the outgoing candidates in Columbus as their pastor: then God finally gave grace. A meeting of the two city congregations was scheduled for August 14, to which the rural congregations were also invited. The Reverend Presidents and Pastors H. C. Schwan, W. S. Stubnatzy and Professor W. F. Lehmann were present and led the meeting with their advice. In a Christian and brotherly manner the matter of the union was discussed and ordered. The pastor of the Missouri congregation remained in office, while the pastor of the Ohio congregation, who had not yet taken office, voluntarily resigned. With a few changes, the constitution of the former congregation was adopted. The united congregation joins the Ohio synod

and keeps its hymnal, while the agendas of the Missouri synod are used.

On the following day, August 15, a meeting of the two rural congregations was held, where by God's grace the union was accomplished in an equally Christian and fraternal manner. Here the united congregation remains in union with the Missouri Synod and retains its hymnal and agendum; it has also adopted the constitution of the Missouri congregation with some modifications. In order not to hinder the good work of the unification, both pastors voluntarily resigned from office, but can remain in office until Easter 1879 due to circumstances. Then the congregation holds a new election. As far as the affiliation to the congregations is concerned, it was decided that everyone should belong to the congregation where he has the place of worship closest or can reach it most easily; in case of desired exceptions, both congregations should decide according to love. These are essentially the conditions of the union.

On the 9th Sunday after Trinity, both united congregations held their first services as such. At

In the country, where the services are held in the church of the former Miffouri congregation (these names will now, God willing, be dropped and replaced by the names country and city congregation), this congregation formed a procession with its pastor, teacher and church council at the head, picked up the sister congregation, which had held a short farewell service in its former church, in a solemn procession and led them into their church. A similar thing happened in the city, where the church of the previous Ohio congregation will be used for worship, and the latter picked up its sister congregation. This was a celebration of joy and rejoicing. Parents picked up their children and children picked up their parents. All faces were joyful and manifested the joy of the heart. Many a thanksgiving rose from a moved heart to the throne of grace, and from there, no doubt, returned to it with a mild blessing. In the country church the sermon on Phil. 2, 1-4 was preached and the question was answered to the congregation listening with eager attention: When will the union be a lasting blessing for us and our children? Answer: When we 1) vividly recognize the great work of God in the unity that has been given, and 2) seek to fulfill with all diligence the duties that God has commanded us to perform in order to preserve and strengthen the unity that has been given. In the first part it was shown that the unity of the church is God's work in general, in that the Son of God purchased it with His holy blood (Joh. 11, 51. 52.) and prayed for it in His "high priestly" prayer (Joh. 17, 20.21.); then that the union of the two churches into one was also God's work, in that the outward unity was a fruit of the inward unity of the Spirit; this was also proved by the circumstances under which the union came about; therefore the union was the work of the Lord; to Him alone the glory, to us alone the shame; if we were to recognize this vividly, then the union would certainly be a lasting blessing for us and our children. In the second part it was shown that our first duty is to be and remain of one mind in the pure teaching of the Word of God and the practice that follows from it; for our union is based on this, and therefore it is our highest and holiest duty to hold to it with all seriousness and zeal; then it is our duty to have the same love, first in covering up, forgiving and forgetting the sins of past times, according to the words 1 Pet. 4, 8: "Love covers the multitude of sins;" and in patiently bearing the weaknesses and infirmities of the missing brother, according to Gal. 6, 2: "Bear one another's burdens, and you will fulfill the law of Christ (Joh. 13, 34. 35.);" finally, it is our duty to be unanimous and unanimous in continuing the work of the Lord among ourselves and in general. However, we must not allow ourselves to have powerful and cunning enemies in Satan, the world and the flesh. Therefore, each one should avoid doing anything in his own part by quarreling or vain honor or by looking to his own. On the other hand, out of humility, he should respect his brother more than himself and seek his brother's best and benefit. If we would try to fulfill these duties commanded by God with all seriousness and zeal, the union would undoubtedly be preserved and strengthened, and be a lasting blessing for us and our children.

Behold, dear reader, thus we can and must boast: The Lord has done great things for us. He has heard the sighing and pleading of his children and has had mercy on his people. He has abolished the sad division that existed for more than 32 years and thus made his word true: "The Lord builds Jerusalem and brings together the exiles in Israel," Ps. 147:2. He has also thrown down many an outpost of Satan and made a clearer path for his words and works. provided. And this the Lord our God has done in undeserved grace and mercy for the glory of his holy name. Therefore, you children of God, praise the Lord with us, praise and glorify his holy name. For it is a precious thing to praise our God and to exalt his name.

To the ecclesiastical chronicle.

I. America.

Repentance Testaments. The demand for the New Testaments, which the American Bible Society sells for pennies, is so strong that it has to have 1000 copies printed every day.

Sunday Schools. The pilgrim in Reading writes: "That there are still few Sunday schools in Germany (only 2000 with 8000 teachers and 160,000 pupils) must be considered proof of unchristianity. Dr. Pfiffikus wisely conceals the fact that since the Reformation the German churches have had the institution of children's teaching, which is much better than Sunday school, because it works much more quietly and thoroughly. We long for the day when at least in our church the Sunday schools with their artificial apparatus will be replaced by the simpler children's teaching. Sunday school also belongs to the chapter of women's rights. The majority of Sunday school ladies would do better to listen quietly than to let themselves be heard."

The "Lutheran Observer", a paper of the so-called Lutheran General Synod, displays in its columns a book from which husbands and wives who are tired of marriage ties can learn how to easily loosen them. In another column, he complains about the dangerous lyricism that is increasing with power in America, and in yet another column, he offers novels as premiums for those who collect subscribers. Is this not an ungodly hypocrisy?

Albrecht People. The "Magazine" writes: "A few weeks ago the Albrecht people held a camp meeting in Carbon County, Pa. A 'brother' from Lecha County preached; wanted to play his last trump card and give insurmountable proof that the Albrecht people alone are right and form the core of Christianity. He showed the congregation a walnut: "Look, you people, from this nut I will show you that it is true. The first bitter shell he now removes and says: "This is worth nothing, and neither are the Lutherans. The second hard shell is also worthless; neither are the Reformed. We (Albrecht's people), however, find the sound kernel, as in this nut, which he now breaks, to his horror incidentally finds a rotten kernel, whereupon the assembly broke out in a resounding laughter. He could not finish the sermon because of his rage at this stupid prank and quickly went away. . . The 'Christian Messenger,' who denies such things roundly away, as once the Blitzkirch story, turn only to the editors of the 'Luth. Zeitschrift' for information as to name, time and place."

Secret Societies. Recently, 24 members of the United Brethren Church in Martinsburg, Virginia, were expelled for joining an Odd Fellow lodge. The Methodist Episcopal Church, however, welcomed them all with open arms. This is a new proof that among the

local sects, that of the Methodists is going backwards with rapid steps. **W. [Walther]**

Horrible Methodist blindness. The "Merry Messenger" writes: "A certain writer compares justifying grace to a weak licking

He compares sanctification grace to a strongly built and waterproof ship, which can withstand storms and waves. He compares the grace of sanctification with a strongly built and watertight ship, which can withstand storms and waves, in which the passengers are well-mannered and confident and calm in all storms. - Praise God that, according to God's Word, just the opposite is the truth.

The chaplain of New York Prison (Tombs) reports that of 1030 boys under 14 arrested, just over 200 were Protestant and over 800 were Roman Catholic.

II. foreign countries.

Religious Freedom. The Reformirte Kirchenzeitung reports what was decided at the recent Berlin Congress with regard to religion in Turkey. This resolution reads as follows: "Since the High Porte (i.e., the Turkish government) has expressed its willingness to exercise religious freedom in the broadest sense of the word, the powers participating in the congress take note of this voluntary declaration. In no part of the Empire should religion be a cause of incapacity when it comes to civil political rights, civil service, duties and honors, and the conduct of business in all branches of industry. Everyone should be admitted to testify in court without preference of religion. The practice of all religions should be completely free. No obstacle should be placed in the way of the organization of various hierarchical communities or their spiritual heads. Clergymen, pilgrims and monks of all nations traveling in European or Asiatic Turkey should enjoy the same rights. The right of public protection of religious and charitable institutions in Turkey (the Holy Land) is conferred upon the representatives of power." This is certainly to be highly praised. But do not think that only now, in these so-called enlightened times, the equity and necessity of religious freedom has been recognized. Rather, Luther already warmly recommended the introduction of religious freedom to all authorities. When in 1525 the rebellious peasants demanded the right and the power to elect their own pastor, Luther not only called upon the authorities to grant them this, but he also added: "Yes, the authorities should not prevent what anyone wants to teach and believe, be it evangelism or lies; it is enough that they refuse to teach sedition and strife. (See: Luther's Works, Erlangen Edition, Vol. 24. p. 263. f.) From this one sees that Luther, if he were alive now, would completely approve of those resolutions of the Berlin Congress; but he would also approve of the fact that now the German imperial government wants to put a bridle on the Social Democrats, since they want to abuse religious freedom to teach "sedition and strife," even regicide and emperor murder. In the year 1523 Luther also wrote a splendid writing in which he tries to convince the Jews that Jesus is the Messiah promised by Moses and the prophets. At the end of this writing he writes the following: "My request and advice would be, Let one deal with the Jews neatly and teach them from the Scriptures; then some would come to you. But now we only drive them by force, and deal with them with lies, blaming them, that they must have Christian blood, that they do not stink, and I do not know what is more foolish; let them be taken for dogs: what good should we do them? Item, that one bequeaths them to work among us, to handle and to have other human fellowship, so that one drives them to proliferate: how should that improve them? If we want to help them, we must practice the laws of Christian love on them, not of the pope, and accept them kindly,

Let them advertise and work with us, so that they gain cause and space to be with and around us, to hear and see our Christian teaching and life. Whether some are stiff-necked, what of it? we are not all good Christians either." (Ibid., Vol. 29, p. 74.) Thus Luther had already spoken out in favor of the civil emancipation of the Jews; but later he opposed it with great seriousness, when the Jews in the Christian countries, where they were guests, publicly denigrated all the secrets of the Christian religion.

W. [Walther]

Why a Unirter became a Jew. Recently, the church council of a united congregation in Breslau received a letter in which a master tailor from the Golden Radegaffe announced his resignation from the congregation and sought to justify it with the following reasons: "He had long had reservations about belonging to the Christian religion, but had finally come to the firm decision to leave, in particular because the majority of his customers were Jews, and the four shopkeepers for whom he worked also belonged to the Jewish religion.

New Orleans and Memphis.

It is true that in the first months, when the terrible pestilence of yellow fever began to rage there, the promise was fulfilled for our dear fellow believers in New Orleans: "Though a thousand fall at thy side, and ten thousand at thy right hand, it shall not befall thee" (Ps. 91:7); but it finally pleased the gracious and all-wise God to let them also participate in the general terrible affliction. The first victim of the deadly epidemic in the congregations of our association was Pastor Adolph Eirich in Algiers opposite New Orleans, the other was Pastor Baumann's wife in New Orleans, whom he himself followed a few days later as the third victim; now, however, the epidemic, as we are told, is spreading ever more terribly, especially in the congregations of Blessed Baumann and Pastor Mödinger. Unfortunately, we still lack more detailed information about the last hours of the two named, as well as about the number of further victims. Only this we know: the misery is great and help is needed! - The terrible disease of yellow fever has been even more terrible in Memphis. The few members of our community who remained in the city have succumbed to the disease, but most of them have fled to the countryside near the city or to northern regions. Among the latter was a virgin who, soon after her arrival in St. Louis, was stricken with the terrible disease that had already taken hold of her limbs. After a short illness, but strengthened by God's Word and Sacrament, which Pastor Büniger brought to her, she died blessedly in faith. The need of the dear Memphis community is great. Without the help of the brothers from outside, there is little chance that it will ever be able to survive again. May the brethren, whom the Lord has spared by grace in this time of His wrathful judgments upon the world, remember their dear fellow believers, who have been so hard hit by the same, before the Lord with intercession and at the same time assist them in active love. Our General Cassirer Mr. T Schuricht, Miami St. and Inäiana ^vs., 8t. l>oui8, Mo., is ready to receive, acknowledge, and accept incoming gifts of love for the brethren in New Orleans and Memphis.

to promote. In New Orleans, all the parishes of our association have set up committees to distribute the gifts of love received for our brothers in faith in that city according to need. **W. [Walther]**

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The undersigned takes the liberty of requesting that sub- use for the suffering brethren in New Orleans, La. be sent not to him, but to Mr. General Cassirer No. 1. Kelrurietit in St. Louis.

M. Tirmenstein,

Pastor of Zion Parish in New Orleans.

Miscellaneous.

Heinrich Heine. If this eminently gifted poetic genius did not, as it seems, really convert to God before his end, it is nevertheless strange to hear him testify about how, during his eight years of serious illness (from February 1848 until his death on February 17, 1856), he felt compelled to publicly renounce the atheism he had displayed until then. In the Braunschweiger Volksblatt we read about this, among other things, the following. On September 30, 1851, Heine says in the epilogue to his Romancero: "When one lies on one's deathbed, one becomes very sensitive and soft-hearted and would like to make peace with God and the world . . . Since I myself am in need of God's mercy, I have forgiven all my enemies. Poems that contained only halfway insults against the dear God himself, I have delivered to the flames with fearful zeal. It is better that the verses burn than the author. Yes, as with the creature, I have also made peace with the Creator, to the greatest annoyance of my friends, who reproached me for this relapse into superstition, as they like to call my return to God. Others in their intolerance expressed themselves even more harshly. The entire high clergy of godlessness has pronounced its curse on me and there are fanatical unbelievers who would gladly put me to the torture. But I want to confess everything without torture.

nen. Yes, I have returned to God like the Prodigal Son after tending the pigs for a long time. Was it necessity that drove me back? Perhaps a miserable reason: the heavenly homesickness overtook me. On my way I found the god of the pantheists, but I could not use him. This poor dreamy being is grown together with the world, as it were imprisoned in it and therefore yawns willlessly and without-

powerful. To have a will, you have to be a person, and to prove it, you have to have your elbows free. The immortality of the soul will give us

then, as it were, put up for sale, etc." - In May 1852, Heine wrote in the preface to the second edition of his book on German religion: "Honestly, I would be happy if I could leave the book completely unprinted. Since its publication, my views on some things, especially on divine things, have changed alarmingly, and many things that I claimed now contradict my better convictions. But the arrow no longer belongs to the archer as soon as it flies away from the string of the bow. I confess unreservedly that everything in this book that relates to the great question of God is as false as it is imprudent. I owe my enlightenment simply to the reading of a book - a book? Yes, and it is an old, simple book, which looks workaday and unpretentious, like the sun, which warms us; like the bread, which nourishes us; a book, which looks at us so trustingly, so blessingly kind, like an old grandmother, who also reads daily in the book with the dear trembling lips and with the glasses on the nose, - and this book is called in short the book, the Bible. With justification and rightly so, it is called the holy scripture. Whoever has lost his God can "find him again" in this book, and whoever has never known him will find here the breath of the divine word, etc.". As is known, Heine was a Jew by birth. Born on December 13, 1799 in Düsseldorf, he had outwardly converted to Christianity in 1825 and received Holy Baptism on June 28 of that year in Heiligenstadt. **W. [Walther]**

Significant things about the school issue.

Some time ago one read in the Melbourne "Argus" that at a general meeting of Jews in Melbourne a committee was appointed to call the attention of the Minister of Education to the fact that in the reading books introduced in the schools there is still too much religion, in that in the few biblical stories and little poems contained therein there is still sometimes talk of God and the divine, which is quite contrary to the law, as which expressly forbids all religious instruction in the state schools, and to insist on the stopping of this unlawful impropriety. And behold, the Christian Minister of Education must have taken the consistency and fairness of such Jewish ideas to heart, in that he now brings to his notice that the English reading books in question are to be amended and cleansed of everything religious and divine.

What do you learn from this?

Answer: One learns from this that the Jews and pagans are the real authors of the present godless school laws and religionless schools; as well as all who advocate and promote such laws and schools, knowingly or unknowingly strengthen the unbelievers in their Christian hatred and revile their Christian name.

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Again, in Victoria, a girl of nine was brought into a courtroom to be questioned as a witness. When the judge heard the clever child asks: "My little daughter, do you also go to school?" and receives the answer: "Yes, I go to school every day," he continues: "Well, then you will certainly also know what an oath means and what will happen to those who swear falsely? "The defender of the defendant quickly rises with the objection: "Your Honor, this is precisely the knowledge that may not be taught in our schools by law.

What do you learn from this?

Answer: One learns from this that the jurist was absolutely right in his objection; that when, after 15 or 20 years, the young people will have grown up without any religion and knowledge of God, so much at least lies with the state, the latter can have no right and justification whatsoever to demand an oath from its citizens in the given case; and that if the judge were to threaten a refuser of an oath with punishment, stating that he believes in no God, as recently happened in a French court, he would be committing the greatest injustice in a state that forbids the teaching of such a belief in its educational institutions; that we are thus on the right path, where the earth, morally and religiously considered, will again be desolate and empty and it will be dark on the deep. Kyrie eleison.

(Church Messenger for Australia.)

"God terrifies them." Job 33:16.

At the court of the Rhine count Karl Magnus at Gaugrehweiler lived Johannes Lorenz, usually called the crooked Hannes. The aforementioned Lorenz had participated in the Seven Years' War as a riding servant of the Rhine Count, who was a brigadier of the French *Royal Allemand* Regiment, and had saved his master's life in a battle; however, he was severely injured on this occasion.

sore and lame as a result. The Count of the Rhine held him in high esteem out of gratitude and, when he was old and feeble, granted him the gift of mercy.

But crooked Hannes was also crooked in his heart. He mocked God and his word and the more crooked he was, the better he liked it. One evening he was with several men in the guardroom and told them about his war campaigns and the heroic courage he had shown. During the conversation, the midnight hour was approaching and Lorenz declared in cheeky arrogance that he would now go to the churchyard with the post horn and call on the dead to get out of their graves.

Same brothers, same caps and - same ways. There was no one in the company who would have resisted the cheeky Lorenz; they all went along, but stopped in front of the churchyard, only Lorenz went in.

When the bell from the church tower announced midnight, Lorenz sounded the post horn and called out in a mighty voice: "You dead, wake up and come to judgment." At these words a ghastly silence ensued. In vain the men waited outside for Lorenz to return. They were afraid, they called his name, but there was no answer. Frightened, they finally went to the churchyard and found Lorenz without life, lying face down on the graves. They carried him to the guard room and finally, after using all sorts of means, brought him back to life. Dull and jaded, he at last brought forth the words in answer to the questions put to him as to what had befallen him: You children, you children, do not be mistaken, God does not allow himself to be mocked.

He was cured of his unbelief and his mockery, led a godly life from then on and died old and tired of life in the Lord on October 14, 1792 with the words addressed to those who surrounded his deathbed: Do not be mistaken, you children, God does not allow himself to be mocked.

(Elsasser Messenger of Peace.)

The papacy is the kingdom of the Antichrist.

Joh. 17, 20. the Lord Christ prays as the high priest of the world to his Father: "I do not pray for them alone, but also for those who will believe in me through their word. The mild Lutheran theologian Freylinghausen adds to his detailed explanation of this verse as "the first reminder that follows of its own accord from the words of our Savior": "Initially, everyone can draw this conclusion from it: -because it says: Because it is said that those who will believe in me through their word (the word of the cross) are not at all in accordance with the mind of Christ and the divine order, but are rather to be regarded as Turkish and anti-Christian, if one wants to bring people to faith either by cunning and deceitful persuasion, by promises of temporal honor and advantages, or by external force, by imprisonment, by fire and sword, or all kinds of other torture and torment, and to extend the kingdom of God in such a way, as is the usual practice of the wretched papacy and all papists. of all papal people.' If there were nothing else by which the papacy could be recognized as the kingdom of the Antichrist, and which should make us really loathe it, then this single abomination would be enough, namely, that they do not seek to bring people to faith both by word and by cunning or force," i.e., to faith in the pope or Satan, which, as Mathesius once says, are synonymous. - But Pastor Harms in Hermannsburg calls this doctrinal and confessional statement of the Lutheran church a - quirk, but certainly not to his honor. r.

Death News.

It has become my sad duty to inform the dear readers of the "Lutheran" that Pastor Philipp Fleischmann has been called away by the Lord of the harvest from the harvest work in which he has been faithfully engaged for so long, and in which, in our opinion, he could have accomplished so much for God's glory and the salvation of souls. But the Lord wanted to bring His faithful servant to rest, and it is up to us to "bow down" under His mighty hand, to put our hand on our mouth and to be silent before the Lord, our God.

On the Tenth Sunday after Trinity the. I. the dear departed entered the pulpit in his lovely church in Kendallville for the last time. Although already seized by the fatal illness, he did not let himself be held back from preaching the Word of God to his dear congregation. And lo and behold, the Lord gave him strength above pleading and understanding; he felt no pain and believed that he could still teach Christianity in the afternoon. Of course, he was not able to do so, but he kept going until the following Tuesday. Then he lay down and after 8 days his sickbed was his deathbed. His illness was a typhoid fever. When I came to him on the Friday before his end, he said at once, "This is probably my last." The illness increased and on Wednesday morning (September 11) at 1/2-1 o'clock it put an end to his dear life, after Pastor Steinbach had shortly before administered Holy Communion to him and he had confessed his faith in his Lord and Savior.

On Friday, Sept. 13, the body was given a Christian burial. Not only the dear parishioners of the deceased, but also many of his other fellow citizens from the city, as well as professors, pastors and teachers, and also Christian friends of the deceased from the surrounding area had gathered for the funeral. I preached the funeral sermon on Luc. 2, 29-31. What was mentioned in it, among other things, to God's glory and to the praiseworthy memory of the deceased, especially of his services to the church, e.g. of his effectiveness as a traveling preacher among the separated Lutherans in Pomerania and Nassau, of his work in local congregations, of his zeal for the founding of a school teachers' seminary and his effectiveness as temporary director of the same, etc., was only hinted at. If it could be further elaborated by an expert hand and united with other circumstances of his life and work to a vivid picture, it would certainly be presented to the dear readers of the "Lutheran" for edifying contemplation and would be welcomed by them with joy.

Here it is only permitted to remark that our dear confrere, as he served his congregations with great faithfulness, was also a zealous member of the supervisory authority of the local Concordia College. Yes, with his splendid gifts and rich knowledge, borne by a childlike simplicity of faith, he was a great blessing to the whole Synod, and especially to our Fort Wayne Preaching and Teaching Conference, and now, to his profit but to all our loss, he has been transferred by God to the heavenly garden for which we are all waiting.

The deceased was born on January 22, 1815 at Regensburg in Bavaria; his death took place on September 11 of this year, and he thus lived to

be 63 years, 7 months and 19 days old. He leaves behind a deeply grieved widow and three children, who are hereby commended to the intercessory love of our Christians.

But let the Lord make his face to shine upon us, that we may recover. Amen.

Fort Wayne, Ind, September 20, 1878.

W. S. Stubnatzy.

Once again a faithful schoolman of our synod has been called away from his field of work and has gone to blessed rest in heaven. Christian Franz Härtel, born on October 6, 1833 at Loitzsch in Saxony, already for the "second" time a teacher of the Lutheran Immanuel's parish at St. Charles, Mo., had been unable to preside over his school for some time. In late autumn of last year, he developed asthmatic chest problems, which were later joined by a heart condition and dropsy. As much as the dear deceased would have liked to remain with his family, he was aware that God had set a near goal for his life and hoped that his dear Savior would keep him in the right faith until then and, when his hour came, would lead him in grace to blessedness. On Maundy Thursday I, he enjoyed Holy Communion with the congregation. On Maundy Thursday I. he still enjoyed Holy Communion with the congregation, likewise on July II in his home and consoled himself of the forgiveness of his sins for the sake of Christ's merit. On the 10th Sunday after Trinity he let himself be carried on a chair into the church to let his dear organ sound once again to the congregation's singing. It was the last time. Among the last songs he accompanied was: Valet will I give you 2c. With this valet, teacher Härte! concluded his tenure. After some rather intense hours of pain, he fell into a deep sleep, from which he awoke only occasionally until the end of his life. From the short answers he then gave, however, it could be assumed that he still understood the words of comfort that were called to him. On the tenth Sunday after Trinity, the congregation made public intercession for the beloved teacher before God's throne of grace. After the prayer of Simeon was called into his ear at half past four in the evening: "Lord, now let your servant depart in peace, for my eyes have seen your Savior," and his soul was once again commanded into God's faithful hands, he passed away very gently and, as we hope to God's mercy, blessedly, after he had brought his life to 44 years, 10 months, 25 days. At the grave a speech was held on Ps. 118, 17., in the church a funeral sermon on Matth. 25, 21. May the faithful God be father and advisor to the deeply grieved widow and the 4 underage children.

J. H. Ph. Gräbner.

The result of the election

of an English professor of theology at our Concordia Seminary here is the election of the Rev.

C. H. R. Lange of Chicago, Ills. from among the number of candidates nominated by an absolute majority of votes.

C. F. W. Walther, currently Secretary of the Electoral College.

Ordinations and introductions.

Unterrzeichnetr has ordained by order of the high presidium of the western district the following candidates of the holy preaching office. Ordained and introduced:

1. at Aurelia, Cherokee Co., Iowa, on the 7th Sunday n. Tr. with the assistance of Mr. Pastor Rabe, Mr. Candidate F. Grumm. - At the same time the congregation consecrated their little church to the service of the Triune God, on which occasion Pastor Rabe preached the sermon.

Address: Rsv. D. FV. O. umm,

^uroliu, Luerokes 60., Iowa.

2. at Le Mars, Plymouth Co., Iowa, on the 10th Sunday n. Trin. Mr. Candidate F. S. Bünger.

Address: Rev. P. 8. lusxor.

Hox 203- Ds Lfars, Df^moutü 60., Iowa.

3. at Fort Dodge, on the occasion of a mission feast, on the 12th Sunday after Trin. Mr. Candidate I. H. Haake - as traveling preacher for the state of Iowa. Mr. Haar and Mr. Grafelmann assisted at this ordination.

Address: Rev. 3. L. Sank".

Lox 368- There, VockZo, Iovn.

I. L. Krämer. .

On the 13th Sunday after Trinity the candidate Mr. L. I. Zahn, who had received and accepted a call from St. Paul's Lutheran Parish at Nokomis, Ills., was ordained and installed in office in the same by order of the Presidency of the Lutheran Synod of Illinois and other States by the undersigned.

G. Mochel.

Address: r livs. D 3. 2aün,
N<)komi8,60., , Ills.

On the first Sunday after Trinity, Candidate H. Erck was ordained and inducted by order of the Reverend President of the Northwest District.
W. Hudtloff.

Address: tLov. 8. Irele,
lovvn JVisn, 60th, JVis.

In the proceedings of the Honorable Presidium of the Northern District, Mr. Candidate I. D. Druckenmiller was ordained and introduced to his congregations in Rogrrs City and Moltke Township. Trin. ordained and installed in his congregations in Rogrrs City and Moltke Township. I. A. Bohn.

Address: Uov. ck. D. Oruelcvmilloi-,
Rovers ?,65<zus Isis 60.,

Mr. Candidate I. P. Müller was ordained and inducted by the undersigned in the midst of his congregation at Lyons on September 8 in the presence of Mr. President Biltz. A. W. Frese.

Addresser Rsv. ck. k. Zlusllsi-,
D^ons, Vurt, 6o.,

On the 13th Sunday n. Trin. Mr. Candidate Peter Andres was ordained and introduced by the undersigned on behalf of the Presidium of the Eastern District in the midst of his congregation at Haverstraw, N. I. Br. King.

Address: Rsv. k. ^.närss,
Lavsrsstrav, 8.

On Sunday n. Trin., the 22nd Sept., the Candidate of Theology Mr. E. Hamann was ordained and introduced by the undersigned at Otis and Westville, Jnd. by order of the Reverend President of the Middle District. W. I. B. Lange.

Address: Rsv. L. Hamann,
Otis, Da Dorts Oo., Inä.

On the 1ä. Sunday after Trinity, Sept. 22, 1878, Pastor C. Weber, who had accepted the call of the Lutheran congregation at Mount Carroll, Ill, was installed by the undersigned on behalf of the High". Presidium of the JllinoiS DistrictS there introduced. F r. Lußky.

Church consecration.

On June 2, the Lutheran Emanurls congregation at To- nawanda, Crie Co., N. Y., dedicated their new church, a frame building 42X75, with steeple 120 feet high, to the service of the Triune God. Pastor Grossberger of Buffalo preached in the morning, Pastor Kraft of Wolcottsburg in the afternoon, and the undersigned in the evening in English. I. W. Gram.

Mission Festivals.

The Lutheran congregation of Rev. G. Schamm in Van Wert County, Ohio, had the pleasure of celebrating a lovely mission feast in their church on the 12th Sunday after Trinity. The weather was favorable, the church was filled with devout listeners from the congregation; only a few members from one of the neighboring churches were present. The work of the Lord, which is being done in the heathland and in the native mission field, gave opportunity for thanksgiving and worship to the Lord our God, who, through the preached word of the gospel, adds to the one host who shall be saved through faith in our Lord Jesus Christ.

The undersigned preached the sermon on the heathen mission on the words: Luc. 1ä, 22. 23. Pastor H. Willert preached on the inner mission and in particular the negro mission in our country was remembered and the work of the Lord was recommended to the participation of the congregation. Text: Psalm 35:18. The men's choir of the congregation contributed to the festivities to the best of their ability, the leader of which is the schoolmaster and organist of the congregation, Mr. G. Seitz. May the Lord be pleased with the willing sacrifice of praise of our lips and may He bless the preaching of His word with the promised blessing, Isaiah 55, 10. 11.

The collecte was over 26 dollars. W. Schmogrow.

On the 12th Sunday after Trin. here at Washburn, Woodford Co, Ill, the Washburn and La Rose Lutheran congregations celebrated a splendid mission feast in a beautiful Grove. Rev. W. Krebs preached in the forenoon and undersigned in the afternoon. The Collecte of the day blrug H28.28, which was half for Heathen and Negro Missions and half for Inner Mission. Fr. Ledebur.

On the 13th Sunday n. Trin. the congregations of Staunten, Prairietown, Dorsey, Bethalto, New Brunswick, Worden and Nru-Gehlrbck celebrated their community mission festival within the latter congregation. The festival preachers were

Pastor Bünge at noon, Pastor Bergen in the afternoon, after which Pastor Hahn concluded with a lecture on the negro mission in South Africa. The collection, half for internal, half for negro mission, amounted to 8107.80. G., including what came in later. A. Schieferdecker.

On the 12th Sunday a. Trin. the congregation of the Rev. H. F. Grupe in Scott County, Mo., and the neighboring congregations of Cape Girardeau and vicinity celebrated their mission feast of this year. In the morning Mr. Rev. W. Heinemann preached, and in the afternoon the undersigned. Finally, Rev. Wagner of Wayne County, Mo., a young pastor of the English Conference associated with us, preached a sermon in English, in which he revealed that this dear Conference is truly of one mind with us. It is certainly a joy for all who love Zion to hear the Word of God preached in such a way in the English language. The collection, intended for inner mission and negro mission, amounted to 848.80.

C. F. W. Sapper.

On Sept. 12, the 7th mission festival of our congregations in and around New York was celebrated. Pastors König and Körner preached. Pastor Zucker gave a lecture on the religion, temples, festivals 2c. dr HinduS.

The collections yielded 897.40. C. I. T. Frincke.

On the 12th Sunday after Trinity, the congregations of Pastors G. Sauer, Mertz, Fischer, Dreyer and the undersigned, all in Jackson County, Ind. celebrated their second mission feast of this year. Pastors H. Kühn and G. Runkel preached. The collection for inner and negro mission was 874.90.

C. Kretzmann.

The congregations of Pastors BuSzm and Drögemüller, with the participation of some members of the Beardstown congregation, celebrated this year's mission feast on the 8th Sunday a. Trin. Trin. within the congregation at Meredosia, Ills. AIS festival preachers were Pastor Seidel and the undersigned. Gifts for the mission were collected in two services 895.08. Louis Hölder.

On the 12th Sunday after Trinity, a mission festival was celebrated in St. Paul's Church in Cohocton, N. I., in which Pastor C. Zollmann and several of his parishioners participated. In the morning he preached on Col. 1, 12-14, in the afternoon the undersigned preached on Ps. 50, 2. The collection amounted to 815.20, of which 810.00 was earmarked for our mission and 85.20 for the emigrant mission in New York.

S. Her.

Conference - Displays.

There is no one-day conference on the first Wednesday in October. G.

The Winnebago Teachers' Conference will meet, s. G. w., October 4 at Oshkosh in the school locale of Mr. Grüber, teacher. F. Nimmer.

The mixed pastoral conference of Milwaukee and vicinity will meet, s. G.W., Monday, Nov. 4, 2 o'clock in the afternoon amid the congregation of Rev. Adelberg. The meetings will close Wednesday, Nov. 6, at 11Z o'clock in the afternoon. - Those who do not yet have lodging, please call.

G. Löber.

November 6 and 7 is mixed conference for Manitowoc and Sheboygan County at Mr. Past. WambSganß in Town Sherman. - Theses on k. O., 8ol. Dcd., 79 scdz.

I. Jacob Hoffman".

^AIncome in the treasury of the Western District:

For the synod treasury: From Teacher H. Meier in St. Louis 82.00. Collecte of the congregation of Past. Sapper in South St. Louis 6.70. From Immanuels-District in St. Louis 10.05. From Past. LenkS Gem. in St. Louis 5.00. From the DreieinigkeitS- District in St. Louis 14.60. From F. Scheumann, Seward, Nebr. 3.00. Collecte of the Gem. of the Past. Hilgendorf, Bell Creek, Nebr., 5.90."

For the Negrrmission: From Past. Hömann's congregation in Darmstadt, Ill, 82.25, from himself 1.00. Dr. Schade in St. Louis 10.00. Karl Naumann cbendas. 1.00. Collecte of the Filialgem. of the Past. Bergt, Perry Co. Mo., 2.20. By the same, first gift of B., 1.00. A part of the missionary feast Collecte of the Gem. of the Past. R. Pieper, Wrightstown, Wis. 10.00. A portion of the Mission Fcst Collecte of the Gem. of the Past. Schmidt, Liverpool, O., 15.00.

For poor sick pastors: thank offering by Pastor Wischmeyec's wife, Fayette Co, Ter, 85.00.

For Emigrant Mission: Half of the Mission Festival Collecte of the Gem. of the Past. Wendt, Olean, Ind., 826.00.

For Brunn's pupils at Fort Wayne: From the Grm. of the Past. Hansen in and around Worden, Ill, 86.80. From I. Knippa, Fayette Co, Tcx, 2.00.

For the Institution for the Deaf and Dumb: Collecte, gesam- melt auf G. BredtmannS Hochzeit durch Past. Winkler, St. Louis County, Mo., 87.26.

For the new Negro church in Little Rock: From Dr. Schade in St. Louis 810.00.

To feed sick Lutherans in the South: From Dr. Schade in St. Louis 810.00.

St. Louis, September 21, 1878. E. Noschke, Kassirer.

Received into the treasury of the Illinois - District:

For the synod treasury: By Rev. Streckfuß, sen., in Okawville from his congregation 85.45. From Rev. A. Pohl's congregation in Palatine 2.71. Rev. Ramelow's congregation in Elk Grove 6.25. Teacher G. WambSganß, contribution for 1878, 2.00. (Summa P16.41.)

For the inner mission: From Pastor Rauscher"- Congreg. in Dalton 85.00. Half of the Collecte at the Mission Feast of the Congregations in Blue Island, Cooper's Grove and Bache- lor's Grove 34.86. Half of the Collecte at the Mission Feast of the Congregations in Washburn and La Rose 14.14. (Summa 849.00.)

For the heathen and negro mission: From Pastor Rauschen's congregation in Dalton 85.00. Through Past. I. P. Günther from St. Joh.-Grm. in Geneseo 8.50. By Past. Uffenbeck: from dr Gem. in Wbeatland 10.00, from Jacob Fry there 2.00, Claus Rolweder in Lemont 1.00. From Hanna and Ernst Kopitke in Cbicago 25 Ets each. Half of the Collecte at the Mission

Feast in Springfield 75.00. Half of the Collecte at the Mission Feast of the congregations in Blue Island, Cooper's Grove and Bachelor's Grove 34.85. Dte half of the Collecte at the Mission Feast of the congregations in Washburn and La Rose 14.14. For the church building in Little Rock, Ark.: From Past. Fredrickings Gem. in Pinkneyville 1.90, by C. G. Hartman of Concordia Association in Effingham 10.00, by Mrs. C. Otto in Chicago 2.00. (Summa 8164.89.)

For poor students in Springfield: Half of the Collecte at the Mission Festival there 875.00.

For poor college students in Fort Wayne: Through Past. Engelbrecht in Chicago from the Virgins Association for Bendin 88.00.

For poor seminarians in Addison: Through Past. Engelbrecht in Chicago from the Jungfrauen-Verein for Julius Trapp 812.00; church Past. Succop das. from the JünglingS-Dreiein for A. Beeskow 10.00 and by Pastor Bartling there, for F. Zimmermann 3.00. (Summa 825.00.)

For the congregation in Philadelphia, Pa. From Chicago: from Pastor Engelbrecht's Gem. 814.00, Pastor Succop's Grm. 27.25, Pastor Wagner's Gem. 33.00. From M. Succop in Woodville, Ohio, 2.00. (Summa 876.25.)

For Rev. Robe's congregation in Detroit, Mich.: From Rev. Engelbrecht's congregation in Chicago 814.00 and from M. Succop in Woodville, Ohio, 2.00. (Summa 816.00.)

For the congregation at Yorkville, N. I.: From Rev. Engelbrecht's congregation in Chicago 814.00.

For the deaf and dumb in Norris, Mich.: From M. Succop in Woodville, Ohio, 83.00.

For the orphanage at St. Louis: Through Past. Streckfuß, Sr. in Okawville from sr. Gem. 821.55. By Past. Fredrickings Gem. in Pinkneyville 2.80. By Past. Bergen in Prairietown by H. Fuseviller 1.00. (Summa 824.35.)!

Correction.

The summa of my receipt "For the church in Philadelphia" (Luth. No. 18.) is not "8W.10" but 818.10.

Addison, Sept. 17, 1878. H. Bartling, Cassirer.

Entered the coffee of the Eastern District:

For the synod treasury: From the congregation in Bergholz 87.20. Congregation in Ashford 3.00. Past. Kanolv 2.00. Grm. in Wellsville 6.65. Gem. in Paterson 7.44. Grm. in Williamsburg 11.00.

For college maintenance fund: Gem. in New York 812.75. Gem. in Bayonne City 14.50.

For Negro Mission: Collectirt from ".-lutheran Ehr'stkn in Plymouth by Pastor Fick 84.25. From Zionsgemeinde in Besten 4.00. From Hagen by Pastor König 1.00. A. S. in Baltimore 1.00. N. N. by Past. Brömer 2.00.

For poor students in Fort Wayne: vo" the Grm. in Bergholz 83.32. For "Brunn'sche" sophomores: vo" Mrs. E. Rolhe 85.00, A. S. in Baltimore 2.00.

For the Philadelphia congregation: from the congreg. in Allegheny, Pa. at 81100. G. N. in Columbus, Jnd. at 2.50.

For Yorkville congregation: from Claremont congregation 85.00. G. N. in Columbus, Jnd, 2.50. congregation in Adrian 8.50. congregation in Kimmswick, Mo, 5.00. Women's MissionS Association of Grm.'deS Past. Frey in Albany 10.00. Gem. in Chariten ForkS, Mo., 2.75. Gem. in Freiburg, Ohio, 4.50. Gem. in Dudlrytown, Jnd., 15.80. Gem. in Mrbdleton, Can., 4.00. By Kassirer Bartling, 8.43. Gem. in Paterson 14.75. Gem. in Hartem, N. I., 21.00. Cong. in Lake Zurich, Ill., 10.50. By Kassirer Eißfeld 28.15. Cong. in Beckvitte 3.00. Cong. in Darmstadt, Jnd., 3.00. Cong. in New Gehlenbeck, Ill., 8.50. Grm. in Williamsburg, N. I., 40.00. Past. Maack 1.00. Gem. in Concordia, Mo., 10.00. F. O. by Prof. Seyffarth 7.08. Gem. in Horine, Mo., 6.75.

For the orphanage bri Boston: From the Women's Missionary Society drr Gem. of the Past. Frey 810.00. A. S. in Baltimore 2.00.

For the Deaf and Dumb Institution in NorriSr By Rev. Fick 83.00. From St. PaulSgem. in Baltimore 26.77. I. Birkner, Kassirer.

New York, September 15, 1878.

Received for dte Castle Garden mission:

From North East congregation 84.47. Past. Kretzmann 1.00. evening service collecte of "Synodal Conference at Fort Wayne 50.10. congreg. at Middle Creek 3.50. From Christ. Thanksgiving 1.00. C. King's Supper 1.50. H. Henke 2.00. I. King 1.00. Past. A. Hertwig 50 cts. G. Pfeiffer 1.00. W. Richter 24 CtS. Through Past. Wilhelm from the offering box of St. Lucas-Gem. 2.00. Lurch Past. Adelbcrg from readers of the Gemeindeblatt 4.50. Through the Pilgerbuchhandlung: from Mrs. N. in Z. 1.00, from F. Wilhelm 1.70, Chr. Otto 30 Cts. From Andreas comm. tn Buffalo 23.95. Will). Veditz 1.00, Aug. Sdmogrow 50 Cts. By Kassirer Bartling 30.08. By Kassirer Grahl 40.78.

New York, Sept. 15, 1878. I. Birkner, Cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Fund (of the Illinois District).
find received:

1. contributions:

From drn pastors: E. F. Liede \$8.00, H. Sieving, C. Wunsch, G. Landgraf, E. Nödr, W. Bohlen, I. M. Hahn, E. Dcmg each \$4.00.

From the teachers: L. Steinbach, Eh. H. Brase each \$4.00; E. A. Zutz \$2.00.

2. gifts:

The school fees of the parish of the pastor are to be paid by the parish. Buszin \$5.15. From the Filialgem. of the Past. Hieber G3.10. Aberdmahlscollekte of the congregation of the Past. Norden in Squaw Grove \$4.00. By Mrs. Beduhn through Past. Wagner \$1.00. By Teacher I. Brase, collected at the frier of the Nuff's golden wedding at the home of Mr. Homuth in Bloomington, \$9.55. Collecte at a wedding by Past. Buszin \$5.60. By Kassirer H. Bartling Were delivered \$104.66.

Chicago, Ill, 11th Srpt. 1878. H. Wunder, Kassirer.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Middle Districts)
have been received:

1. contributions:

By Dr. W. Sihler and Pastor C. F. Steinbach \$4.00 each.

2. gifts:

By Mr. Pastor C. F. Seiß, collected on an infant baptism, \$2.10. By Mr. Pastor H. Kühn of congregation and him feilst \$4.59. M. Conzelmann, Kass.

Indianapolis, Sept. 18, 1878. 387 S. New-Jersey St.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts).
have been received:

1. contributions:

From Pastors E. H. ScheipS, L. Gever and Lebrer Mackensen, each \$4.00. From Past. D. Danielsrn in Dundee, Ill, \$1.00.

2. gifts:

Collecte of the congregation of Mr. Past. P. F. Grrman at Fort Smith \$12.60. By Mr. Past. I. F. Bilz, collected at Äug. StünkelS wedding, \$12.00. By B. Scheve, T. Scheve, L. L. 50 Cis. each. E. M. Große, Kassirer.

St. Louis, Mo.

Received for poor students: From Mr. F. Müller in St. Louis \$2.50. Through Mr. Past. Sander, collected at his. Wedding, \$6.00 for Strver. By Mr. Past. I. Schaller from the women's association of sr. Gem. 10 sheets, 10 underpants, 4 shirts, 4 towels, 1 quilt. By Mr. Pastor E. Riedel of the Bibliothekverein sr. Gem. \$8.33 for "chulle. By Mr. Past. Piffel \$8.25 for I. Müller. By Mr. Niemann from the community of Mr. President Bcyer \$10.00 for A. Lchwankovsky. By Mr. Past. Zimmermann of his. Gem. \$4.00 for I. Schmidt. A part of the MissionSfesteollecte of Mr. Past. BuSzin and Drögemüller \$8 00 for Grabarkcwi. From Mr. I. Meuschke, Lincoln, Mo., \$5.00. By Mr. Past. Kothe by sr. Gem. \$7.15 for Dittmer. By Mr. Past. Schiepsiek by F. Strvbcl, thank offering, H1.00. By Ph. Welker, grsam. on Mr. Strobel's child baptism, \$3.72 to provide laundry for poor students. By Hrn. Past. Greif, AbendmahlScollekte sr. Gem., \$4.38, by I. Kraft \$2.25, I. Ortwein underwear, H. Schneider bosom clothes, Vollwer \$1.50, N. N. 50 CtS., I. Eischhauer sen. 50 CtS., H. Miller \$1.00, Fr. Brauer \$5.00 for Urban. Through Mr. Past. Brauer a part of the MissionScoll. sr. Gem. \$16.00 for Gulknecht and Mäste. - For the seminary budget: From Mr. F. Müller in St. Louis \$2.50. From Mr. Past. A. Ernst from the Berlin Women's Association \$10.05. By Mr. Past. Br. Mießler from the Missionary Church of St. Louis \$15.00. Gem. \$15.00. By N. N. from the Gem. of Mr. Past. Meyer in Lincoln, Ill, \$20.00.

A. Crämer.

Received by the undersigned with heartfelt thanks: Through Past. Niemann for Lueas of the JünglingSverein PIO.00, on Hrn. Bukc's wedding collected 6.75, on Jungfrau BrinkcrS wedding 9 00; for Droge of the Jungfrauenverein 9.25. By Past. C. C. Schmidts Gem. for H. Frincke \$22.18. From Mr. Heinrich Fos- kamp for poor pupils \$10.00. From Kinterblatt for E. Holm by Past. Beyer \$50.00. From Mr. C. Becker for Brunn'sche Zöglinge \$50.00. By Past. Hassoldt from Mrs. W. Scharper for Brunn'sche Zöglinge 50 CtS. By Past. Karrer for Kasten- Huber \$5.00. For H. Roblfing vnrcch Past. Huge on the wedding of Mr. H. Schuster \$3.66. By Mr. Joh. Meyer from Pro- vidence, R. I., for Brunn'sche Zöglinge H5.00. By Pastor Fackler, Theil of a MissionScollekte, for Kastenbuber \$10.00. By Pastor Niemann's Jungfrauenverein for H. Schulte H6.00. By Pastor I. E. Rupprecht for Merkel \$6.70. By Pastor Zschoche \$20.00 and Past. Bethke \$5.00, bothS for Dannenfeldt. By Rev. Lrhner, collected at Mr. Schtcbrccker's wedding, \$2.05. C. I. Otto Hanser.

The parish of the undersigned received the following support for its church construction:

From the congregation of Mr. Past. Bartling, Chicago, \$26.82. From the congregation of Mr. President Biltz \$7.50. From Mr. Past. Engrlbrecht, Chirago, \$1.00.

Warmest thanks to the kind givers and God's rich blessings for their loving support!

On behalf of the Lutheran congregation at Ellsworth
E. M ä h r.

From Mr. Pastor Wangerin's congregation in Will County, Ill", mil received heartfelt! Thanks for the church building of my congregation413.87.

Lhiowa, Nebr. 16 Sept. 1878.

S. MeeSke.

Received by Rev. I. T. Vöiticher from the Honorable Jllinois Synod \$100.00 for the Negro Mission.

I. T. Schuricht, Cassirer of the General Synod of Missouri, O. et al. St.

For the church of the "newly formed" Lutheran St. John's congregation at Creston, Union Co., Iowa, I have received: at Page City from Messrs. John F. Annan \$1.00, W. Hüsemann \$4.00, John DrrrS \$1.80, F. Handorf \$1.00, Muller \$1.00, from Mrs. Korade of the JmmanuelS congregrindr 35 CtS, together \$9.15. By Mr. A. Dunst in Creston from Rev. Bünger of St. Louis, Mo. \$1.00, Mr. L. W. Jonas of Corning \$1.00.

Wishing God's rich blessings to the dear givers

C. F. W. Brandt, Pastor.

**

This is certified by the superintendents:

Adolph Dunst.

Adolph Pontow. Gustav Lenz.

The following gifts were received into the fund for Michigan sophomores in need of support:

Collecte at S. Abraham's Birthday Celebration \$2.56. Child AufS- collekte at D. Stelzriedr \$3.32. Collecte of communities

in: Montague \$4.35, Ludington 2.00, Big Rapids 2.00 and 4.45, Sebrwaing 7.00, Rvgers City 1.10, Section XI 11.50, Moltke 1.40, Belknap 1.20, Colon 1.50, Amelith 2.50. Collecte at Concordia's foundation feast in Saginaw City \$10.00. Wedding Scol lecte at M. Wipplingr \$6.10. wedding scoll. at L. St,er \$5.50. from N. N. in Lansing \$1.00. from N. N. 30 CtS: Pentecostal scoll. of the comm. at Tandy Creek \$6.75. parish fair collecte at Bay City \$11.60. child scoll. at Wilh. Giermann \$1.25. from the worthy women's club of the comm. at Roscville \$11.25.

ecipients sincerely thanks the dear donors Jos. Schmidt.

For poor students received through Pastor Schöneberg \$50.00; through P. H. Meyer \$39.50; from my congregation: collected at weddings \$30.21, from Jünglingsverein \$17.00; from Jungfrauenverein \$8.50; from individual members \$33.58.

God's blessings to the kind givers!

Fort Wayne, Jnd, Sept. 20, 1878. W. S. Stubnatzy.

For the "Lutheran" have paid:

The 32nd year: The gentlemen pastors: A. C. Bauer H2.65, C. Reichenbccher, I. C. H. Martin 9.45, C. Schro der 65 CtS., W. Busse, P. Rupprecht, H. A. Loßner 5.40, H. L. Crämer, L. Lieb, I. I. Welo, Prof. E. Gräbner, C. Tegtmeyer, G. F. Schilling 9.45, C. R. Rirbel, W. Hattstädt 6.00, I. Kleinlrin, A. Rrhn, C. F. Ebert 7.30, Prof. Th. Brohm, I. G. Gohringer 12.15, C. A. Wiegel.

Furthermore, the men: W. Krchnke 2.70, G. F. Hammer, N. F. Cornelius, B. Witte, Ph. Sebastian, D. Struß, G. Bernhardt 5.10, G. ErbiS, C. Weiß, C. Schcffler 22.35, C. Läufer 10.00, W. Gehrke 14.65, W. Sudmeier, C. P.obst, P. Meyn 2.70, H. Oldsen 14.85, H. Luken, E. Luken, I. Klingler, Hallenberg u. Br. C. Knab, W. B. Dobler, F. Jahnke, A. H. Kalbfleisch, v. Koscielski 8.60, L. Rambow, E. Müller, F. leiter, H. Ebke, I. P. Emrich, I. Markward, I. H. Rademacher, H. Libby.

The 33stcn year: The gentlemen pastors: M. F. GenSmer, S. S. Neque, A. C. Bauer 10.35, C. F. Liebe 28 00, C. Reichenbrcher, I. C. H. Martin 8.10, C. Schröder 2.70, W. Busse, P. Rupprecht, S. Swcnnungsen 1.00, H. A. Loßner 5.40, P. Thorlackson 70 CtS., I. s>, Rrnnivger, I. G. Theiß, E. M. Bürger, I. Rupprecht 10.80, L. I. Gchrmann 70 CtS., A. E. Winter 3.50, G. Bernthal 24.30, I. L. Crämer, I. E. Sauer, P. Schmidt 25 CtS., W. Hattstädt 17.57, H. O. Schmidt, A. H. T. Meyer 2.70, C. Weber 12.15, M. Stülpnagel, C. Lieb, I. Thurner 2.70, W. Rüdiger, G. Hafner 70 CtS., I. I. Welo, Prof. A. Gräbner, N. Brandt, W. Holls 25.65, C. Tegtmeyer, G. F. Schilling 8 10, E. Gieseke 2.70, C. R. Riedel, Ph. Göbel, I. Kleinlein, A. Nehn, W. Schwartz 9.45, H. G. Schmidt 4.05, I. Brnnreuther 8.10, A. Bredesen, Prof. Th. Brohm, O. Klöckner, L. I. MarkhuS, I. G. Göhringer 12.15, C. A. Wiegel, W. Schröder.

Furthermore the men: F. Pape 4.05, W. Krehnkr 2.70, F. Hammer, N. F. Cornelius, B. Witte, G. Flad 2.70, Ph. Sebastian, H. W. Baumann, D. Struß, I. Geiger, C. Wessel, I. Ritter 1.20, A. Paar 32.25, G. Bernhardt 4 90, I. Bechmann 2.70, G. Erbis, C. Weiß, C. F. Hammer, H. Hansen, C. Lanz 70 cents, H. Theiß 11.50, F. Benie, F. Krieg, G. L. Erb, W. Gahl, F. Schröder, H. Meier, F. Baader, C. Scheffle, 30.65, V. Prediger 8.10, W. Klünder, W. Villing, I. Heinicke 23.00, G. Bracher, W. Gehrke 24.30, I. Grantz, W. Laßmann 3.75, I. L. Schneider, G. Lehnigk, E. saker 5.40, P. Meyn 8.55, I. Uttermöhlen, H. Oldsen 12 15, H. Luken, C. Luken, I. Klingler, C. Etßfeldt 116.10, Hallenberg u. Br. G- H. Anschütz, E. Plehn 5.40, F. Bock, C. Knab, I. Niemann, W. H. Lüker, G. Ritzmann, A. Einwächter 8.35, W. B. Dobler, L. Schumm, C. Staudenmaier, F. Jahnke, A. H. Kalbfleisch, C. Rambow 90 CtS., C. W. Bohne, O. Kuß 70 CtS., H. Welche, C. Müller, A. Müller, F. Zeiler, C. Klingberg, H. Ebke, I. P. Emrich, I. Markward, I. Park 2.70, I. H. Radrmacher, G. A. Just 4.15, H. Libby, A. Gießmann 4.10, W. Bergemann, C. Probst, and Mrs. I. Kratz.

The 34th year: The gentlemen pastors: M. F. Gcnsmnr, W. Hiltzmann 70 Cts., W. Uffenbeck 6.75, S. S. Rcgue, I. M. Meißner 1.00, O. H. Koch 75 CtS., I. H. Partenselber 8.10, A. Saupert 10.00, C. Reichenbecher, C. L. Wuggazer 4 05, K. L. Moll 10.50, I. C. H. Martin 7.45, C. Kühn 2.70, W. Busse, P. Rupprecht, F. S. Büngr 6) Cts., M. Hein, A. Hönicke, G. Kittel, I. Bundrnthal, Th. Mießler 6.75, H. Albrecht, P. Thorlackson, H. G. Holm, V. Both 8.10, F. H. Kolbe 3.75, A. Bäpler 8.10, A. W. Frese 9.45, E. Aulich 5.00, L. Stiegemeier 12.15, E. MartenS, I. G. Theiß, A. W. Müller 4.05, W. Streißguth, I. M. Bächler 12.15, W. Brackhagc 8.00, I. Strafen, I Her 12.15, A. L. Moll 9.00, I. G. Sauer 43.20, I. Seidcl 18.90, I. Noll, H. Cämmerer 12.15, H. Michels 17.40, M. Bürger, L. I. Gehrmann 2.70, I. Biltz 20.00, F. Zucker 59.40, A. Rvhrack 13 5i>, C. F. Steinbach 22.95, C. A. Fetzcr, S. S. Henry, W. Krebs, C. F. Hausmann, G. Jung 6.75, M. Mertz 12.15, N. Biedermann 16.20, C. L. Wuggazer 9.45, C. MarkWorld 2.50, C. E. Herbst 2.70, A. Henkel 6.75, H. Gose, T. A. Torgersen, G. Mohr 8.10, F. G. Walther 10.80, I. L. Crämer, O. Clöter 23.40, S. Liele, H. Sieving 6.75, H.

IW. Wehrs 14.85, B. Falsch, A. C. Kuß 1.00, C. Tburow, I. E. Sauer, I. I. Meyer, P. Schmidt 1.">0, H. O. Schmidt 16.8>, H. Tornry 14.85, B. Baarts, A. Hofius, I. I. Oetjen 16.20, A. Grimm 70 Ets., I. G. Kunz 6.00, F. W. Reichmann 12.15, L. Schlenker 70 CtS., H. F. Grupe 13.50, W. Brandt 11.05, E. Lieb, A. W. Keibel, I. Schlerf, F. W. Brüggemann 17.55, W. Rüdiger, W. P. Engelbert 40.90, C. Bock, I. I. Wrio, B. I. Zahn, I. Trautmann 59.90, H. Prübl 6.75, H. Wunder 25.2", C. Sallmann 13.50, W. A. Frey 51.30, I. P. Fackler 9.45, P. Studt 5.40, Prof. A. Gräbner, F. Seifert, N. Brandt, E. Tegt-meyer, R. Winkler 10 00, E. Gieseke 2.70, C. R. Riedel, I. L. Daib 14.30, Ph. Göbel, I. Kleinlein, A. Rhn, C. ZollmaM 20.25, W. Schwartz 9.45, H. G. Schmidt 4.05, A. BredeseO Prof. Th. Brohm, O. Klöcknrr, F. Lindemann, L. I. Markh"-^ I. G. Schwemmley, H. W. Hamann IO.IX), A. Senne 4.05, D. Simon, G. Speckhardt 2.00, C. A. Wiege!., W. Schrob": 5.40, I. Schumacher 70 CtS., C. Hoyer 4.05, G. Rademacher.

M. C. Barthel.

Display of new publications.

Lutheran calendar for the German youth of America with an appendix for the elderly, for the year 1879 after the birth of our Savior JEsu Christ. Price: 25 cents.

Under this title, a Lutheran calendar for the coming year has just been published, which, as the title says, is dedicated above all to the dear youth. On 12 pages the calendar itself is given, on 120 pages reading material and on 8 pages advertisements of interest to the youth; the book therefore comprises no less than 140 pages in octavo, richly furnished with beautiful illustrations. Without wanting to divulge the secrets of this calendar, we want to tell our dear readers only so much that it is characterized by an admirable variety; long, highly captivating stories alternate with edifying essays, prose with poetry, seriousness with harmless jokes and sparkling humor. In short, if young people desire a calendar that they will not tire of reading and rereading, this almanac will provide them with everything they require; however, not only the appendix, as the title suggests, but the entire booklet will also provide the elderly with an edifying, instructive and heart-warming read. Who the author is, our readers will easily guess for themselves. Who else could it be than the writer of our Lutheran children's magazine, Pastor J. P. Beyer in Pittsburg? Long proven as a good landlord, who, like few, knows how to set a table abundantly filled with the tastiest dishes for young and old, the indefatigable and by. The tireless brother, so richly gifted by God, has offered up everything he can to provide his readers with a spiritual and comfortable "Wohlleben". May this beautiful book find its way into all our families! As far as we know, it can be obtained under the address: livv. 4. 149 6lü ^vo, l?ltsbui-A, Du.

W.

"Communism and Socialism."

Under this title the third English tract has just been published in East Palestine, Ohio, by the English Lutheran Augustana Conference of Stark County and other counties of the State of Ohio, which is distinguished by the most praiseworthy zeal for the spread of divine truth. Using the German pamphlet with the same title published in our printing house, this tract gives a short and concise critique of the now spreading, equally crazy and godless socialist and communist principles and aspirations. We Germans, too, should endeavor to get this and similar writings into the hands of our English-speaking neighbors. The tract "*Communism and Socialism*" is 24 pages in octavo and can be obtained at the following address: Uvv. 3. D. l'rnuzer, LinüovinA Oo., Otrio.

The single copy will be sent on demand against sending 10 Ets. (the dozen of 75 Ets.) postpaid to any address. W.

Reformation festival sermon, held in 1877 in the Lutheran church.

Trinity Church in Memphis, Tenn. by Heinrich Sieck. By resolution of the Arkansas Conference, submitted to print for the benefit of the yellow fever stricken congregation at Memphis, Tenn. Price: 10 cents.

Our calendar per 1879

will be ready for shipment in about 14 days, I). v.. Equipment and price as before.

A more detailed description of the contents, etc., will be given in the next issue of this newspaper.

Orders will be" requested.

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The indulgence stuff of the Roman Church,
the cause of the blessed Reformation.

(Conclusion.)

At the beginning of the 16th century, immediately before the Reformation, the insolence and impudence with which the Roman trade in indulgences was practiced had reached its highest peak.

The year 1300 had been declared a Jubilee Year of Indulgences by Pope Boniface VIII. All who would visit the two main churches in Rome in this year - of course not empty-handed - were to receive the most perfect indulgence of their sins. Since the profit for the papal treasury was immense, this Jubilee Year of Indulgences was set for shorter periods by later popes, and finally repeated every 25 years. But the indulgences were not limited to the jubilee years; the popes also had their indulgences offered for sale by deputies back and forth in the countries outside the jubilee of indulgences.

Johann Tetzel, born in Leipzig around 1455, was such an indulgence merchant. In 1489 he became a Dominican monk. Since he knew how to make himself popular, he was soon sent by his superior to Zwickau to preach there. He was a man of great eloquence, which he knew how to exploit for himself. One day he asked his sexton to be his guest. But the latter excused himself because of his poverty. Tetzel asked him to find out which saint was on the calendar for the next day. It was Juvenalis. "I want to make him famous already," said Tetzel, "only ring the bells bravely. The people also run into the church with heaps. Tetzel mounts the pulpit and speaks: "I must open something to your love, which is necessary for your blessedness. You know that we have already called upon many saints, but they are beginning to grow old and are tired of hearing us. Today, however, we commemorate the memory of St. Juvenalis, who has not been particularly known to you until now, but, O beloved ones, be assured that where you venerate this new saint with renewed devotion, he will not fail to rejoice all the more over this new service and will come to your aid all the more joyfully.

men. He was one of the number of holy martyrs who shed his most innocent blood. If you are eager to share his innocence before God, then open your generosity in his honor on this day. Ye nobles, set a good example to the rest, and offer all abundantly." He remained standing in the pulpit to see what everyone would sacrifice, and also placed people at the church door who were not allowed to let anyone out without having sacrificed. At last he went himself and put in something, saying in the sexton's ear, "Enough has fallen, we can both be well." *)

His glibness, his strong voice, his handsome figure, and a considerable amount of mischievousness made him one of the best indulgence merchants the pope has had. His significant successes could only strengthen him in the Pope's favor. In the process, however, he did not forget himself. One writer says that he kept to the saying of the cooks: It must be a bad roast from which some fat should not drip off. But he also let others participate in his indulgences.

Zwickau was one of the first cities where he had knocked out his fair. When he left, the priest and chaplains complained to him; they said that they had not enjoyed anything from his indulgence until now, and that he should have given them something to eat. He explained to them that he had already packed the indulgence money, but he wanted to make things right, they should only let the big bell ring again tomorrow. At the sound of the bell, the people gathered in large numbers in the church. Tetzel stood up and said: he had wanted to leave this morning, but last night a poor soul had been in the churchyard, whimpering so miserably and confessing that one wanted to come to her aid, that she be delivered from her terrible torment, that he must necessarily remain there today; a mass would now be held for her, where all should diligently sacrifice that the poor soul be redeemed; whoever did not do so showed that he had no pity for the poor soul.

*) S. Seckendorf, Hist. Dulk. I. 2. § 12. säät. 1. 25

German edition, p. 69.

If he was a man, he must be an adulterer or fornicator; if he was a woman, she must be a whore or adulteress; and so that they would see that there was great need, he himself would go to the sacrifice. The money flowed abundantly; those who had none with them borrowed it, for no one wanted to be an adulterer or adulteress. He gave this money to the priests and now feasted merrily with them. (S. J. Petrejus on the Roman Indulgence Book, v. 3. 4.) The author who recounts this adds: "Behold, dear man, this is what happened with the indulgences, that they could make money from which they could feast and bank; for as they did at Zwickau with the offering money, so they did at Rome with the indulgence money for and for. It is said of the godless Pope Alexander VI, for example, that when he once lost 100,000 ducats, indulgences from Germany, at a gamble, he laughingly remarked: "These are the sins of the Germans!"

We do not want to name the individual places where Tetzel offered his wretched goods for sale. Wherever he went, he was able to raise significant sums. In Freiberg, he wheedled 2000 guilders from poor people in 2 days.

He was at Annaberg for two years. Friedrich Mykonius, who attended the Latin school there at that time, later Luther's loyal friend, also met Tetzel there. He describes Tetzel's appearance thus: "Around the same time (1508) there was a preacher monk, called Johannes Tetzel, the great clamant (screamer), commissarius and preacher of indulgences in Germania..... When the commissary was introduced into a city, the bull was carried on a velvet or golden cloth, and all priests, monks, the council, schoolmasters, pupils, men, women, virgins and children, with flags and candles, went to meet it with singing and procession. Then all the bells were rung, all the organs were struck, he was accompanied into the church, a cross was erected in the middle of the church, the Pope's banner was hung there, and all in all, God himself could not have been received more beautifully." When Tetzel had been at it for two years, he sang, as Mykonius tells us, around Pentecost.

He threatened that he would take away the cross and close the open gates of heaven, and later on eternal life and the forgiveness of sins would never again be so cheaply available; one should not hope that the Roman See, as long as the world would stand, would again be so mild and generous towards Germany; everyone should "consider his and his deceased's salvation"; now was the pleasant time, now was the day of salvation. Letters were posted on the church doors and walls, in which it was written that by special grace the letters of indulgence were to be sold cheaper than before. At the end were the words, "To the poor, for God's sake, they shall be given freely." These closing words brought Mykonius into contact with Tetzcl. In his youth, his father had taught him the 10 Commandments, the faith and Our Father, and had him pray diligently, because everything is given to us by grace from God, and he also protects us if we pray diligently and earnestly. He also told him that the blood of Christ was the only ransom for the sins of the world, and because this faith was necessary for every Christian, he should also firmly believe that if only three people were to be saved through the blood of Christ, that he was one of this number, and it would bring dishonor to the Lord Christ if anyone wanted to doubt this; The Roman letters of indulgence were money nets, by which the simple were cheated out of money; forgiveness of sins and eternal life could not be bought for money. When Mykonius heard indulgences emphasized in Tetzcl's sermons and heard nothing of Christ's grace and pardon, he came to think that only those who earned such pardon or bought indulgences through good works would share in the death of the Lord Christ. He was therefore uncertain whether he should believe his father's doctrine or Tetzcl's. But he did not want to admit that he was not a believer. But he did not want to admit that forgiveness of sins should be obtained for money, especially from the poor. Therefore, he liked the conclusion of the Bull of Indulgences: "to the poor free of charge for the sake of God." And because he had heard that in three days the red cross would be taken away and the steps to heaven would be broken off, he felt impelled to ask for a free letter of indulgence. The next day in the evening he went to the house where Tetzcl was with his retinue and asked in Latin that he, as a poor man, be forgiven of his sins without reservation and be given a letter of indulgence for their assurance. The priests, who presented this request to Tetzcl, told him that he could not, even if he wanted to, because such a grant would be completely null and void and as good as none, since it was expressly stated in the papal letter that only "those could truly partake of that rich indulgence who offered a helping hand," that is, who gave money. Mykonius referred to the fact that in the posted letters it says that the indulgences should be given to the "poor" free of charge for God's sake, and that it says: "by the pope's own command". The negotiators presented this to Tetzcl and again interceded for the young man, but came up with the previous answer that only a helping hand could be granted the indulgence. Mykonius replied: "You are doing an injustice to me, the poor. God and the Pope do not want to exclude me from grace, and you refuse me for the sake of a few pennies! It was suggested to him that he should only give something if it were only a penny. Mykonius answered "I don't have that one either, that's how poor I am." At last they told him to give only 6 pennies. "Even these," he said, "are not to be found with me." Now they stepped aside and talked with each other. They were concerned about two things: if they let him go without an indulgence, they would have to fear that they would be pulling a scab over their necks if the matter were instigated by someone, since the bull expressly said: "to the poor free of charge. But again, they thought, he would have to give something, so that others, who would hear about it, would not want to have the letters of indulgence for free. Finally, one of Tetzcl's people approached him and offered him 6 pennies to pay the commissary for the letter of indulgence. Mykonius replied that he was not asking for a purchased indulgence, otherwise he could well sell a book and redeem it, but **for free and for God's sake**; if he could not obtain it in this way, they would give account to God that they had missed a poor soul for the sake of 6 pennies. To their question as to who had sent him, he answered: "No one had advised and driven him" to do so, but he had made the request of his own accord, "trusting" in the free forgiveness promised in the bull. Once again he was offered 6 pennies to buy a letter of indulgence, but he wanted free forgiveness of his sins. So he went away sad and grieved. But he rejoiced that there was still a God in heaven who would forgive the sins of the penitent for free and without payment, according to his gracious promise: "As I live, I do not want the death of the sinner 2c.

He did not have much luck in Ulm. He shouted at the top of his voice: "Now, now is the time of grace at the door; you women, sell your veils and buy indulgences! - But a priest, Dr. Konrad Krafft, spoiled his craft. The latter appeared and warned him. "There has arisen," he said, "a decoy who would gladly

swindle the money out of your purse; do not believe him, dear friends; Christ alone is our indulgence and propitiatory sacrifice, so done and paid enough for our sin." When Tetzel heard of this, he left and went to Innsbruck. Here he was sentenced to death for "mistreating a" citizen and for adultery: he was to be tied in a sack and thrown into the water. At the intercession of Prince Frederick the Wise, Emperor Maximilian I gave him life and sentenced him to life imprisonment. Through intercession, he regained his freedom after some time, and he began anew to trade in indulgences, with an insolence and impudence that surpassed everything he had ever done before.

He found a desired opportunity for his activity when Archbishop Albrecht of Mainz had to be anxious to receive the pallium (episcopal regalia) from Rome and to pay for it (with about 25,000 crowns). The money for this, as well as for other luxury debts, the archbishop hoped to be able to obtain by the half of the indulgence money, which "fell to him. For even Pope Leo X, a lavish pope completely devoted to unbelief, was in money trouble and, under the pretext of completing the building of St. Peter's, but in reality only to find means for his profligacy, advertised an indulgence and, in order to make it quite lucrative, appointed chief commissioners, who then had the indulgence trade carried on by sub-commissioners, and elected to this office such men whose charac

ter promised the richest income or which paid the most significant rent.

Naturally, Tetzel, who had so far proved so capable of carrying on this trade, had to become such a sub-commissary. First he entered the service of Arcimbold and visited the towns and villages in Meissen, Thuringia and the Mark. He especially liked to open his market in taverns with bowling and dice games and other merrymaking. At the beginning of 1517 he entered the service of Archbishop Albrecht. He was appointed heresiarch and Pope Leo X granted him the authority to sell indulgences throughout Germany by a special papal decree. This papal concession reads as follows:

"Salvation and apostolic blessings for all eternity. Amen!

"We Leo X, Roman Pontiff, Servant of Servants, Vicar of Christ on earth, Successor of Peter and Paul, make known to all the faithful of both sexes, that by the power of Christ and of the blessed (Apostles) Peter and Paul and of the whole Church, we have granted and given to Johann Tetzel, a brother of the Dominican Order, apostolic commissary and orator in Germany, as well as master of heresies, the power to grant the most plentiful indulgences in the whole world, that the said Mr. Johann Tetzel could **absolve** from all special and general cases which the apostolic see has somehow reserved for itself and concerning which the same would have to be consulted, furthermore from all repented, known and forgotten, as well as **unrepented and unknown sins, and at the hour of death grant general forgiveness of all sins, all guilt** and all punishment which one would have to endure in purgatory, furthermore close the gates of hell and open the doors of paradise" and so on. etc.

This papal authority and his title of nuncio made him more and more insolent. He issued special instructions to the priests on how they should recommend the benefits of buying indulgences to the people from the pulpit. In one of them it says: "Why do you stand idle? Run, all of you, after the salvation of your souls. ... You do not hear the voice of your parents and others who have died, crying out, 'Have mercy, have mercy on me, for the hand of the Lord has taken hold of me. We are in the most severe punishments and torments, from which you could deliver us by a small alms; but you do not want to. Open your ears, since the father says to the son and the mother to the daughter: we have begotten you, nourished you, governed you and left you our temporal goods, and you are so cruel and hard that now, when you could free us so easily, you still do not want to" 2c.

On his travels he now also came to the border of the Saxon lands to Zerbst and Jüterbock. As usual, he also acted here in the most impudent manner. Not only did he have to raise a considerable sum for his most unholy father in Rome, but he also had to pay a considerable sum for his salary (he received 80 florins monthly and free wards for himself and his family [his two children] and his waitress). According to his tax, sorcery cost 2, polygamy 6, murder 8, church robbery and perjury 9 ducats. The content of his sermons was: 1. he had such grace and power from the pope that if someone had offended against the Virgin Mary, he would forgive it.

2. the red cross of indulgence with the pope's coat of arms, erected in the churches, would be as powerful as the cross of Christ; 3. if Peter were here now, he would not have greater grace or power than he had; 4. he would not share in heaven with St. Peter, because he would have saved more souls with indulgences than St. Peter with his sermons; 5. if someone put money in the box for a soul in purgatory, as soon as the penny fell to the ground and sounded, the soul would go out to heaven. 5. if someone put money in the box for a soul in purgatory, as soon as the penny fell on the ground and sounded, the soul would be led out to heaven and would quickly attain salvation; 6. the grace of indulgences would be the very grace by which man would be reconciled with God; 7. 7. there would be no need for new suffering or repentance for sin if one purchased or bought the indulgence or letter of indulgence; 8. through indulgence, man would be free from all guilt and torment; 9. through indulgence, even the sins that one would still be willing to do would be forgiven.

As proof of the latter, we share the following incident reported by credible men: When Tetzel had once collected a considerable sum of indulgences, a nobleman came to him (in the woods near Jüterbock) and asked him if he would grant him an indulgence for a sin he was about to commit, in which case he would give him 10 Thaler. Tetzel hesitated at first, but said that if he gave him 30 thalers, he would grant the requested indulgence, since he had full authority from papal sanctity. The nobleman counted out his money and Tetzel handed him the letter of indulgence. Not long after, the nobleman attacked him and took all his money, beat him up and explained to him that this was the sin he had been willing to commit and for which he had already received indulgence. With the looted money he left and even Duke George of Saxony, who was so devoted to the pope, and to whom Tetzel turned, could not harm him after the trade was explained.

"At that time," Luther wrote, "I was a preacher here in the monastery. When many people from Wittenberg ran after the indulgences to Jüterbock and Zerbst, ... I began to preach neatly that one could do better, that would be more certain, neither to release indulgences. I had preached such sermons before here in the castle against indulgences. (E. A. 26, 50.) As Mykonius relates, some had also come to Luther for confession with their letters of indulgence. Luther, however, could not absolve them, since they did not want to desist from adultery, fornication, usury and the like. They invoked their letter of indulgence. Luther countered them with the word of the Lord: "If you do not amend (repent), you will all perish. Luc. 13:3 Tetzel, to whom these people complained, now also preached against Luther, threatened him and others with the heresy court, and had a fire lit in the marketplace of Jüterbock a few times a week to scare all those who dared to go against him and to indicate that he, as heresy master, had the power to burn the heretics.

Then Luther, who in the meantime had also received the above-mentioned Tetzel's instructions, also appeared in public. He wrote to the Archbishop of Mainz and to the Bishop of Brandenburg, and finally, seeing that the bishops did not want to intervene, and since he was pressed by many, acquaintances and strangers, by letter and orally with questions for his opinion about this trade in indulgences, he proposed - on October 31, 1517 - on

Days before All Saints' Day, as a large crowd of people flocked to All Saints' Church (Schloßkirche) for the church consecration, his famous 95 sentences to this church.

Luther, whom God had raised to be a reformer without him knowing it, did not yet suspect on that day what an important step he had taken with the publication of these theses: that they would be the beginning of a reformation of the church. In these theses, he did not yet appear as an opponent of the papacy and indulgences per se; he only wanted to testify against the abuses of indulgences, as he called them at that time. But in these theses he had already attacked the heart of the papacy without knowing it. He had said in Thesis 37: "Every true Christian, living or dead, is partaker of all the goods of Christ and the church **from God's gift**, even without letters of indulgence"; Thesis 62: "The right, true treasure of the church is the most holy gospel of God's glory and grace.

The rapid spread of these theses is strange. After 14 days they were known throughout Germany, in 4 to 6 weeks throughout Europe. Everywhere there was joy about this brave appearance, even if not all who rejoiced, as even Luther himself did not foresee the consequences of the step and its great importance.

We also rejoice and thank God for the great grace that he once awakened his faithful servant Luther, revealed the Antichrist through him and led us out of the horrible darkness of Pabstism. We rejoice and thank God that we now know from the holy gospel that we do not need to atone for our sins ourselves and to buy forgiveness of sins and remission of punishment for money, that we know that we obtain all the treasures and goods of Christ for **nothing**, if we believe in his name, that the only true indulgence is the forgiveness obtained through Christ, presented in the gospel and given to faith for nothing. We now want to prove our gratitude to God by the fact that we, in our holy hatred of the godless papacy and out of love for the poor deceived souls who groan under it and still have to acquire forgiveness of sins and remission of punishments for a fee, fight it to the best of our ability that God has to offer, so that, if God wills, we may also disturb its godless business and trade by our testimony. G.

(Sent by Pastor V. B.)

Lord of Cobham, a Lutheran before Luther.

(Continued.)

Then they wanted to know (to shut him up) if he did not believe in the purpose of the church?

"Nay," said he, "verily not; for she is not God. In our entire Oeão, -an* is mentioned only three times with regard to faith: "In God the Father, in God the Son, in God the Holy Spirit; the birth, death, burial, resurrection and ascension of Christ have no other "in" for faith than "in Him". Neither does the church, the sacraments, the forgiveness of sins, the final resurrection, nor eternal life have any other 'an< than 'in the Holy Spirit."

"Psst!" said one of the jurists, "that was only an official word. But what is your faith concerning the holy church?"

Lord Cobham replied: "My faith is, as I have said before, that all the scriptures of the Holy Bible are true. Everything that is based on them I believe from the bottom of my heart, because I know that it is God's good pleasure that I should do so. But I do not believe your proud laws and vain determinations: for you are not a part of the holy church, as your manifest deeds prove; but you are true antichrists, who obstinately oppose his holy laws and will. The laws you have made do him no honor, but only your vain glory and detestable avarice."

"That," they said (and in a *great fume!*), "was a monstrous heresy, not to believe the provision of the Holy Church."

The archbishop then asked him what he thought the holy church was?

He told him: "My faith is that the holy church is the number of those who shall be saved, whose head is Christ. Of this church, one part is with Christ in heaven, another (you say) in purgatory, and the third is here on earth. This last part consists of three ranks, the knighthood, the priesthood, and the commonwealth, as I have already clearly said before in the confession of my faith."

Then the archbishop asked him, "Can you tell me who is of this church?"

"Yes, certainly I can," Lord Cobham replied.

Doctor Walten, the prior of the Carmelites, said: "It is doubtful to you who of them is. For Christ says in Matthew: 'Nolito ^uãioare*', 'Do not presume to judge anyone.' If here you are forbidden to judge your neighbor or brother, much more to judge your overlord."

Lord Cobham answered him: "Christ also says in the same chapter of Matthew that just as a bad tree is known by its bad fruit, so a false prophet is known by his works, no matter how glorious they may

seem. But you have left that behind! And in John he has this text: *Operibus credite**, 'Believe the outward deeds.' And in another passage of John: '3n8tum^ucUoiuni^u<Uouttz', 'Judge a right judgment'. If we know that a thing is true, we may judge it thus, and sin not thereby. For David also says, '*ksots ^uclioate, 6lii lioininum*,' -Judge rightly at all times, ye children of men/ And as for your overlordship, if ye were of Christ, ye would be meek servants, and not proud overlords."

Doctor Walden replied: "You make no distinction of judging here. You make no distinction between the evil judging which Christ forbade us and the good which he commanded us. Hasty judging and right judging are all one with you; so also presumptuous judging and official judging. Such swift judges are always the learned disciples of Wycliffe!"

Lord Cobham answered him: "That is truly good of you sophistisr! Your judgments are always wrong. For, as the prophet Isaiah says, you judge 'evil good and good evil'. And therefore the same prophet also draws the conclusion that "your ways are not God's ways and God's ways are not your ways. And as for that virtuous

As for the man Wycliffe, whose judgments you so much despise, I partly say here before God and man, that before I knew that despised doctrine of his, I never abstained from sin; but since I learned to fear my Lord God in it, it has (I hope) been different with me. So much grace I could never find in all your glorious teachings!"

Doctor Waiden replied again, "it would not be well with him, since so many virtuous men live, so many learned people preach, the Scriptures are also so open, and the fathers' examples are also so abundant, and he would then have no grace to improve his life until he hears the devil preach! St. Jerome says that whoever seeks such suspicious masters 'will not find the noonday light, but the noonday devil'."

Lord Cobham answered him: "Your fathers, the old Pharisees, attributed Christ's miracles to Beelzebub and his teachings to the devil. And you, as their natural children, still have the same judgment about his faithful followers. Those who punish your vicious life must necessarily be **heretics**, and this must be proved by your **church teachers**, where you have no **Scripture** to prove it!" And then he said to them all: "To judge you as you are, one need go no further than to your own deeds. Where in the whole law of God do you find that you should thus sit in judgment on a Christian man, or condemn a man to death, as you do here daily? There is no reason in all Scripture for you to presume so arrogantly as in Annas and Caiphas, who sat in judgment on Christ and on his disciples after his ascension. Only from them have you accepted to judge Christ's members, as you do, and neither from Peter nor John."

Then said one of the lawyers, "Yea, verily, Lord, for Christ hath judged Judas."

"No," said Lord Cobham, "Christ did not judge him, but he judged himself, and went thereon and suffered himself. But Christ did, however, say 'woe' to him because of that miserly deed of his, as he says to many of you even now. For since the poison was poured out into the church, ye have never followed Christ, nor existed in the perfection of the law of God."

Then the archbishop asked him what he meant by the "poison"?

Lord Cobham answered: "Your possessions and dominions. For then an angel cried in the air (as your own chronicles report): 'Woe! Woe! Woe! Today poison has been poured into the Church of God.' *) Before that time all the bishops of Rome were martyrs in one way or another; and since then we read it only of very few. But since that time literally one has deposed another, one has poisoned another, one has cursed another, one has slain another, and otherwise committed much mischief, as all the chronicles relate. And let all men well consider this: Christ was gentle and merciful; the pope is proud and a tyrant. Christ was poor and forgiving; the pope is rich and a cruel murderer of men, as his daily deeds prove. Rome is the right nest of the Antichrist, and from that nest come all the

*) Ranulph. Osst. inDich . IV. oap. 26-

his disciples; of whom the prelates, priests, and monks are the body, and these scorched iratrsZ (the mendicant monks) the tail that covers his filthiest part!"

"Ah! Lord," said the prior of the Augustinian monks, "why do you speak thus? This is uncharitably spoken by you!"

Lord Cobham answered: "This is not my saying alone, but also that of the prophet Isaiah, long before my time. -The prophet,* saith he, that preacheth lies, is the tail behind.* As ye monks and mendicants, like the Pharisees, are divided in your outward dress and customs, so ye make divisions among the people; and so ye, together with such others, are the right natural members of Antichrist!"

Then he addressed them all, saying, "Christ says in his gospel, 'Woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven from men. You do not enter it yourselves, nor do you let others who wish to enter enter it.* But you block the way to it with your own statutes, and therefore you are the Antichrist's servants. You do not want to let the truth of God run its course, nor allow its right preachers to teach it, because you fear the punishment of your wickedness. But through such unworthy flatterers, who support you in your iniquity, you allow it to happen that the common people are quite miserably deceived."

Then the archbishop said, "By our Lady, Lord, let no one preach to me in my diocese, God willing, nor in all my territory, so far as I can learn, who causes either division or discord among the poor people."

Lord Cobham replied: "Both Christ and his apostles were accused of sedition, and yet they were the most peaceable people. Both Daniel and Christ prophesied that such a time of trouble would come as had not been since the world began. And this prophecy is partly fulfilled in your days and deeds. For many you have already slain, and many more you will slay hereafter, if God does not fulfill his promise; thus Christ says: 'If these your days were not shortened, no man would be saved'. Therefore prepare

yourselves for this out of righteous judgment, for God will shorten your days *) Furthermore, although priests and deacons, for the preaching of the Word of God and the administration of the sacraments together with the care of the poor, are founded in God's Word, yet these other sects have no foundation in it, as far as I have read."

(Conclusion follows.)

Dan. Webster.

A gentleman passing in front of a church with the statesman Daniel Webster asked the same: How can you unite the doctrine of the Trinity with reason? Webster replied by asking: Do you understand the arithmetic of heaven?

Lord Cobham still lived to see the fulfillment of his prophecy. The archbishop died already on February 20, 1414. Thomas Gascoin tells about it in his *Dictionario Theologico*: Anno 1414 Thomas Arundel, archbishop of Canterbury, became so paralyzed at the tongue that he... several days before his death he could neither swallow nor speak, and so he died at last. And many at that time thought that this happened because he had bound the word, that it could not be preached in his time." (Foxe, Acts and Monuments. Lā. 1641-I, 775.)

To the ecclesiastical chronicle.

I. America.

Concordia Seminar. On October 1, there was great rejoicing at our Concordia. On the morning of that day the newly elected professor of theology, Rev. Fr. Pieper of Manitowoc, Wis. was to arrive here. Bells soon rang to announce his happy arrival. A reception ceremony immediately took place in the auditorium, which began and ended with singing. The long awaited was warmly welcomed by the teachers as a new dear college, by the students as teachers. May the day not be far away when we can also receive the new English professor with joy. G.

Memphis. Of those members of the small Lutheran congregation in Memphis who remained in the city, according to a letter from Mr. Julius Gottschalk there dated Oct. 6, about 20 persons, including 4 children, have fallen victim to the epidemic still raging there. Most of the parishioners have fled the city, and news is now arriving from many of them that they, too, have succumbed to the terrible disease where they sought refuge, already carrying the germ of death within them. Not only have so many widows and orphans become in need of help, but also some of those who until now had a good livelihood, even owning a house and farm, are, since all business has fallen by the wayside and therefore in many branches all income has ceased, dependent on the helping love of others for their necessities of life. Mr. Gottschalk wrote after the first small collection of love gifts from out-of-town brothers had arrived: "All those to whom I immediately gave their share wept for sheer joy." The famous Howard Society and other charitable societies do much to astonish. In Memphis alone, they have already spent about half a million for medical care and funeral expenses, not counting the provision of food and other necessities; but the letter writer remarks: "And yet only the most extreme need has been met. Also, one could only obtain something to eat with the utmost effort, in that one had to buy a ticket every time for this purpose, which often took almost a whole day." The few who remained behind are waiting with longing for the onset of hard frost, with which, according to past experience, the deadly pestilence will disappear. But even if this finally happens and the still living refugees return, the hardship of the so terribly afflicted community, which is also burdened with church debts, will by no means be lifted; in many families it will then increase even more, since then the source of helping love will no longer flow and many will still lack nothing less than everything, even apart from the abandoned widows and orphans who now have to be cared for. O, dear Lutheran readers, remember now the twofold exhortation of the holy apostle: "Let us do good, and not be weary; for in his time we shall also reap without ceasing. Therefore, as we have time, let us do good to everyone, but most of all to our comrades in faith." (Gal. 6:9, 10) It would truly be a bad fame for us Lutherans if foreign believers and worldly people had to take care of our brothers because we had forgotten our brothers! God be thanked for that! W. [Walther]

Marriages between whites and people of color. The Supreme Court of Virginia handed down an interesting decision last Thursday, declaring marriages between whites and coloreds invalid. In 1874, Andrew Kinney, a Negro, had married a white female, named Mahala Miller, in Washington. The couple moved last spring

to Virginia and was arrested there for unlawful concubinage. The defense attorney demanded that the judge instruct the jury "that the marriage was valid," but the judge refused to do so, and the jury found the defendants guilty. The superior court upheld the verdict because Kinney had arranged the marriage in Washington to circumvent Virginia's laws prohibiting marriages between blacks and whites, and Kinney was fined \$500. The ruling caused a great stir.

tA. d. W.)

II. foreign countries.

Saxon State Church. In No. 7 of this volume of our "Lutheran," we informed our readers from the "Sächsisches Kirchen- und Schul-Blatt" (Saxon Church and School Gazette) that the Saxon State Consistory had ordered the installation of a man as head of the congregation, despite the fact that he had declared that he did not believe in a personal God, and despite the fact that the pastor, the church council, and the superintendent had objected to this. In the Sächsisches Kirchen- und Schul-Blatt (Saxon Church and School Gazette) of September 5, it is now reported that the Consistory has finally been persuaded to approve the rejection of the election of that atheist decided by the church council. We also report this because it is requested in the Sächsische Kirchen- und Schulblatt. The stain that the state consistory has imposed on itself by its first official decision in the matter is by no means erased by this final concession; it can only be washed away by Christ's blood when the consistory publicly repents of this abomination in sackcloth and ashes.

W. [Walther]

The Hanover Free Church now consists of 5 congregations. Pastor Dreves serves the Bethlehem congregation in Brockhöfde and the surrounding area; Pastor Harms presides over the Creuz congregation in Hermannsburg; Pastor Heicke leads the Christ congregation in Nettelhing; Pastor Stromburg serves the Johannis congregation in Scharmbeck and other small groups; Superintendent Rocholl serves the small St. Petri congregation in Hanover and the surrounding area. The latter, however, is about to give up his parish again and accept a pastorate within the Breslau Synod.

Terrifying news from the mission field. We have just read the following among the telegraphic dispatches: The steamer "City of New York", which arrived in San Francisco from Sidney on the 9th of this month, brings the news that five Wesleyan (English Methodist) missionaries were murdered and eaten by the natives near Malicola in New Zealand. The coastal natives and a number of white traders then killed 80 of the man-eating tribe in retaliation.

How an atheist was admitted to the oath, a German paper reports, as follows: "The mechanic Lutz from Tübingen was to be sworn as a witness in a trial on August 21 in Stuttgart, but refused to take the prescribed oath because he did not believe in any personal God. He was able to do so, however, when the presiding judge told him that no religious confession was required of him and that he could think of God as he wished. He thought of no God under God, consequently no oath under the oath, and swore without swearing. That is to nullify the oath, and even if hundreds think so when swearing, they should not be officially authorized to do so." - Probably the presider himself was a co-religionist of the God-denier, at least a practical one. Of such Paul writes: "They say they know God, but with words they deny it." (Tit. 1, 16.) David therefore writes of them-and their number is now legion-"The foolish say in their heart, There is no God!" (Ps. 14, 1.)

W. [Walther]

(Submitted.)

The victims of the epidemic in New Orleans.

In this epidemic, the wonderful God, according to His inscrutable counsel, has already let two of our pastors fall victim to this terrible plague. Teacher Regener has recovered, but teacher Zeige and his wife are still down with yellow fever.

What shall we say to this? Are we going to grumble against God? No, oh no! Let us humble ourselves before the holy and righteous God; for we have well deserved, with our great and many sins, that he should pour out his full bowls of wrath upon us and visit us with this evil pestilence. Let us therefore confess with Daniel, "O Lord, thou art righteous, but we are ashamed," and therefore plead with Moses, the faithful servant of God, "O Lord, turn from the fierceness of thy wrath, and be merciful to the wickedness of thy people."

Our need is great! Just think, God has left us only one pastor for the four congregations, and in these evil times the shepherd has been taken from the flocks. That is spiritual need! And that is the greatest need! Earthly, physical need is also present, for the terrible plague has come to many of our poor parishioners. Although it has not claimed victims everywhere, there were and still are families in which almost all the children have been infected by the epidemic. In addition, there is a lack of work and earnings; if the disease has already caused a stagnation of business, the unkind blockade of our sister cities has caused even more.

The undersigned hereby reports on behalf of our Missionary Society, which consists of members of all our congregations here, that we accept all possible support with the warmest thanks in order to alleviate the hardship and misery of our poor brethren. Please send all funds to Pastor Moedinger, Lox 1265; all correspondence to the undersigned, Ko. 616 I^ove 8tr.

And now something more about the victims. The day before yesterday, September 17, we buried Pastor Baumann; eight days earlier he had given his wife an escort to the grave, and eight days before that he had preached an excellent funeral sermon to our young pastor and missionary Eirich.

Mr. Adolph Eirich, pastor and missionary at Algiers, across the river from New Orleans, aged 26, married barely three months, was the first victim of this disease among our people. He died on September 4 in the evening at 6 o'clock. A week before, he sent me a postcard, bidding me farewell and telling me that he intended to leave that same evening for his new parish in Jackson, Mo. But behold, the very next day he lay down, seized with fever, and scarcely eight days later, on the same evening, when the boat departed which was to take him to his new destination, for which he had been waiting with eager longing all the time and of which he almost always fantasized in the heat of the fever, our dear pastor departed home to the new and great congregation of all saints and elect, where there is no more wandering.

The following morning at 10 o'clock the funeral took place, accompanied by many members of the 4 communities, as well as friends and acquaintances from the town. The large procession followed the corpse first to the church, which, however, was too small to hold all the people. The church was daintily decorated with flowers, especially the altar, and the aisles were strewn entirely with flowers. Our now blessedly departed Pastor Baumann preached the funeral sermon in the church, as already mentioned. Text: Ebr. 13, 7: "Remember your teachers" 2c. Pastor Mödinger conducted the funeral services at the house and at the graveside.

A few days later, Pastor Baumann's wife also lay down, and after three days she too was a corpse. - Already the day before, a member of the St. Johannis congregation, Mr. Heinrich Dcpke, had died, a strong, blooming man of 32 years. He left behind a wife and four small, uneducated children.

On the following Sunday, September 14, Pastor Baumann had to lie down. He was also ill for barely 3 days. On the third day his fever rose to 107 degrees. The doctor tried his best, but when he came back in the evening at 9 o'clock, the patient was already dying, but with full consciousness, which is very seldom the case; two hours later he had fought it out. He died at the age of 35. He was a flourishing, vigorous man; especially in the latter period he had become very strong, which is why we were very concerned about him. In addition, it was only his second summer that he spent here. Pastor Mödinger therefore told the members of the other congregation that they should only come to him and spare Pastor Baumann as much as possible; but our dear pastor did not allow his zeal to be dampened. He hurried from one sick person to another, from one plague house to another, from one coffin to another; he was indefatigable. On the same day that he fell ill, he was still in the hospital at 5 o'clock in the morning. His memory remains in blessing!

On September 17, the same day that 5 years ago our young missionary Hattstädt fell victim to the same terrible plague in Shrevesport, murre Pastor Baumann was buried. Pastor Mödinger gave the funeral sermon in St. Johannis Church on Revelation 14:13: "Blessed are the dead who die in the Lord" 2c. The church was very full, all four congregations were strongly represented. A very large funeral procession accompanied the brave fighter and now various heroes out to his final resting place on the graveyard of the St. Johannis parish, where the mortal remains of our blessed missionary Hattstädt, as well as the column that the missionary society had erected for him, will be brought until next winter. - May our end be like their end!

But, since I am only a messenger of mourning this time, I cannot help but report another message of mourning, and at the same time to remember our dear Pastor Tirmenstein. He has been suffering from a severe, chronic catarrh for several years; and this illness became so bad that he had to refrain from preaching altogether for some time. His Zion congregation wanted to retire him for a year, and had Mr. Student Müller from our seminary in Saint Louis come down to help out; however, Mr. Pastor Tirmenstein took only half a year's leave and traveled in the spring to Summit, Miss, to the fir forests, hoping that he would soon recover and be able to return strengthened at the appointed time. But behold, the miraculous God struck him with one wound after another. After a few weeks, one member of the family after the other fell ill and the Lord took three children from him: the oldest daughter, a virgin of 15 years, his oldest son of 13 years and another younger daughter of 3 years. The children died of the plague that now prevails among the children here, namely the Malar fever. Thereupon the deeply bent man traveled to St.

Louis, where a doctor is staying, who believes to be able to restore him completely, and there he is still at present and, according to the last news, will undergo an operation, since the doctor has finally discovered a polyp in the head, which is the cause of all the trouble.

Now, finally, this: Do not forget us in your prayers; for this is our only salvation, that

we take refuge in Him, who alone, according to His infinite grace and mercy, can again ward off this terrible plague and give the strangle angel a foothold.

We expect the equinoctial storms tomorrow, at most the day after tomorrow. After these, it should decrease significantly; but the mortality will be greater during this time, namely for a few days, as long as these winds blow.

May God have mercy on you!

New Orleans, September 19, 1878.

C. W. Sauer, Teacher.

Lo. 616 Doves 8tr.

The widows and orphans of our deceased pastors and teachers will have to suffer from lack if help is not given quickly. We currently have 35 widows and 66 orphans to support. In order to be able to provide them with the support they have received (annually \$100.00 for each widow and \$20.00 for each orphan under 14 years of age), there is still a shortfall of almost \$2000.00 for the year 1878. The widows are asking from all sides to provide them with the support they still lack, in order to be able to meet the needs caused by the approach of winter at least to some extent; but - the treasury is empty.

Oh, you dear synvdal congregations and all who are served by the synod, you would not want to leave the widows and orphans of those who told you the word of God, and who sought more to provide you with imperishable heavenly goods than to provide their families with earthly goods? God be thanked for that! You will prove the opposite with deeds, and send your gifts of love soon and abundantly to the District Treasurers of the Widows' and Orphans' Fund, whose names can easily be found in the calendar on page 44. Teacher E. M. Große is the Cassirer for the western district. In due time, the following will warn of any feared surplus in the fund

C. F. W. Sapper, d. Z. allgemein. Cassirer der Wittvrnund Waisen-Casse.

Miscellaneous.

The preacher and the mason.

A preacher in England, walking through his congregation one day, also passed by a number of masons and heard one of them say:

"I might as well be a preacher and have nothing to do but walk around in a long black skirt with a stick in my hand."

The masons laughed, but the preacher turned and said:

"So, you would like to be a preacher? How much do you get a week?"

"Twenty-seven shillings."

"Well," said the preacher, "though I am poor, yet I will give you twenty-seven shillings if you will go with me six days and see how you like it. Then you will be much more able to talk of it."

The bricklayer wanted to dodge, but his cameramen said:

"No, man, you said you wanted to be a preacher, now you have to go with the preacher."

So he put on his skirt and went with the preacher, amidst the laughter of his comrades, of course.

The preacher went into a small alley and told his companion that they were going to visit a sick man and that he had to be careful and not make any noise when going up.

"What might he be missing?" asked the bricklayer.

"Blattern," said the preacher.

"O then," replied the mason, "I will rather wait for you outside; for I have not had them yet, and I have a wife and children; of them I must think."

"That's just the case with me," replied the preacher, "I haven't had them yet either, and I also have Wrib and children who depend on me. But you have agreed with me to go where I go."

The mason did not seem to understand this at all and after a while he asked:

"And where will you go then?" The preacher told him that they would then visit another house, where the father was lying in the coffin, and the whole family was lying down on the coffin sieve, and also a house where the nervous fever was, and tomorrow they would have to make another tour.

This knocked the mason to the ground.

"My lord," he said, "I will go back to my work if it is all right with you, and say no more against the preachers."

Indulgences and Purgatory.

A cobbler's wife in Hagenau, as W. Muscu-lus tells, bought a letter of indulgence for one gold guilder so that she would be all the more certain of her blessedness and would not go to purgatory but to heaven as soon as her soul ran out. This was promised by the letter of indulgence. After her death, the husband, who did not like the purchase of indulgences anyway, did not have a mass said for her. The shoemaker was accused of impiety by the local priest. When the priest and the cobbler faced each other in court, the cobbler pulled out the letter of indulgence and said: "Why should I still have mass said for my wife, when she has not even entered purgatory, but is already in heaven? If the priest thinks a mass is still necessary, then my wife has been deceived by the pope; but if she has not been deceived by the pope with the indulgence, then the priest is

trying to deceive me.

Old rhymes with the city of Wittenberg.

In 1545, a woodcut depicting the city of Wittenberg was published with the following rhymes placed underneath:
How God does not despise what is small, but makes something great out of it, The world is full of examples of this, Scripture also teaches us this.

What has become great on earth that did not have to become small before? Jerusalem, the holy city, as the Psalter proclaimed, was then a small mountain,*) Now the world has understood;

Her ring wall and border turns, Since the wide world ends. All nations are born in it, as they are called here on earth.***) Wittenberg, the poor little town, has a great name now and from God's word, which shines from it and draws many souls to heaven. Therefore it is called a member, related to the city of Jerusalem. God grant that she may be grateful and remain so forever,
And so do enough for her name,***) That she may be blessed. Amen.

*) Ps. 42/ 7.

This promise was fulfilled in the Jerusalem of the New Testament church.

***) Wittenberg means as much as the white mountain.

Accidental inheritance.

On April 8 of the year 1538, Lauterbach reports, t Luther told the following story.

A monk came to the deathbed of a nobleman and immediately asked him: "Squire, do you want to give this and that to the monastery? But since the dying man could no longer speak, he only moved his head. "Don't you see," the monk called to his son, "that the father agrees? "Father," the son called into the dying man's ear, "is it your will that I throw this monk down the stairs? "The dying man made the same movement of his head as before. So the son gave his reward to the monk down the stairs according to his father's "last will".

If all sons were shy like this young baron, probably not so many monks and nuns would live in such -l magnificent castles and the papists would not build such beautiful and large churches.

Faith is not everyone's thing.

2 Thess. 3, 2.

Faith is rather a suffering than an effect. For it changes the heart and mind; and since reason tends to keep to the present, faith takes hold of things that do not appear before the eyes; it considers them to be present, contrary to all reason. And this is the reason that not everyone's faith is like hearing; for few believe, but the majority rather hold to present things that are felt and grasped than to the word.... Mahomet promises those who keep his law temporal honor, goods and power in this life, but bodily desires after this life. Reason easily accepts this and believes it with certainty. . So in the sight of reason there is also a semblance of what the pope has devised and pretends, namely, the merit and intercession of the saints, the ability and power of good works, all of which is pleasing and pleasing to reason; for it is vain and therefore takes pleasure in lying, that is, in its own praise and glory of its virtues; hear gladly that it is said that by its works it can merit salvation, fulfill the law, and attain to righteousness.

(Luther, I, 1142. f.)

Do what God's word commands, the consequences command God.

In the Kirchenblatt für die ev.-luth. Gemeinen in Preu- ßen of 1875, No. 18. we read: In the forties, when numerous resignations from the Union happened, a pastor was asked why he did not also resign. He said, "Far be it from my congregation to ask such questions; many would not understand my leaving; confusion and strife would be the result." And he stayed, and was praised for having done wisely. Wisely, perhaps, but was it right? This is the unfortunate way of so many Christians, that they do not simply stop at the question: what is God's will? but ask instead: what will follow from it? So it is not faith that asks, but unbelief; not humility, but hope. What follows from doing God's will is of no concern to you at all; that is God's business alone; but yours is to do what he tells you.

Joh. 8, 31. 32.

The church is the daughter born of the word of God, and is not the mother of the word. Whoever for this reason forsakes the word and falls for the appearance of persons, he no longer remains the church, and is blinded, and neither the multitude nor the power helps him. Again, those who keep the word, like Noah and his followers, are the church, even though they are very few in number, only eight souls.

(Luther, I, 837.)

Regarding our English Theology Professorship.

Subsequently, the undersigned believes he must bring to the public's attention that Pastor P. Eirich voluntarily withdrew his name from the list of candidates before the election . F. W. Walther.

Please.

Those gentlemen pastors of the Honorable Synod of Missouri whose former congregation members have moved to new settlements of southwestern or western Minnesota (Red- Wood, Lyon, Lincoln and Murray Counties) or to Dakotah during the present year, are requested to send the undersigned, where possible, the addresses of such new Lutheran settlers, which would facilitate his ministry and oblige him greatly.

Address: lissv. 3. 3. hunsike-r,
HlarstiaH, D^orr Oo., Älinn.

Ordinations and introductions.

On behalf of the High Presidency of the Northwestern District, Candidate C. Ross was ordained on the 9th Sunday n. Trin. in the midst of his congregation at Prairie Mount, Sibley Co, Minn, under the assistance of the Rev. Kolbe, was ordained and introduciert by

Th. Krumsieg.

Address: Usv. O. Unss, ^rlinAdon, 8ibl"^^ Oo., Linn.

Rev. A. Hofius, jappointed by the German Lutheran St. Matthew's congregation at Cedar Prrcinrt, Saunders Co, Neb, was introduced to his new congregation by order of Mr. President Biltz, Sept. 22, by A. W. Fresr.

Address: Uov. Hollus,
Ool)n, Luunckers Oo.,

Church consecration, ordination and induction.

On the 15tcn Sunday n. Tritt, the newly built church, 42X30, was dedicated in Wilberforce Township, Ontario, Canada.

On the same day, the appointed candidate Mr. G. Wildrrmu th from the seminary in St. Louis was ordained and introduced as pastor of this congregation by the undersigned with the assistance of Mr. Pastor Senne of Ottawa.

H. W. Schröder.

Address: Usv. <3oo. ^Vilckormutl",

L^anville, Kontrerv Oo., Ontario.

Mission Festivals.

On the 14th Sunday n. Trin. the Lutheran congregation at Defiance, Ohio, (Pastor M. Zucker) and that at South Ridge (Pastor Böse) celebrated their first mission feast in a lovely little wood, at which Prof. Stelhörn preached a general mission sermon in the morning and Missionary Döscher gave a lecture on the mission among the Negroes in the afternoon. The collecte amounted to H70.00. E. Evil.

On the 12th Sunday n. Trin. the congregation of Bremer County, Iowa, celebrated a mission feast in the congregation of the Rev. Th. Brauer's congregation. The pastors I. Klindworth (of the honorable Wisconsin Synod), M. Stephan, Th. Hänschke and the undersigned preached. The charge in the morning was P48.00 for inner mission and in the afternoon L19.00 for Negrrmission.

Th. Brewer.

The Trinity Lutheran Church in Clatonia, Gage Co., Nebr. celebrated its first mission feast on the 14th Sunday after Trinity. Numerous guests attended from the Cub Creek and Salt Creek congregations. Pastor Dornseif gave a historical lecture on the conversion of the Germans. The undersigned preached on Matth. 13, 31. 32. The collection, which amounted to over P33.00, was earmarked for inner mission in Nebraska.

C. H. Lentzsch.

On the 15th Sunday a. Trin. the congregation in Aurora, Jnd., celebrated a mission festival, in which a large number of brethren from Cincinnati also participated. Pastor Wichmann preached on Rom. 1, 14, and Pastor Fischer (in English) on the necessity of Christian church schools (Epbes. 6, 4). Pastor Jäger shared historical information from the mission. The collection amounted to K72.30, which was increased by P15.85 (for the negro mission) by a member of the congregation.

Geo. Runkel.

On the 14th Sunday after Trin. the congregation of the undersigned at Mayville, WiS., celebrated its mission festival in fellowship with the congregations of Pastors Seuel and Holst. Mr. Pastor Wambsganß preached on inner mission, Mr. Pastor Feustel on heathen mission, Mr. Pastor Seuel gave a missionShistorical lecture. The collection was G57.36.

H. Rathjen.

On the occasion of our Iowa Pastoral Conference, St. John's Parish near Monticello, Iowa, had the joy of celebrating its first mission feast on the 13th Sunday of the month. Trin. to celebrate its first mission feast. The pastors E. H. Scheips and L. Crämer preached. The collection was 428.00, of which one part is for the inner mission and the other for the negro mission. I. I. Oetjen.

Their second mission feast was celebrated by the small branch congregation at Downers Grove, Ill., on the 14th Sunday n. Trin., in fellowship with Pastor Uffenbeck's congregation at Lcmont and Plainfield and that of the undersigned, with Pastors Strikter and Gotsch also present, as well as several members of Aurora. The sermon was preached by Prof. Große and Pastor Strikter. The collections amounted to 432.00, of which two-thirds were earmarked for the inner mission and one-third for the Negro mission. C. A. Trautmann.

On September 18, the congregations of Lancaster, Zanesville, Sugar Grove, and Logan (two from the Ohio Synod and three from ours) jointly celebrated a mission feast in Lancaster, O. Sermons were preached by Pastors Herbst and Bächler, the latter in English. In addition, suitable lectures were given by Pastors Richmann, Sallmann, Schulz and Henkel. The mission collcete collected amounted to 480.00. H. G. Crämer.

With the participation of the neighboring congregations we celebrated a mission festival on September 5 at Hoyleton, Ill. Pastor Achenbach preached in the morning. After a general luncheon, Pastor Wolbrecht gave a missionary talk on "How the Light of the Gospel First Came to Our Heathen German Ancestors. Later, Pastor H. Kollmorgen preached and the closing sermon in the evening was given by Pastor M. Eirich. The Collecte of 479.00 has been given half to our Negro mission and half to our inner mission. "O. Katthain.

A great day of joy was the 12te Sunday n. Trin. for the congregation at Bethlehem, Ill., which celebrated a mission festival on that day. We had the great pleasure to have Prof. Dr. Walther, as well as Pastor E. A. Brauer and Pastor Oetting as festival preachers. Also present as dear guests, along with many of their congregation members, were Pastors Schuricht, Brecht, Frese, Wolf, and Holtermann. The collection amounted to 494.83 and was transferred partly to the inner, partly to the outer mission. G. Wangerin.

On the Uth Sunday a. Tr. my congregation in Mount Pulaski celebrated its annual mission feast. Prof. H. Wyneken preached in the morning and I in the afternoon. The collecte was 425.00. In addition cin member of the congregation gave 415.00, which he himself designated for various purposes. I. T. Bötticher.

On the 14th Sunday a. Tr. the congregations in Cleveland and the surrounding area celebrated a community mission feast on the Xortüern Oilio l'üir 6li-ouaäs. The collection for the newly formed St. John's congregation in Cleveland was 4257.00. Pastor Otto Kolbe preached and I. H. Niemann.

On the 15th Sunday n. Trin. the Lutheran congregation in Nebraska Township, Livkngstone Co., Ill. celebrated their mission feast, in which members of the Lutheran congregation from El Paso also took part. Rev. Th. Benscn preached Lbcr inner mission and subscriber on heathen mission. The collection for heathen and inner mission amounted to 4120.00. H. Dageförde.

On October 5 and 6, the congregation of Pastor F. Erdmann at Red Bud celebrated, as usual, their double festival; on the first day the harvest festival and on the second the mission festival. As the pastor of the congregation had been in office and in this congregation 25 years this year, a jubilee speech was held in reference to this on 5trn, afternoon. On the first day in the morning and on the second in the afternoon Mr. Pastor H. WeiSbrodt preached; the remaining sermons were held by the undersigned. The collection amounted to 4138.00. I. T. Bötticher.

Harvest Thanksgiving and Mission Feast

celebrated on the 15th Sunday n. Trin. the congregations of Papillkon, Nebr., and Omaha, Nebr., in a small wood near Papillion. The festival preachers were Pastor I. Hilgendorf and the undersigned. The Collecte was 418.55, of which 413.55 was designated for a traveling preacher in Nebraska and 45.00 for Negcrmission. I. Penalties.

Church dedications.

The Lutheran congregation of St. John's in Creston, Iowa, founded only in February of this year, dedicated its own new house of worship to the service of the Triune God on the 8th Sunday after Trinity. It is 24X44 feet and has a 50 foot high steeple.

Pastor F. W. Scholz preached in the morning and Pastor Pfeiffer in the evening. L. F. W. Brandt.

On the 16th Sunday n. Trin. the brick church (27X38) of the Lutheran St. Johannis congregation in Owatonna, Minn. was solemnly consecrated. Fcst preachers were Pastors I. Schulcn- burg and S. Hrtrich. A. H. Wctzel.

Conference - Displays.

The mixed pastoral conference of Milwaukee and vicinity will meet, s. G. w., Monday, Nov. 4, 2Ubr afternoon in the midst of Pastor Adelberg's congregation. The meetings will close Wednesday, Nov. 6, at 11Z o'clock in the afternoon. - Those who do not yet have lodging, please call.

G. Löber.

November 6 and 7 is mixed conference for Manitowoc and Sheboygan County at Mr. Past. WambSganß in Town

income into the coffers -eS JyinoiS District:

For the synod treasury: Through Ch. HänSgen, semi-annual contribution from Past. Mennicke'S congregation in Rock Island, 429.80.

For the inner mission r Through teacher H. F. Reifert in Chicago 5.00. Through Ch. HänSgen of Past. Mennicke'S congregation in Rock Island 6.95. MissionSfest-Lollecten: Through Past. Trautmann at Gower H of Collecte in DownerS Grove 21.35; by Past. Love H of the Collecte in Wine Hill 57.25; by Rev. G. A. Schieferdecker half of the Collecte in Neu-Gehlenbeck 54.25; by Rev. Katthain, half of the Collecte in Hoyleton 39.50; by Rev. W. Dorn, part of the Collecte in Pleasant Ridge, 50.00. (Summa 4-234.30.)

For the Negro Mission: By Past. Trautmann in Gower, Z of Collecte at the mission feast in DownerS Grove 10.65. By Rev. Wunder in Cbicago from Wilhelmine Page! 1.00. By Past. Katthain, half of the collecte at the mission feast at Hoyleton, 39.50. By Rev. Dorn, a part of the collecte at the mission feast at Pleasant Ridge 24.45. (Summa 475.60.)

For poor c o l l e g e s c d ü l e r in Fort Wayne: For the orphan boy Wm. Köpchen: by Pastor Bartling in Chicago from Mrs. L. 50 Cts., by H. Meyer there (Ucber- schuß der Omnibusfabrt einer Gesellschaft zum Waisenfeste in Addison) 1.18, by Past. Wunder das. by N. N. 50 Cts. and by Wittwe Kioth 25 Cts. By Past. Wunder das. for L. Schwartz of the Jünglings-Verein 10)00. by Past. Bartling daselbst for Mar Albrecht: from.Frauenverein 6.00 and from F. Albrecht 12.00; for W. Wrocklage from D. Wrocklage 18.00; for Th. Kohn: from Jungfr.-Verein 12.00 and from Gemeinde 6.00. (Summa -D66.43.)

For poor students in the seminary at AUdison: For the orphan boy C. Kambeiß: By Past. Bartling in Chicago from Mrs. L. 50 Cts., by H. Meyer (surplus of the omnibus factory of a society for the orphan festival in Addison) 1.17, by Pastor Wunder there from N. N. 50 Cts. and from Wittwe Kloth 25 Cts. By Past. Succop there from the Women's Association in his. Gem. for A. Breskow 11.00. By Pastor Bartling das. for F. Zimmermann 18.00. (Summa 431.42.)

For theEmigrant Mission: Through Past. Miracles in Cbicago by H. V. 5.00.

For the needy in the south: From Past. ScküßlerS Gem. in Joliet 6.62.

For Past. Rohe'S congregation in Detroit, Mich.: By Past. Th. Pissel in Bath 3.00.

For Past. Schröder's congregation in Philadelphia: By Past. Th. Pissel in Bath 3.00. By Past. Succop's congreg. in Chicago 16.50. (Summa 4'19.50.)

For our needy brothers in New Orleans: From X. I. Z. in Addison 5.00 and from H. B. there 2.00.

Correction.

My receipt (Luth. No. 19.) should read: For poor college students at Fort Wayner By Pastor Enqelbrecht in Chicago from the JünglingS-Verein (not the Jungfr.-Verein) for Bendin 48.00.

Addison, Ill, 4th loc. 1878. H. Bartling, Kassirer.

Income in vie cash register veS eastern district:

For the synodal treasury: From St. John's congregation in Williamsburg 411.75. Grm.inOlean5.il. Gem. in Allegany 3.94. Teacher Kiczle 2.00. Gem. in WolcottSburg 3.23.

For inner mission: From the Martini congregation in Baltimore 4.50. Missionösest-Coll. of congregations in and around Baltimore 39.73.

For Negro Mission: From Martini Cong. in Baltimore 4.50. By Past. Sugar by Mr. I. L. 1.05. Missionary Festival Coll. of congregations in and around Baltimore 79.46. By Rev. G. I. Mueller 1.00. Mother Lipp 2.50. By Mr. E. Felber at Westminster 5.00.

For the widow's fund: From Mother Lipp 2.50. Be- gräbniß*Coll. from Mother Muchow 2.20.

For the new Negro Church in Little Rock: By Past. G. I. Müller 1.00.

For the orphanage near Boston: Through Pastor Zucker 5.00.

For the orphanage atMt. Vernon: From the comm. in Collegepoint 10.75. Mrs. W. in C. 1.00.

For the deaf and dumb institution in Norris: By Past. Fick 1.25.

For fellow believers stricken with yellow fever: From Rev. Biewend's congregation in Boston 50.00. Rev. Ficks Gem. that. 26.80. Pastor Heid's Gem. in Martinsville 10.40. Gem. in Port Richmond 20.00. Gem. in Härlein 26.00. Gem. in Yorkville 18.00.

For poor seminarians in Addison: By Past. Summer 1.00.,

For poor students in St. Louis: By Past. Sugar for Purzner 10.00.
 For Pastor Rohe's congregation in Detroit, Mich: By Past. G. I. Müller 1.00.
 For the congregation in Philadelphia: Don of the Gem. of the Past. Heid in Martinsville 5.00. 'Congregation in Harlem 13.50. Gem. in New York 32.50. Congregation in Meriden 6.27. Past. G. I. Müller, Past. Graves 1.00.
 For Yorkville parish: Don the Gr- mriude in Freedom 2.00. Amelilb parish 6.36. New lork parish 16.36. By Kassirer Bartling 38 89. Aroma parish 6.75. Egg Harbor parish 3.00. municipality in Meriden 6.13. municipality in Memphis 9.25. municipality in Wolcottsville 7.40. municipality in LaneSville 6.00. municipality in St. Clair 1.54. municipality in St. Charles 7.00. by Kassirer Simon 18.00.
 New York, Oct. 1, 1878. I. Birkner, Kassirer.

For the co-religionists in the south afflicted by yellow fever
 received: By Kassirer Roichkr 410.00. By Pastor I. G. Kunz from his congregation in Julictta, Jnd, 420.25. By Past. W. Dorn of his. Gem. in Pleasant Ridge, Ill, 416.25. By Cassirer H. Bartling 4'6.62. By the same for New Orleans 47.00. By Rev. F. Sievers in Frankenlust 428.00. By F. Streutker in St. Louis 42.00. By Rev. S. S. Henry of sr. Gem. in Hinkletown, Pa. 417.25. By Rev. I. Hörr of sr. Gem. in Baltimore 434.50. By Kassirer E. Roschke 4'30.00. By Past. Kathain from sr. Gem. in Hoyleton, Ill, (for Memphis) 412.50. By Past. F. A. Grvth, Findlev, O-, (for New Orleans) 48.50. By the Scandanavian - Lutheran congregations at St. Louis and at Webster near St. Louis 4'16.00. By Rev. F. Kleist, Washington, Mo>, (for New Orleans) 4'10.00. By Rev. H. F. Grupe, Erntcdankfcstcollectr ir- Grm. at Eisleben, Mo., 410.00. By Rev. R. Herbst of sr. Dreieinigkeits-Gemcindr in Columbus, O., (for Memphis) 4'50.00.

For yellow fever orphans
 received: Bonden school children teacher H. F. Hölter in St. Louis 45.35. Don the school children teacher H. H. Mcyers there 45.00.
 St. Louis, Oct. 9, 1878. I. T. Schuricht.

Thankfully, the undersigned certifies that he has received the following gifts for the Tanbstummen Institution: By Kassirer Bart- ling 46.50. By Cdr. All in Effingham, Ill, Collecte of the congregation, 47.00. By Pastor Kühle, Collecte of sr. Gem., 412.55. By Mrs. Pastor Sihler 45 00. By the Gem. of the Rev. Engelbert in Racine, Collecte on occasion of confirmation of a deaf-mute, 420.69. By Past. Arendt in Frazrr of Seiffer- lein sen. (?) By Mrs. Schmidt in Chicago, collected for deaf-mute orphans: by Mrs. Stuckart, Ebr. Wolfinger, Mrs. Trobitzsch, Rosine Schmidt 50 Cts. each, by L. Schmidt, B. Schmidt 41.00 each, by M. Wurst, Agnes Schuhmacher, Fritz Witt, El. Schmidt, B. Haak, Z. Trobitzik, Mrs. Cort, B. Hemrich, Mrs. Schmidt, E. Emmert 25 Cts. each. By Mrs. Weinshimer, collected by several friends, 42.50. By Mrs. Müller in Milwaukee 42.00 to be used at will for deaf-mutes.
 Norris, 13th Scpt. 1878. G. Speckhard.

Received on September 19 of this year from the Virgins' Association of the Jmmanuels' Parish of the Rev. Bünger in St. Louis, Mo., the sum of 461.15 for the benefit of the sick and needy of the Lutheran Trinity Parish at Memphis, Tenn. May God repay the kind givers.
 Jul. Gottschalk.

For the support of our fellow believers in the South who have been afflicted by yellow fever, we received with heartfelt thanks through Mr. Pastor S. S. Henry in Henketown, Pa., in whose congregations collected 417.15. Likewise through Mr. Pastor I. Hörr in Baltimore, Md., in whose congregation collected 434.50. Likewise through Mr. Past. Köhler in Hustis- ford, Wis., from the Lutheran Bchthianen congregation there 48.00 E. F. W. Walther.

Please kindly send any further gifts of love to be transported from here to the designated purpose to the following address:

Vr. ck. Ir. 8cstui-icbt, Oor. Viami 8tr. inckircna ^vs., 8t. 4>oms, Vo.

For poor students received through Past. Hamann in Darmstadt, JIIS., from Mr. L. Eckert (specifically for student Otte) 45.00 and from Mr. L. Twenhöfel 41.00. From Past. H. Dun- dcrlich in Tolleston, Jnd, 41.00. By Rev. Kleist in WaSh - ington, Mo, from the worthy women's association of sr. Parish, 412.00 C. F. W. Walther.

For the "Lutheran" have paid:

The 34th year: The men: G. A. Engelmann \$6.65, I. Trichter 50.00, I. S. L. Defilier 2.70, F. Pape 4.40, W. Krebnke 2.70, H. T. Dablow 10.00, G. F. Hammer, N. F. Cornelius, Fricke 20.25, B. Witte, W. Walter, W. Wit- t'feld, I. Brase 36.15, Ph. Sebastian, H. W. Baumann, H. Birkner, E. Hillmann 5.40, I. Geiger, D. Struß, F. Bremer, M. Widrnhöfr, F. Marr, M. Meida, C. C. Kaufmann, C. Wissel, F. Brck, I. Ritter, C. Lange, A. Paar 4.65, G. Boßler, H. Voskamp, C. Schäning 5.00, I. Bechmann 2.70, G. Erbis, W. F. Krull, I. Schmidt 1.70, C. Weiß, C. F. Hammer, I. F. Lin- dörfer 25.00, H. D. Kothe 18 90, H. Harms, L. I. Peters 9.45, I. Kanasy, M. Stüfer, W. H. Going, A. E. Franke, I. Ehni 13.50, H. A. Loßner 3.92, A. Heke, C. Lanz 65 Lls., H. Krebs, G. M. Beyer 16.00, F. Bente, I. L. List 8.10, W. Schaper, B. Prediger 8.10, W. Dilling, A. Daakr 8.10, D. Kornhaus, H. Häusler, H. Gerland, F. Piehl, M. Spatz, C. Schäning 3.00, I. Müller, I. Lang, D. Kienitz, I. W'tt, W. Gehrke 22.95, I. Nhode, H. Lohrman, C. Will, P. THLnsen, M. Wukasch 63.50, H. F. L. Riemer 16.15, C. H. Wolfram 10.80, E. Hamann 4.05, I. C. Schneider, I. Senne 8.10, W- Büchner, C. B. Frerichs, I. Schaller, F. W. Mösta 30.00, E. Krauß 17.00, S. Reppert, F. Hoffmeuer 9.45, C. Oberdeck W Cts., F. H. Meyer 10.00, F. Schmidt, W. Schneider 50.00, A. Dunst, H. Detering, W. Och- ler 70 ice., C. Probst, C. Saker 5.4i>, G. Reinhardt, G. Bitzel, I. F. Koch 4.95, G. W. Popken, I. S. Nützet 15.00, H. Franzen, H. Luken, C. Luken, H. Bartling 20.00, I. Klingler, M. Canzel- wann 44.90, Hallcnberg u. Br, I. F. Lange, G. H. Anschütz, H. Bartling 27.00, C. Knab, G. Henke, F. Abel, W. Engelbert, I. Niemann, W. H. Lüker, L. W. Jonas, G. Nitzmann, H. C. Lind 33.75, W. B. Dobler, L. Scbumm, I. Hafner 21.60, C. Stau- denmaier, F. Jahnke, I. Reitz, A. H. Kalbfleisch, C. Rambow 75 Cts., I. W. Bohne, F. A. Brißer 14.85, H. Weiße, O. Kuß 65 Cts, C. Müller, Aug. Müller, H. Nöhler 30 Cts, F. leiter, L. Eichenmüller, C. Klingberg 1.00, F. Gössel 1.00, H. Ebke 30 Cts, I. P. Emrich, I. Markward, I. Grasc 4.05, I. Park 2.70, A. Breckel 8.10, I. H. Rademacher, G. A. Just 85 Cts, H. Libby, A. Girßmann 4.10, P. Roth, H. Asseln, W. Brrgemann, I. M. Hubinger 25.00, G. Bracher, C. Trettin 5.50.

The 35th year: Dir Men: W. Wittenfeld R. Wlsnor. Further Minna Pagel. M. C. Barthel.

Books display.

C. F. Junii kurzgefaßte Reformationgeschichte, aus V. L. v. Seckendorfs *Historia Lutheranismi zur allgemeinen Erbauung* zusammen gezogen 2c.

This magnificent work, which was published 12 years ago in booklets, has not been available for some time. We are pleased to announce that the Luth. Concordia-Verlag has succeeded in obtaining a number of copies.

We repeat what was said in his time about this precious work in the "Lutheran": "Whoever. seeks to gain a thorough

insight into the divine work of the Lutheran Church Reformation; who desires to be introduced to the history of the same in such a way that he is thereby edified in faith and encouraged to godliness; who desires to have an irrefutable defense and justification of the Lutheran Church, vis-à-vis the Papal and Reformed Church, from history according to sources; who demands the core and star of Luther's writings in a short excerpt and a historical introduction to them; who seeks the right weapons against the distortions of the history of the Reformation on the part of the Jesuits, half-believers and unbelievers, e.g., by men like D'A., the Pope, and the Reformed Church. For example, by men like D'Aubigne, whose novelistic work of fiction is distributed by the American Tractate Society to thousands and thousands at an unprecedentedly low price, let him buy this work, and he will soon learn that it does not need our praise, that the work praises the master himself."

Certainly, some who are reminded these days of the great work of the Lutheran Church Reformation and do not yet possess a detailed, thorough, faithful history of the Reformation will use the opportunity presented to them here. G.

The price of a copy is \$4.00. Address: "Luth. Concordia-Verlag - M. C. Barthel, Agent, St. Louis, Mo." **American calendar for German Lutherans for** the year 1879 after the birth of our Lord Jesus Christ.

Our calendar presents itself to its readers this time with a new beautiful title page. The lovely little pictures next to the words: "after the birth of our Lord Jesus Christ" will probably immediately call the beautiful song to the memory of many; The newborn child, the love of Jesus, brings another new year to the chosen Christian community.

The little angels rejoice, who like to be around and with us 2c.

But not only the title page is beautiful, also the other equipment leaves nothing to be desired. And above all, its content, which is so contemporary, is also excellent. We highlight only the following: "Divine Protection from Impending Bankruptcy," "On Becoming and Giving Surety," "Miraculous Rescue from Great Distress," "Sympathy," "Luther," and "The Church.

von heimlicher Verlobung", "Das Dichter-Kleeblatt auf der Heidecksburg", "Eine pme Mutter" 2c. 2c. In addition, the calendar contains statistical news about the educational institutions, journals 2c. of the Synodal Conference and a directory of all pastors, professors and school teachers belonging to the same. May it be widely distributed and bring much blessing. Price: 10 Cts. G.

Proceedings of the Seventh Assembly of the Lutheran Synodal Conference of North America at Fort Wayne, Ind. from July 18 to 24, 1878.

In order to point out the importance of this publication, it certainly only needs to be remembered that in this report, a detailed protocol of the doctrinal negotiations on the subject of marriage in law is included. Since there is still a great deal of ambiguity in this matter, and since marriage to the deceased sister is so common and is probably even considered a good thing, preachers will do well not only to purchase and study these proceedings themselves, but also to disseminate them in their congregations. G.

The price is 20 Lts.

"O Lord God, we praise thee." Hymn of praise. Composed for mixed choir and dedicated to his fatherly friend and dear teacher Prof. C. A. T. Selle with the deepest gratitude by H. F. Hölter. St. Louis, Mo., printed by the "Luth. Concordia-Verlag". - M. C. Barthel, Agent.

Not only in Luther's translation, but also in the antiphonal manner originating from him, one sings in our church almost exclusively the Te Deum, the famous Ambrosian hymn of praise existing from the 5th century; for even if the same is available in five-part figural setting by the well-known composer Bartholomäus Gesius from the year 1601, this is nevertheless not a special composition, but only a harmonistic arrangement of Luther's manner for the art song. While compositions of the Latin Te Deum by masters such as Handel, Haydn and others are available for special performance and with instrumental accompaniment, we lack arrangements of the German hymn for our usual church choirs. Teacher and organist Hölter of St. Louis has therefore attempted a simple composition of it. Since Luther's translation, calculated for antiphonal congregational singing, is a metrical one, it certainly offered Mr. Hölter more difficulty for his purpose in some passages than if he had used, among others, the prosaic translation contained in the Erfurt "Deutsch Kirchenamt 1526". But this would have been unknown to the congregation, while they can now read the text in the hymnal for all the greater edification when it is recited by the choir.

Luther's translation and manner of the Ambrosian Hymn of Praise is generally considered by the Lutheran Church to be a liturgical treasure in its chant treasury and is rightly considered to be the "most dignified choral leader in a chant and chorale book". As an alternating chant between choir and congregation, the hymn was therefore sung everywhere in former times at Sunday matins, on the second or third feast day of the high feasts, on the Apostles' Days, but above all on particularly solemn extraordinary occasions, at thanksgiving, jubilee, coronation and fraternal festivals, even at ordinations. May it therefore again become quite familiar to the congregations of the American Lutheran Church through its use in churches and schools. This, however, does not exclude, nor should it do the latter entry, that to lines this great hymn of praise is also sung in a special, more artistic way by an existing church choir to the praise of God and to increase the solemnity of a festive service.

For such use, therefore, Mr. Hölter's composition is recommended to our "church choirs," especially since it is not only worthy, but also offers no particular difficulties for practice. It should be especially welcome for the coming Reformation festival. Printing and other equipment leave nothing to be desired. Also, the price is kept as low as possible, namely 15 CntS per copy and the dozen at P1.50.

Orders should be addressed:

No. N. 0. Harillol,

cor. of Ninmi 8br. I Inäian" ^vo., 8b. Dorns, No.

F. L.

One asks to correct the following misprints:

Page 1, line 4, Discant, bar 5, read: § 6s lls.

" 3, " 1, the distortion b os us missing.

" 3, " 1, bar 3, alto, read: ä ä o.

" 3, " 6, " 3, tenor, read: o b "

H. F. Hölter.

The Apostolic Creed in pretty pictures for dear Christian children. Reading, Pa. Published by Pilgrim Bookstore. 1878.

A very nice booklet, of which we take note with pleasure. It contains, on 18 pages, first the complete text of each article of the Apostolic Symbol together with an explanation; then follow in beautiful emergency printing the individual sentences of the confession with corresponding pretty pictures, under which the relevant sayings of the Holy Scripture are written. The beautifully decorated work is indeed excellently suited as a gift for - especially smaller - "dear Christian children", who will certainly learn the three articles all the better and easier, since the content of the same is also presented to them in beautiful pictures. - Price: single 10 Lents, per dozen O1.00, the hundred \$7.00.

E. W. K.

8^^ Northwest District receipt follows in next number.

Misprint.

In No. 18. it should read p. 142, column 2, line 21: Pilgrim in Reading.

Changed addresses:

Drok. D. Diopior, Doncoräia 86minarzr, 8b. Doms, No. Rov. (4th 8bo6ellüurclt, Doooordi" 8ormirar^, 8b. Doms, No. N. Lnoicnor, 653

Niclli^nn 8br., Buikno, N. D.

Volume 34.

(Submitted by Dr. Sihler.)

Open Letter to the Christian Domestic Fathers of our Synod.

My dear brothers in the Lord!

To those who have eyes to see and ears to hear, it will be difficult to conceal the fact that our poor people are already pretty much submerged in a moral, political and social rot.

As for the first, injustice and moral depravity abound in every corner. Once the fear of God has fallen away, it is of course no wonder that moral damage and corruption sweep in like a flood. Faithfulness and trust in trade and commerce are rare; almost everyone seeks his own advantage, albeit to the detriment of others. To make as much money as possible with as little work as possible in as short a time as possible, as they say, is the prevailing attitude; the deep and strong current of the desire for profit in the cities as well as in the countryside washes almost all who are not true Christians but obviously unbelievers or hypocrites down into the sea of destruction. Fraud and deceit prevail everywhere, and the unscrupulous banker's fools multiply in a frightening manner in large and small ways, partly independent of the prevailing business stagnation and the pressure of the times. And despite this, the unscrupulous speculative rage, moreover with other people's money, is nothing less than paralyzed. No less shameful is usury. Apart from the racketeering, scraping and sucking of usurious worldly men, it also happens, God be lamented, even in Christian congregations, that the truly afflicted poor brother cannot obtain a loan from the well-off brother without interest, while the latter lends larger sums, after the manner of the world, at usurious interest and does not give them into any honest business with equal profit and loss.

Thus, the frivolous and unscrupulous provision of guarantees is still widespread, and such guarantors only receive their right from God when they, as Solomon says, "are strangled", i.e. have to pay, in the current breaking of so many business houses. And this is often connected with habitual borrowing and non-payment.

St. Louis, Mo., November 1, 1878.

No. 21.

It looks extremely sad, even dangerous, in the area where God has placed a salutary superordination and subordination for this life, in the mutual behavior of superiors and subordinates. There is often no trace of a Christian people and of the fourth commandment, and things are done in a good pagan way, sometimes even worse than in the case of civilly just and respectable pagans. The bosses and employers regard their subordinates as nothing more than their working machines, from which they squeeze as much work as possible for as little pay as possible and "use" the unfavorable circumstances of this or that time to push the wages down too far, as the railroad companies usually do. And again the workers regard the employers as nothing but living open purses, from which their wages are paid to them; and if the employers get into any embarrassment in their financial means, or if there is a stronger demand for their art products, the workers use these circumstances to make exaggerated demands for an increase in wages or to stop work. And it is similar between teachers and apprentices, between landlords and their servants and maids, between teachers and pupils, and even, where there is no Christian spirit in the home, between parents and children. Nowhere is the fatherly and childlike attitude of heart according to the fourth commandment to be felt, but selfishness, self-love and self-interest rule everything here.

But what is the situation, dear brothers, in the political sphere? There we encounter the same ruin. True love of the fatherland, a sense of the common good, unselfish work for the common good, adherence to the Constitution are to be found only rarely; on the other hand, the unfortunate partisan instinct leaps to the eye almost everywhere, as in Congress, so in the legislative assemblies of the individual states, in the political journals, in social intercourse. No party keeps a firm and unwavering eye on the common good; each seeks to advance its private interests even in crooked ways. Immoral, dirty and mean are still the ways and means of gaining higher or lower offices.

The government is not only trying to serve the common good, but also its own, and at the same time to promote the interests of the party. A certain official honorableness is seldom present; and although in Germany the apostasy from God's word and the Christian faith looks terrible and atrocious even in the circles of civil servants, this honorableness of civil servants is to be found almost everywhere, as it were by tradition, and as a still existing custom and sense of justice. Here, on the other hand, bribery and embezzlement of entrusted funds and stealing from the treasury by the treasurers themselves is something quite common, and one can read about it in every newspaper.

As there on the moral, so here from the political area, which often intertwine, is a whole sea of injustice and sins, which are impossible to name here all.

But the situation is no better in the social sphere, i.e. in the sphere of social life. Here the craving for pleasure and sensuality is the powerful current that is taking hold of everyone the longer it goes on. Young and old, who are not true sober Christians. In a frightening way, drinking houses and booze bars are multiplying in larger and smaller towns, where the scoffers usually sit and the common office hunters solicit the votes of the booze-loving vote givers through "treaten". And even some young fellows, who the longer the more often go to many places of ruin, are in great danger of becoming habitual drinkers or drunkards and of perishing in body and soul. No less is there a growing tendency among the poor young people to indulge in the lusts of youth, such as fine clothes and expensive finery, visiting dance halls and theaters, engaging in secret love affairs, and all the rest. And even in Christian communities in the countryside there are slack fathers who allow the young people to gather in their houses to dance with each other long past midnight and to amuse themselves according to the flesh; and the night must be covered, which can easily happen on the way home between the young journeymen and the girls, and does happen from time to time. Summa, it is not my intention here, dear brothers, to bring you great ruin on the moral, political and social level.

162 and social area even more closely and in detail before the eyes. *) I have only sent this brief overview in advance in order to put it to your heart and conscience what you have to do in your part to ward off this increasing ruin. Truly, the coming generation is also growing out of your children, the hope for the ecclesiastical and civil community. Now it is important that you, as Christian householder and housemother within our ecclesiastical association, use all your diligence to "raise your children in discipline and admonition to the Lord". It must be very important to you that your children are not gnawed or even eaten away by the already spreading rot, but that they are a salt to fight it in their part and to save curable youths from it. It must be very important to you that your children later shine as lights in the Lord in the midst of the unrighteous and perverse generation, that they too, as orthodox and at the same time believing Christians, that is, true Lutherans, show themselves in good works of their Christian and civil and domestic profession and pursue sanctification with earnestness and zeal.

*) Dirs is geschrien in my Schriftchen r "Gedanken eines LuibcranrrS bei dem Herannahen des GrdächtnißfesteS des 100jährigen Bestehen des nordamerikanischen Staatenbundes, St. Louis, Mo. 1876."

(To be continued.)

(Sent in by Pastor B. D.)

Lord of Cobham, a Lutheran before Luther.

(Conclusion.)'

The high prelates failed in wit and art. They were so embarrassed that they did not know what to do. At last, a scholar appeared and helped them out of the jam. Pulling from his pocket a copy of the document that had been sent to Lord Cobham in the Tower, this doctor, named John Kempe, began:

"Mern Loid Cobham! We need to know your opinion about these four punts that follow here. The first of these is this." And with that, he read /from his grind: "'The belief and determination of the Holy Kitchen about the giveedeieteSacrament of the Altar is this: That after the words of the Sacrament are once spoken by a priest in his Mass, the material bread, which was before bread, is changed into Christ's true body, and the material wine, which was before wine, is changed into Christ's true blood; and therefore henceforth in the Sacrament of the A tar there remaineth neither material bread nor material wine, which were before, before the words of the Sacrament were spoken.'" Lord, do you not believe this?"

Lord Cobham replied, "That is not my belief. But my belief is (as I told you before) that in the Reverend Sacrament of the Altar is Christ's true body in the form of bread."

Then the archbishop said, "Sir John, you must say differently."

"No," said Lord Cobham, "I will not, if God is on my side (as I confidently believe), but that Christ's body is there in the form of bread, as is the common faith. "*)

Luther says in his writing of the Babylonian captivity of the church: "Truly I rejoice that at least the simple faith of this sacrament has remained with the common man. For as they do not understand it, so they also do not dispute whether the ueeiäsoriu be there without the substance;

The doctor read further: "The second point is this: 'The holy Church has ordained that every Christian man who lives here on earth in the flesh should confess to a priest ordained by the Church, if he can get to one.' Lord, what do you say to this?"

Lord Cobham replied: "A sick or seriously wounded person would need a right and very wise surgeon who knows both the cause and the danger of the same. It would therefore be most necessary to confess to God above all, who alone knows our illnesses and is able to help us. I do not reject the idea of going to a priest if he is a man of good conduct and learning. For the laws of God are to be sought from the godly and learned priest. But if he who is my pastor is either an idiot (ignorant man) or a man of vicious life, I should rather flee from him than go to him; for otherwise I would rather get evil from him, which is not good, than anything good for my salvation."

The Doctor read further: "The third point is this 5 "Christ has appointed St. Peter the Apostle as his Vicar here on earth, whose bishopric is the Roman Church. And he hath ordained that the same power which he gave to Peter should be inherited by all the successors of Peter, whom we now call popes at Rome; by whose special power in particular churches prelates, as archbishops, pastors, chaplains, and other degrees more, are ordained; to whom all Christian men ought to obey according to the laws of the

Church of Rome." This is the ordinance of the holy church. Lord, do you not believe this?"

Lord Cobham answered: "He who follows Peter closest in pure walk is closest to him in succession. But your proud order does not esteem the humble conduct of Peter highly, whatever you may rant about him. Nor do you care much for the humble manners of those who followed him until the time of Sylvester, the majority of whom were martyrs, as I told you before. You can let all their good qualities pass you by and not hurt yourselves at all with them. All Welk knows well enough of you; and yet you can still boast of Peter!"

Then another doctor asked him, "What do you say about the pope?"

Lord Cobham replied, "As I said before, he and you together make up the great Antichrist, of which he is the great head, you bishops, priests, prelates, and monks are the body, the mendicant brethren are the tail; for they cover the filth of you both with their subtle sophistry. Never in my conscience will I obey any of you all until I see that you follow Christ in walk with Peter."

Then the doctor read further: "The fourth point is this: "The holy church has determined that it is deserving for a Christian man to go on pilgrimage to holy places, and there to venerate holy relics and images of the saints, apostles, martyrs, confessors and all other saints who are approved by the Roman church? Lord, what do you say to this?"

To this Lord Cobham said: "I owe them no service according to any commandment of God, and therefore I do not intend to visit them on account of your

but they believe simple-mindedly that truly the body and blood of Christ themselves are contained, and leave to the musty the work of disputing of that which may contain the body of Christ."

Avarice. It would be best if you would clean them from cobwebs and stains and keep them to protect them from harm, or else bury them in the ground as you do to other old people who are God's images. It is a marvelous thing that saints, now that they are dead, should become so greedy and needy, and should beg so bitterly, who all their lives hated all greed and beggary! But this I tell you, and I wish all the world would notice, that with your confessions and idols, your fictitious absolutions and indulgences, you usurp the goods, the wealth, and the chief pleasures of all Christian kingdoms!"

"Why, Lord," said one of the clergy, "will you not worship good images?"

"What reverence should I pay them?" said Lord Cobham.

The mendicant monk Palmer said, "Lord, you will venerate the cross of Christ on which he died, won't you?"

"Where is it?" said Lord Cobham.

The mendicant said, "I put the case to you, sir, that it would be here before you just now."

Lord Cobham replied: "This is a great, wise man, to put a serious question to me about a matter, and yet he himself does not know where the matter itself is! Again I ask you: What service should I render him?"

A clergyman said: "Such service as Paul speaks of, and it is this: 'God forbid that I should rejoice, for the cross of JEsu Christ alone/'"

Lord Cobham spread his arms and said, "This is a right cross, yes, and much better than your cross of wood, in that it is made by God. And yet I will not seek to have it worshipped."

Then the Bishop of London said, "Lord, you know well that He died on a material cross."

"Yes," said Lord Cobham, "and I also know that our salvation was not brought about by that material cross, but only by Him who died on it. And I know also well that St. Paul rejoiced in no other cross, but in the suffering and death of Christ alone, and in his own endurance of equal persecution with Him for the same truth for which He suffered before."

Again, another clergyman said, "Will you not give honor to the holy cross?"

"Yes," replied Lord Cobham, "if it were mine, I would keep it honorably, and see that it came to no more harm outside, nor was robbed of its goods, as happens to it nowadays."

Then the archbishop said: "Sir John, you have spoken many wonderful words here for the slanderous abuse of the whole clergy, and thereby, given a mighty evil example to the mean sort here, so that they only spurn us the more. Much time we have spent here with you, and all in vain, as far as I can see. Well, we must now come quickly with you to the goal, because the day is passing. You must either obey the rules of the holy kitchen or put yourselves irrecoverably into the deepest danger. Watch your time, otherwise it will soon be too late."

Lord Cobham replied, "I don't know what else to submit to. You have offended me far more than I have ever offended you, thus harassing me before this crowd."

Again the archbishop said, "We urge you once again to be well minded and not to

have a different opinion in these matters than the common belief of the Holy Roman Church is; and therefore, like an obedient child, return to the unity of your mother. Watch (I say) in time; for now you may still have help, while it will soon be too late."

Lord Cobham, however, said explicitly in front of the whole company: "I do not want to believe differently in these points than I have already told you here. Do with me what you will!"

"Well then," said the archbishop, "I see no other way than that we must of necessity execute the law. We must proceed to the definitive judgment, and at the same time declare and condemn you as a heretic."

The archbishop rose and all present bared their heads. "With great sorrow of heart" he solemnly read the sentence, and declared and condemned "the child of malice and darkness" who "has hardened his heart so that he will not hear the voice of his shepherd at all," "as a heretic most precious and most detestable," and "delivered him henceforth to the temporal court to die of death."

When finally "the shepherd" had finished his banishing and cursing, Lord Cobham said with a cheerful face: "Although you condemn my body, which is only a wretched thing, I am sure and confident that you can do no harm to my soul, as little as Satan did to the soul of Job. He who created it will also make it blessed according to his infinite mercy and promise; of this I am not in the least doubt. And as for these articles already repeated, I will wait by the same vein till my death, by the grace of my eternal God."

Then he turned to the people, and spreading out his hands, he said in a loud voice: "Dear Christian people, for the love of God, beware of these people, for otherwise they will betray you and blindly lead you with them into hell! For Christ clearly says: 'If one blind man lead another, it is to be expected that they both fall into the pit.'"

And finally, falling on his knees, he lifted his eyes and hands to heaven and prayed, "Eternal God, I beseech Thee for Thy great mercy, forgive my persecutors, if it be Thy blessed will."

He was then taken away again by the lieutenant of the Tower, and that was the end of the drama of the second day. There he sat in the lonely dungeon under lock and key, and the thought that occupied his mind was

His cruel death.

The condemnation of Lord Cobham, however, caused a great stir. One could not explain how the primate could brand a man "as an obvious heretic", whom he himself had given the testimony that his confession was "quite catholic". The clergy therefore blurted out that Lord Cobham had deviated from his confession during his interrogation and had unearthed quite different things than he had pretended to believe. When this slander reached the Tower, Lord Cobham sent out the following announcement through his friends:

"Since Sir John Oldcastle, knight and lord of Cobham, is falsely convicted and imprisoned, and by his adversaries to his calumny

is falsely stated among the common people that he should believe and speak differently of the sacraments of the church, and especially of the Blessed Sacrament of the Altar, than was written in his creed, which was authenticated and submitted to the clergy, and thus posted in various public places in the city of London: Let it be known to all the world that he has never deviated from it in any point since, but that his faith is clear: that all the sacraments of the church are useful and beneficial to all who are to be saved and receive them according to the intention which Christ and his true church have ordained. Further, he believes that in the Blessed Sacrament of the Altar Christ's Body is really and truly in the form of bread." *)

When their mouths were shut with this lie, the biting sheep - we wanted to say bishops - put their heads together again and devised a new ruse. On the contrary, they let it be said everywhere that Lord Cobham had become "a pious man" and had humbly submitted to "the holy church". Yes, they showed a retraction, in which he - "to escape temporal punishment" (!) - not only "confessed that the spiritual fathers have power to force their subjects", but also declared that "his Lord Pope has power to corrupt all Christian men" at will!

But liars are known to have short memories. Lord Cobham escaped from the Tower, and with that the old clamor started again. "The pious man" was again "the most despicable heretic", and now even the most infamous traitor, who wanted to behead his king, exterminate the clergy and destroy Christianity!

No, but that was also annoying that Lord Cobham had not remained sitting in the Tower until the pious fathers had appeased the minds so that they could with decency become involved in his agonies! No, it was too bad! Therefore all levers had to be set in motion to get hold of him again.

But it was all in vain. On the night of Sunday, January 7, 1414, he was supposed to be surprised by the king with 20,000 insurgents; but at daylight it turned out that mau had made an elephant out of a mau. The king's great force, which had surrounded St. Giles Field, found only one miserable preacher and about 36 persons on whom to vent his wrath with torture, gallows and funeral pyres. Parliament put him under guard, and the king offered "1000 marks" for his discovery; but years went by, and although he would have been seen soon in this conspiracy, soon in that outrage, he remained as if he had been spirited away.

Finally, in 1418, the eagerly awaited hour struck! Disgracefully betrayed by a false brother, Sir Edward Charlton, Lord of Powr's and Governor of Wales, he was dragged back to London to the Tower. And how venerable fathers' hearts leapt at this! For now there was a "festum duplex", a double celebration. Lord Cobham was condemned by the secular court to the gallows, and by the spiritual court to the fiery tomb.

Also the Reformed later slandered Lord Cobham badly. William Tyndalr, for example, says quite brazenly that Lord Cobham claimed that in the Lord's Supper there was not Christ's body, but only a loaf of bread!" "nä f< r ekis he says, durneä the Dorä 6ot>knin." ^nsxver to 2lorc. Lxpos. Jokn, VI. 243.

When the day of his execution appeared, he was led out of the Tower with his hands clasped behind his back, placed on a sledge and pulled through the city to St. Giles Field. Arriving at the judgment seat, he sank to his knees and prayed that God would forgive his enemies. He refused to confess to a priest, and rather exhorted the people to follow the Bible and not their priests for God's sake. Then he was hanged by the body in chains, and thus head and feet hanging down backwards, burned over a slow fire. He died praising God.

The people wept and prayed with him, and listened with contemptuous silence to the imprecations of the priests. With the extermination of the Wycliffites, however, his memory fell more and more into contempt.

But a day is coming when the world will judge differently. "Then shall the righteous stand with great joy against them that have afflicted him, and rejected his work. When they see this, they will be terrified by such blessedness, which they would not have had; and they will talk among themselves with newness, and sigh with anguish of spirit: This is he whom we had for a mockery, and for a scornful example. We fools considered his life nonsensical, and his end a disgrace. How is he now numbered among the children of God, and his inheritance is among the saints!" *)

But we pray in the meantime:

Let us also risk our body and blood for Your life with heroic courage;
So that posterity may also in the future praise you for our good faith.

Amen.

(Submitted.)

Our Negro Mission.

It will now be time to look around again for our first missionary, Pastor Döscher. We have accompanied him on his round trip to New Orleans and heard that his work there was a very blessed one, and that it was wished from all sides that he should be stationed there after his round trip. Here in New Orleans we left him at the beginning of April and have to visit him again.

On April 16 we meet Missionary Doescher at Moss Point, Miss. where he has just arrived from New Orleans. In this whole area, unfortunately, almost all the Germans have joined the sects; our missionary's heart aches so much that he does not confine himself to the mission among the Negroes, but preaches to blacks and whites, sometimes in German, sometimes in English. He succeeds in winning interest for the Lutheran Church and baptizes a number of children of such people who have remained faithful to the Lutheran Church, although some of them have not seen a Lutheran preacher for 25 years. Many, even of those who have fallen to the sects, would be won back if a Lutheran preacher came. From later reports we learn that Pastor Both of Mobile has already taken care of these people.

*) Wisdom 5, 1-5. - Foxe, Acts and Monuments. 1, 726—775.

On April 29, our missionary arrived in Mobile, Ala. where it was very difficult to find a local for missionary purposes. On May 12, however, the Negro Sunday School was opened with 22 children, and in the evening Missionary Doescher preached in a Negro church to a very large congregation. The following day, a committee was formed from members of Pastor Both's congregation to lead the mission in Mobile. Teachers for the Sunday school were hired, pews and a melodeon were purchased, and now the work progressed briskly, so that the Sunday school in a short time counted over 200, partly adult, pupils.

On May 14, the missionary came to Pensacola, Florida. Here and in the surrounding area he preached at various times, especially in Milton, 30 miles from Pensacola. Many Negroes in this area do not belong to any church community and are very raw and ignorant. At the request of two Negro preachers, the missionary visited a black delinquent who had been sentenced to death because of the unnecessary breeding of a child, which had resulted in the child's death. Despite all his efforts, the man could not be brought to a full confession of his guilt; he talked a lot about his sins and God's grace, but at the last moment still claimed his innocence. However, since there was enough evidence of his guilt, he was executed. A black Methodist preacher named Dean and a layman friend of his named Washington reported to Pastor Doescher for conversion to the Lutheran Church. Pastor Döscher gave them an English catechism and advised them to study it diligently with each other.

On May 30, Miss. Döscher reached Montgomery, the capital of Alabama with 16,000 inhabitants, half of them Negroes, most of whom, however, belong to existing church communities. He did not stay here long, but went to Enfala, where he became acquainted with the Negro Methodist preacher Brown, whose wife, a native of South Carolina, once belonged to the Lutheran Church and now wishes to return to it. Her husband, too, is now eagerly studying our doctrine.

On June 9, the missionary arrived at Chattahoochee, Fla. a very insignificant place on the river of the same name. The Negroes in the vicinity were glad to see a white missionary and called upon him to preach, which he did willingly for several days in succession. Here, too, several young blacks came forward to serve in the Lutheran church. After preaching in Quincy, Fla. on the way, the missionary arrived in Tallahassee, the beautiful capital of Florida, on June 14, where he also preached several times. Here, too, a young Negro Sunday school teacher reported for training for the preaching or school ministry. He has a good reputation and makes a very good impression. Many white and black preachers in the South advise us to train young Negroes and to proselytize through them.

In Monticello, where the missionary did not find a favorable field of work, he did not stay, but went on to Waukeenah, where he had to spend the night with negroes, because he found no reception with whites. That same evening he went to a Negro meeting where he preached after receiving a call and was then urged to stay longer. On Sunday he preached three times and wanted to leave on Monday, but was persuaded by many requests to give another lecture in the evening, which was attended by many people. rich audience listened attentively. The Negroes in Florida are generally very depraved, and therefore the missionary thinks that there is a great field of work for us there. The Negroes there do not consider theft and fornication to be sins, and the former may even be considered a virtue. The preachers lead the way in these sins. Even in the church services they sing the most vile obscenity songs. One of the main objects they sing about is a naked girl. The preachers are terribly ignorant and preach all kinds of nonsense. As an example, the missionary shares the following: "One preacher talked about the creation of man and said: After God had created Adam, he refrained from making him a wife for a very long time, until a prophet reminded him of his promise and quarreled with him. Then God became angry and grabbed Adam's head to make a wife out of his head. But the prophet said: No, that is not possible, if you make the woman out of the head of the man, then she will want to rule over him. Then God tried to make the woman out of the man's feet. The prophet again rejected this as highly improper. Finally, God reached out to the man's side, and the prophet said approvingly, "This is the right place."

Missionary Döscher thinks that Florida is a suitable area for a Negro preacher seminary; a plantation could be bought there cheaply and an asylum of decrepit preachers and teachers could be connected with the seminary. Nowhere in the United States, he says, is the climate milder and healthier, and subsistence so easy to acquire, since one can sow, plant, and reap literally all the year round.

On June 25 the missionary preached at Thomasville, Ga. and on the 27th at Atlanta, Ga. There is no lack of Negro churches and schools here. A Negro university with 244 male and female students is also

found here. The following day he came to Chattanooga, Tenn. Here, since Pastor Hirschmann's departure, the Unirte have settled; but there are still some who want to remain faithful to the Lutheran Church. There are also said to be many Swedish Lutherans there. The Negroes, who probably make up a third of the population of about 7000, are fairly well educated and well provided with churches and schools. Since Missionary Döscher remained in Chattanooga on Sunday, he preached twice to the Negroes and once to the Germans. On July 2, he arrived in Nashville, Tenn. The so-called Lutheran congregation there, hitherto served by Iowa, had appointed an unirreverent preacher for the change. The Negroes have three excellent teaching institutions here with 900 students. The largest is the whose building cost 100,000 dollars and which includes 20 acres of land.

On July 4, the missionary returned to Altenburg, Perry Co., Mo. where he preached an English sermon in our German church the following Sunday. Among the audience were 30 to 40 Negroes. In the evening he preached another German sermon in Frohna. Very friendly with our missionary was the Negro Wm. Ingram, who owns a beautiful farm not far from Altenburg. He is a wealthy, intelligent and serious man who wants to do what he can for the formation of a Lutheran Negro community in that area. This man undoubtedly received his first impressions of Christianity in the Hanseatic League of his father Weinhold. Father Weinhold, with whom he was in service for several years. He has shown missionary Döscher all love and friendship.

From Altenburg, the missionary traveled via St. Louis to Fort Wayne, Indiana, and there attended the meetings of the venerable Synodal Conference. As the faithful God protected him on his long journey, so did his family, who lived in Fort Wayne during the time. Returning to the same, Miss. Döscher became seriously ill, but is now, through God's gracious help, strengthened again, so that he can preach occasionally and thereby awaken the zeal for missions more and more. As soon as the illness, which is still raging in the South, has subsided, he will move with his family to New Orleans, the center of the South, and there attempt to found a Lutheran Negro congregation, and then from there undertake more distant missionary journeys from time to time. As the faithful Savior, who also shed His blood for the poor Negroes, has been with him up to now, so may He also be in the future. May He bless his work, that through his service more and more souls will be won for Him. In any case, dear readers will see from these reports about Missionary Döscher's now completed round trip that he has not done the work of the Lord casually, and that the mission among the Negroes is a very necessary and salutary work. Thousands of Negroes are still heathens, thousands walk in darkness without God's Word, and even those who belong to the various church communities are not much better, because their preachers are miserable belly servants, ignorant people lying in the most hideous sins.

Thousands of poor Negroes want to hear the word and ask for help from their spiritual need. Therefore we must take care of them and our mission among them entitles us to the most beautiful hopes. We may hope that our work will not be in vain in the Lord. He only gives us His Spirit to carry out His work with earnestness and zeal.

C. F. W. Sapper, Secretary of the Mission Authority.
(Submitted.)

The institution in Steeden.

After the Synod of Delegates in St. Louis passed the resolution in May of this year that "the proseminary in Steeden, as far as the Synod as such comes into consideration, is to be regarded as abolished," I believe that I must not leave my dear brothers and friends on this side and on the other side of the ocean, who up to now have been attached to me and my institution here with such heartfelt love and sympathy, without news of what has now become here in Steeden. - According to its original purpose, the Steeden institution was supposed to be a place for collecting and recruiting students for the practical theological seminary of the Missouri Synod, and by God's grace, the institution here has performed this service for many years and helped to fill the lack of students on the other side. But this has now changed: while here in Germany the number of older Christian young men who came to us for the service of the church decreased more and more, the theological seminaries of the Missouri Synod over there have blossomed so powerfully and are so richly filled with students that they no longer need an advertising agency for such here in Germany, praise God, especially with costs that are difficult to raise in the present times of need. Therefore, I can only find it appropriate to these circumstances, if the Missouri Synod

abandons the Steeden institution as what it has been up to now.

But by the power of external circumstances, under God's providence, long before the decision of the Synod of Delegates in St. Louis, the Steeden institution has become quite different from what it was before, and for some years now it has ceased to be a proseminary in the true sense of the word. While the number of older students gradually decreased, that of the younger ones, who were prepared for the entrance into the high school at Fort Wayne in Steeden, increased. Thus, in the last few years, the entire instruction in our Steeden institution has become a preparatory grammar school instruction, in which 1 or 2 older young people took part, who wanted to prepare themselves for the practical theological seminary here.

Therefore, I do not believe that I am acting contrary to God's will and providence, as the latter seems to me to emerge both from the St. Louis resolution and from the circumstances actually existing here, if I continue the Steeden institution as what it has become of its own accord in recent years, i.e. as a preparatory school for such mostly younger students who later want to devote themselves to the study of theology. As long as we can find students here in Steeden and have the time, strength, desire and love to teach them, why should we not confidently continue? However, our students in Steeden will no longer be able to count on being able to study free of charge at the theological seminaries in America, but we will have to see how the costs for them are raised partly by the students themselves, partly through the help of other friends and benefactors. I therefore ask all the more my dear friends and brothers near and far, all those who have so far taken part in our Steeden institution with love and joy and supported it, not to deprive me and my institution of this love and participation in the future, but to continue to help that also in the future many a capable worker will go forth from Steeden in the vineyard of the Lord.

In the manner described here, however, there is still a real need for the Steeden institution in our local church circles. Both in our own separate Lutheran congregations and here and there in other circles closer to us, there are parents who would like to dedicate their sons to the service of the church; there are also boys and young men who are gifted and suitable for this. That is why our Saxon separate parishes had already founded their Latin school in Planitz two years ago and it must have seemed to me as a special divine providence that just this summer the Planitz Latin school was dissolved and the request was made to me to accept the still existing four pupils of the same into the local institution. I gladly did so and recognized a divine pointer in it to continue the local institution with renewed cheerful courage with these new students as well as with the old students who had remained with me from the previous year. And not only that, but even if the entry of older students belongs to the exceptions, at least one was found this year who recognized the corruptions of our German national churches at home and who was driven here by the heartfelt desire for pure Lutheran doctrine and a truly Lutheran church position. For many such Christian young people, our Steeden institution has already become a place of refuge. With God's

Help also in the future! It shall not cease to be a faithful witness of pure Lutheran doctrine in Germany, it shall stand among the ecclesiastical teaching and missionary institutions of Germany as such, where the pure Lutheran doctrine in its full extent has its home and where faithful Lutheran Christians, who still have a heart and sense for pure Lutheran doctrine, can "turn their eyes" and "give their participation". May the faithful and gracious God grant that such an institution may remain here in Steeden.

Steeden in the summer of 1878. Fr. Brunn.

(Submitted.)

A bit of American church history.

Dear "Lutheran"!

From the 7th to the 9th of October incl. the Michigan Synod (belonging to the General Council) held its meetings in Saginaw City. Since we here in the North are provided with "opposition congregations" of the aforementioned Synod in various places and we must persistently take a stand against them, I considered it my duty to use the opportunity to become more closely acquainted with this Synod from my own perspective. I was able to attend the sessions for only two days.

The Synod was opened by the President with a speech about which many things could be said. During the organization, about 20 pastors, 18 lay delegates and 2 teachers were present. On Monday, the various bills were heard in detail and the officers were elected. Also, three committees were appointed to consider the matters before the Synod.

On Tuesday morning, two hours of lectures were held, and the same time was set aside for them on Wednesday. The Vice-President had presented a paper on parochial schools, which was read out and (only partially) discussed. Among the requirements to be placed on a parochial school teacher, the speaker rightly emphasized faithfulness to the confession. But how should one call it, if this pastor knows this and yet, against his better knowledge and conscience, appoints a teacher of a different confession and gives him-

entrusts his Lutheran school to the same? What should we say when a Lutheran synod accepts such a false believer, who does not promise his confession, into its synodal association and, after excluding him, keeps him in it? The Michigan Synod, according to wedge public reports in the General Council, has testified against altar fellowship with false believers, but here is altar fellowship in its own midst - even worse. - Also otherwise this synod does not practice any serious, godly synodal discipline, not even with regard to the life of its standing members. For example, in a town not a hundred miles away from here, the pastor of the congregation belonging to the Michigan Synod caused such indignation by his scandalous visit to drinking houses, staying there for hours and drinking incessantly that there was talk of his removal. Defied: He has not yet made a confession of repentance before the angry congregation, he is still in office there. Nevertheless, his reputation with his synod does not seem to have been damaged: he receives votes for various synodal offices, is elected by the president as co-chairman of the synod, and is elected as a member of the synod.

The Lutheran Church is appointed as a member of a committee and has a say in the synod. Isn't the Lutheran name desecrated by such chastisement?

It was striking that the rights of the community were so little respected by this body. This sore spot became apparent during an "unpleasant" involvement as a result of a professional matter. Of course, one did not really want to speak out; as a quintessence the following emerged: A vacant congregation had called a neighboring pastor and promised him, among other things, the reimbursement of the costs of the suit. The latter, however, refuses the appointment and sends a letter of appointment to the synodal president, who then

in turn, transports it without further ado to a pastor in the state of New York. However, his suit costs amount to \$95.00 and the congregation does not want to pay the same, because their promise was only valid for the first called pastor. The new pastor was in a fix and - the synodal treasury had to make up for the "oversight" i.e. the high-handed procedure. *) - Another occasion when this was evident was the negotiation of the incorporation of the synod. The articles of incorporation were read only in English. When a delegate complained that he did not understand, he was told that it was too difficult to give a translation, and that this was a matter for the pastors only. So the poor people had to buy a pig in a poke. - This became especially clear when the majority of a congregation was given the right to appoint the preacher against the will of the minority.

Because it is not possible to get everyone to agree. And this is what this synod teaches under the flagship of the Lutheran name and confession! Only one voice, as far as I know, timidly accepted the truth, but it was drowned out by the others, and unfortunately! it allowed itself to be drowned out. Now, one could make it even shorter and simply leave the professional right of the preachers to the pope and his bishops; for whether the pope or the majority of the congregation exercises the tyranny, that is in principle one and in the end comes down to one. It is astonishing, however, that those who always so boastfully proclaim that they hold so firmly and faithfully to the Lutheran confession, so straightforwardly follow the

This is because the XIV article of the Augsburg Confession states: "that no one shall teach or preach or administer the sacrament in public in the church without a proper calling. Where a preacher is not called by the whole congregation, at least by consent, but only by the majority, he is called only by individuals in the congregation, but not by the congregation, and therefore has no proper profession. How can a preacher be the pastor of the one who cannot give him his trust and to whom Berus has neither given nor gives his consent? The right to give one's consent to the preaching profession is a sacred Christian right that cannot be taken away from anyone without shameful tyranny. It is a serious matter of conscience that he who is to entrust himself to a preacher as his pastor may do so with confidence and a good conscience. Whoever claims for the majority of the congregation the right to elect and appoint the preacher contradicts the confession of the Lutheran Church; for so it says in the appendix of the Schmalkaldic Ar-

Or was the president authorized by the congregation to convey the vocation to another person in such a case?

tikkil: "In the *Concilio Nicaeno* it was decided that every church should elect a bishop for itself in the presence of one or more bishops who lived nearby. This has been held not only in the Orient for a long time, but also in other and Latin churches, as such is clearly expressed in Cyprian and Augustino. For so Cyprian says in Rp. 4, "Therefore it should be diligently observed according to the command of God and the apostles, as it is observed in our country and in almost all countries, that when a bishop is to be elected, other bishops close to the place should come together and in the presence of the whole congregation, who know each one's walk and life, the bishop should be elected. As we see then, that in the election of Sabini, our fellow bishop, it also happened that after the election of the whole congregation and the council of several bishops who were present, he was elected bishop and the hands were laid on him, etc.; Cyprian calls this manner a divine manner and apostolic usage and testifies that it was held in this way in almost all countries at that time. In accordance with this, Leo I, called the Great (-j- 461), establishes the principle: "He who is to preside over all (in a congregation) must also be elected by all." On the danger arising from "gegentheilige": The Danish bishop Brochmand draws attention to the danger arising from "counter-sanctimonious" procedures with the words: "Because the administration of the sacred office will proceed unhappily where people are forced upon the congregations who are either detested or suspicious or unknown." It is therefore necessary to maintain the axiom: "What concerns all must also, especially in matters of blessedness, be concerned by all"; as, in agreement with this, Leo, already mentioned, writes: "What concerns all must also be done with the consent of all." Whoever wants to learn more about this, should read the relevant proceedings of the Synod of the Northern District of I. 1870.

It was gratifying that on various occasions individual delegates spoke out in favor of taking the matter seriously and putting an end to the grievances that were being deplored. But their voices died away without an echo; they seemed to find no response, so that one involuntarily remembered the writer's exclamation: "Words! Words! Words!" When, for example, the importance and necessity of parochial schools was discussed, it seemed to make a deep impression on one of the delegates and he spoke out: The establishment of parochial schools should be taken seriously. While the congregations of the Michigan Synod lacked them, the congregations of the Missouri Synod had their congregational schools and teachers all around. Surely the cause of this damage must be sought in the synod. What was the answer? Yes, the Missouri Synod was a large, spread out body, which had completely different means at its disposal. The congregations would first have to demand teachers and so on. In this way, sand was thrown in the eyes of the poor people. Just as if the Missouri Synod had always been such a large body, or had only been concerned about parochial schools after it had attained greatness! How many do you suppose we would have now? No, no! From the first, weak, puny beginning, time, labor and expense have been spent in bringing parochial schools into being. But what has the greatness of the Missouri Synod to do with the establishment of the schools?

since the individual congregations have to take care of it themselves? Our pastors often have to take care of the school for many years, even for their entire lives, and it costs them a lot of work and effort. Our congregations, often small in number and with few resources, appoint teachers and maintain their school, often with great sacrifices, because they recognize in the Christian school a main foundation of a Christian congregation. In contrast, one sees synodal congregations of the Michigan Synod (such as the delegate in question probably had in mind) of long standing, probably 20 years and more, large in number of members, rich in resources, and of church school - nothing or only feeble beginnings. Yes, the delegate could have called out to his synod with the poet: "Something is rotten in the state of Denmark." Strange! After this incident, all desire for further discussion seemed to have passed. While the first quarter of the paper had been discussed at length, the remaining three quarters were read out in a silence and indifference that made one think. It gave the impression that the initially so lively discussion of the paper had been broken off because one was concerned that the delegates, after the beautiful declamations, would also demand an energetic execution from their pastors.

There was also something extraordinary about this synod in that on Tuesday evening the closing and farewell speech was held, while on Wednesday synodal sessions were still held all day. I could not explain it, but then I remembered that a concert had been arranged for Wednesday evening.

After so many exhibitions, it is good to be able to offer a word of appreciation. On Monday and Tuesday evening I was allowed to hear a few quite nice sermons, especially the one on the Gospel of St.

Michael's Day was textual, well-ordered and of good content, and pleased me well (only the topic, as it read, was incompatible with the Holy Scriptures).

Herewith, dear "Lutheran", farewell for this time!

and loyal devotion greets you your

J. S.

To the ecclesiastical chronicle.

I. America.

Doctrine and Weirs. The November issue will appear a few days later due to certain circumstances.

The Unitarian General Conference recently held its meeting at the Methodist Church in Saratoga. The paper from which we take this news reminds us that John Wesley has already published a biography of a Unitarian, that is, a man who denies the Triune God and considers Christ to be a mere man.

II. foreign countries.

A daily Protestant paper is to be founded in **Paris**. According to the Prospectus, it will oppose both the rule of the Roman priests and materialism.

Bible Distribution. More than 600,000 copies of the Bible have been distributed by the various camps at the Paris World's Fair since May 1. The papists will hardly be happy about this!

In Spain, the number of priests and monks i decreased significantly compared to the past. At the end of the 17th century

to about 376; and it comes into consideration that the population has not decreased, but increased.

What is written from Rome about the activities of the Jesuits: The "Echo" informs from a Roman correspondence of the "Kölnische Zeitung" among other things the following: "At the moment here (in Rome) in booths and workshops again very much is spoken of things from the papal court. When the Cardinal Franchi died so suddenly and unexpectedly, one tried to spread the news that the Cardinal had simply died of gastric perdition.... But the common man is convinced that the quick death of Cardinal Franchi was simply caused by poison. . . . An object of general regret, however, is the Pope himself. All the willpower he developed in the first months after his election is gone. The Pope is sad. He cries a lot and often has fits of deep dejection. Often he is said to say: 'Was it necessary for me, an old man, to end my life like this? He feels like someone standing in a public square where he is to be shot. As a Cardinal he was used to go hunting when he came to Carpineto and he always appeared fresh and elastic on such occasions, like a young man. Now he is remarkably aged and remarkably emaciated. Three times a day he packs his bags with the intention of traveling to Perugia. But for fear of the Jesuits, who watch him everywhere, he does not dare to impose his will and carry out his plan. Since the sudden death of Cardinal Franchi, his fear of being poisoned has increased to the extreme and his brother is even more afraid than Leo himself. At his table, which he attends and must attend according to the rules of the court etiquette, he hardly touches any food and what he enjoys, he enjoys with the greatest caution. His brother himself goes to the city every day and secretly brings him pies and farced turkey in jelly under his skirt from there. And this is in fact the only food that Pabst Leo still eats. Leo prepares his own coffee in his room. A Vino Santo, a wine prepared from dried grapes, he gets from Carpineto from his own vineyard. He has Carpineto bring it from his own vineyard and stores the bottles with anxious caution in his own secretary's room. Two attempts at poisoning have already been made against the poor Pabst. The first time it was a glass of wormwood, after which he suddenly felt very unwell. His brother quickly called a doctor in whom he had personal trust, and not one of the "official" doctors of the Vatican, and he quickly gave him an effective antidote. There were some cardinals present who wanted to prevent the pope's brother from sending out for a medical sleeve. Leo does not want to know anything about his official personal physician. He does not trust him. Many of the cardinals are very defiant against the pope. They would like to have another one as pope, namely Cardinal Louis Bilio. They claim that he is a true priest. But the one who mostly agitates against Leo is a foreign cardinal who lives in the Vatican and whose name the Romans are not able to pronounce."

Death notice.

ss On Oct. 23, A ends, Pastor V. Both died in Mobile, Ala. of yellow fever.

Inauguration.

On the 17th Sunday n. Tr., the 13th of October, Mr. Carl Georg Stöckhardt, licentiate of theology, previously second pastor of the separated Lutheran congregation of St. Johannis in Planitz near Zwickau in Saxony, after he had received an "ordinary" appointment from the Lutheran congregation of the Holy Cross in St. Louis, Mo. Kreuz in St. Louis, Mo., received and accepted a "regular" appointment, by the undersigned on behalf of the Honorable Presidium of the Western District of our Synod, with the assistance of Prof. Dr. C. F. W. Walther.

who also preached the introductory sermon, and Prof. M. Günther, were solemnly inducted into office.
God make the dear brother a blessing for many! (A. Switch.

On the 18th Sunday after Trinity, Rev. E. Mar - tenS was installed by me in Danville, Ill, by order of a Reverend Presidium.
F r. Lindemann.

Address: livv. L. LInrton8.

8< x 193, vnnvills, Vsrmillion Oo., Ills.

Ordination and introduction.

In the new St. John's parish in Cleveland, on behalf of the high". Presidium of the Middle District, Candidate August Dankworth, assisted by Rev. Paul Schwan, was ordained and inducted on Oct. 20 by

O. Kolbe.

Address: livv. Onnkvortk,
364 Doäll 8ti-., OIvvl.nO, OIllo.

Mission Festivals.

On the 15th Sunday after Trinity, the Palmyra, Hannibal, and West Ely congregations celebrated their first community mission festival here in Palmyra, Mo. The festival preachers were Pastor Hallerberg in the morning and Pastor Baumgart in the afternoon. In the evening a service was held in the church in English, Pastor Holter preaching the sermon. The Collecte be- tained 473.39.
A. Will "er.

On the 16th Sunday after Trinity, my congregation in WitliamSp ort, Nebr., had the great joy of celebrating its first mission feast amidst numerous "sanctification". In the morning Mr. Past. I. Frese preached on inner, in the afternoon Mr. Past. C. Meyer on external mission. Finally, the undersigned gave a lecture on the history of missions. The total attendance was 426.88.

G. S. Citizen.

On the 15th Sunday n. Trinitatis, the Lutheran St. Paul's congregation at Des PereS, St. Louis Co., Mo., celebrated a lovely mission feast in company with many fellow believers from the congregations at St. Louis, Minertown, Kirkwood, Ellisville and Central. Pastors Sapper and Lenk were the celebrators. The collection, for inner and outer mission in equal parts, amounted to 484.36. Theodor Mießler.

The Lutheran congregation at Pleasant Ridge, Ill, celebrated its mission festival with the Collinsville and Troy congregations on September 1. Pastor Ottmann preached in the morning and Pastor Kleppisch in the afternoon. The collecte, for the interior and for the negro mission, amounted to 474.45. W. D o r n.

This year's common mission feast of St. Jacob's and St. John's congregations at Quincy, Ill, the former served by Pastor Hallerberg, the latter by the undersigned, was celebrated on the first Monday in October of this year. The Rev. E. A. Brauer of St. Louis and H. Meyer of Lincoln, Ill, preached. Missionary gifts received 485.58.

LouiS Holt er.

On October 9, the St. John's congregation at Stanton, Stanton Co., Nebr. celebrated its mission festival, which was attended by a number of guests from neighboring congregations. In the morning Rev. C. I. Frese and A. W. Frese preached on internal missions, and in the afternoon Rev. I. Heffmann on external missions. Pastor I. C. Ruppacht gave a lecture on mission history. The collection of 425.09 was earmarked for Negro and inner mission. Aug. Leuthäuser.

On the 15th Sunday after Trinity, the two Evangelical Lutheran congregations at Woodworth and Buckley, Iroquois County, Ill, celebrated their first mission feast. The collection was 433.50, which was half for the Negroes, half for the inner mission.

C. F. Hartmann.

On the 17th Sunday n. Trin. the congregations of the undersigned held a mission festival in Logan, Dodge Co. Hilgendorf, C. W. Baumhofener and A. W. Frese with their congregations. Pastor I. Hilgendorf emphasized the heathen mission to the festival assembly, and Pastor A. W. Frese the inner mission. Pastor L. W. Baumhofener demonstrated in a historical lecture that the true church must always carry out the work of mission. The Collecte, 438.06, was designated for inner mission in Nebraska.
E. I. Frese.

On September 12, in the afternoon, the churches in and around Baltimore celebrated a mission festival in Druid Hill Park. Rev. W. C. Luebker preached on negro mission. This was followed by Pastor C. Stärken with some stories from the mission in Low German dialect. Pastor I. Hörr then preached in English on the subject: "4Vllut, süoulä ur^v us to ßrsüter vstoi-t." in tkv enusv ok Nlssions? At last Past

W. F. Seeger with a lecture on the mission on the west coast of Africa. Of the collection of 4125.00, one third was earmarked for the inner mission, two thirds for the negro mission.

H. Hanser.

On the 15th Sunday after Trinity, St. Paul's and Emanuel's congregations in Fort Wayne celebrated a mission festival in fellowship with St. John's congregation of the Ohio Synod and the surrounding rural congregations of our synod. Before noon Pastor Stubnatzy preached on Rom. 1, 14-16; in the afternoon Pastor Zschoche gave a historical lecture on the first beginnings of the Lutheran Church in America and Missionary Döscher shared his experiences from the Negro mission. - The collection was a round sum of 4325.00. Two thirds were earmarked for inner mission, one third for negro mission.

H. G. Sauer.

The Lutheran Zion congregation at Mount Olive, Macoupin Co., Ills. celebrated on the 17th Sunday a. Trin. their[^] this year's mission feast in fellowship with the congregations of Messrs. Pa stören Kothe and Eisenbach. In the forenoon Rev. C. Brandt of Lowell, North St. Louis, preached, and in the afternoon Rev. Bro. Erdmann at Red Bud, Ills. The Collecte dcs day, destined for outer and inner mission, amounted to the sum of 4125.00.

H. Weisbrodt.

On October 13, the congregations of Brinkman and KaSpar celebrated a mission feast in the latter's congregation at High Hill, Terais, in which Pastors Geyer, Kilian and Stiemke and "congregation members" also participated. Pastors Maisch, Süß and Wischmeyer (the latter in English) served as festival preachers. The collections yielded 459.80, intended for the Inner Mission of this state.

I. Kaspar.

With the participation of the congregations of Vincennes, Darmstadt and Warrenton, the Lutheran Trinity congregation of EvanSville, Ind. celebrated on the 15th Sunday a. Trin. Trin. a Mis- sionSfest. The festival preachers were Pastors Tramm on external mission, Mahlberg on internal mission, and Pastor Sitzmann gave a lecture on mission history. The collection was 4120.29.

A. Sauptert.

Church dedications.

On the 17th Sunday after Trinity, the new church of my three-year old branch congregation in Lafayette County, Missouri, was solemnly consecrated with strong participation of the neighboring congregations. Pastor Wille preached the sermon on Osef. Job. 21, 3., and after miltday Stutent Bullinger preached on the Sunday Gospel. F. I. Biltz.

On the 16th Sunday after Trinity, the Lutheran congregation of St. Michael's in Belknap Township, PrcSque Jsle Co., Mich., dedicated its new church to the service of the Triune God. The same is a log building 24X35 feet. covered inside with ceiling and outside with clapboards. It is the first Lutheran, indeed Protestant church in all of PreSque Jsle County. Rev. Druckenmiller of Rogers City preached in the forenoon, and in the afternoon the undersigned.

I. A. Boh n.

On the 15th Sunday after Trinity, the 29th of September of this year, the branch congregation of the undersigned at Town Ehester, Minn. celebrated the dedication of their new church. The church is 45 feet long, 30 feet wide, 75 feet high with steeple. The sermon was preached by the pastors C. Mönch, W. Lange and I. Horst.

Chr. Maurer.

Confrrcn; - Ads.

The next one-day conference here will not be held until the 2nd Wednesday in November.

The Baltimore Districts Conference will meet on November 12, at 9 o'clock in the morning, at the home of Rev. Stürken. Those unable to come, want cs to report to the Dastoi- loe-i.

H. Walker.

The Detroit Specialconfercnz will meet, s. G. w., November 12 and 13, at the congregation of the Rev. List in Roseville. Registrations are requested.

C. Lohrmann.

Thanks-Bstum.

In the name of his Committee, the undersigned expresses his heartfelt thanks to all dear fellow believers in our northern communities, as well as to all other benevolent donors who have made great sacrifices for us in this difficult time of affliction. May the faithful God, who does not want to let a drink of cold water go unrewarded, richly repay all mild donors, both spiritual and physical, for what they have done here for the poor needy. "I have been hungry, thirsty, sick, and you have fed me, given me drink, visited me," 2c., the Lord Christ will reward all these charitable givers.

The people who have done this for the sake of Christ will shout for joy on the great day of judgment. Many a tear has been dried by these gifts of love, many a truly great need and bitter misery has been alleviated and satisfied, and many a tear of gratitude has been awakened by them, often in people who never thought they would be in such a position in life.

However, since we have already received significant sums from all sides, far beyond our expectations, and have thus been put in a position to be able to relieve the distress of our fellow believers, we hereby report that we do not need any further support.

Over 2300 dollars have already been received, grnd we will report income and expenses as soon as the epidemic is over. New Orleans, October 22, 1878.

C. W. Sauer,

Secretary of the Support Committee.

received since October 9: By pass. C. Wünsch, Collecte sr. Gem. in Good Farm, GrundyCo. iii. P16.50. Through Past. A. Krafft, Clarence Eentre. N. A., Harvest Fest. coll. of Wolcottsbirger St. Pauls comm., P12.50. In the S". Pauls Gem, des Pastor Brandt dahier collectirt: by Klie 10.75, by Schenkel 17.80, by Bachmann 6.0tl, by Waltke 62.5<l, by Past Brandt himself 2 00, by Werthen Frauenverein >r. Gem. (for Memphis) 5.00, (for New Orleans) 5.00, together 109.0'-. By E. Hausclt, Coll. of the Sunday School in Past. Sickers S". Matthew-"em. in New York (for Memphis) 115.25. By Past. I. A. F. W. Muller in Ehester, Ill, in whose no, collected 38.95. By Past. I. Bernreuther, Olean, N. A., 15.15. By Past. F. Dreyer, Richmond, Ba. (for Memphis), 5.00. By Rev. 3rd Siek of sr. Gem. in New Oberbofen, N. A., (for Memph's) 17.00. Coll. by Rev. Riedel in Charlotte, Iowa, 4.35. By dast. Senne, Alma, Kans. of sr. Gem. 5 00. by Past. A. Rohrlack, Reedsbura, W's., by sr. Gern. 9 00. by Past. I. Schmidt of M. W. in East "aginaw, Mich. (for Memphis) 5.00. By Past. Leibe, Grand Rapids, Wis. at 8.20. By Mr. L. Lange from Mr. B. Schneidewind at 3.00. By I. H. Mvers at Ambia, Jnd. at 10.00. By Past. Niethammer, La Porte, Jnd, Coll. sr. Wem. 29.43. By Past. Partenfelder, Bay City, Mich, Coll. sr. Gern. 32.55. By Rev. G. Bernthal, of sr. M'- chaelis-Gem. at Frankenhilf, Mich., 19.70, by himself 1.00. By Rev. Fischer, Holland, Jnd. Coll. of his St. Jacobi-Gem. lfor Memphis) 15.00. By Past. S. Liese of Mr. W. Kruse in Quincy, Ill, 5.00. By Past. L. Birdcatcher, South Oil ^ity, Pa. of, 15.0i>. By Past. C. Zollmann, Wellsville, N. Crntefestcoll. of his comm. 18 20. by Past. F. Schalter, Red 9ud, lsts. of his comm. Gem. 25.75. by Dr. C. F. W. Walther of Rev. Köhler's Beth. congregation, Hnstisford, Wis., 8.00. by Ch.)l>t of the Gern, in Effingbam, Ill, 21.35. by past. Free, Colubmia, Nebr. of his Christ parish, Platte county, Nebr. 8.15. By Rev. L. H. Lükcr, Aroma, Kans. of sr. Gern. 5 p.m. By Rev. Wickmann, Farmers Netreat, Jnd. of sr. Gern. 28 80. by Past. Leemhuis, North East, Pa. of sr. Gem. 13 50. by Past. Demetro, Perryville, Mo. by sr. Comm. 20 00. by Past. Schneider, Waterford, WiS., from sr. Congreg. 5.00. By Rev. Crämer, Fort Dodge, Iowa, by sr. Cong. 22 75. by Past. Robe, Detroit, Mich, by sr. Gem. 17.50. By Past. Trautmann, Adrian, Mich-, by sr. Comm. 26.00. By Past. M. Meyer, Leavenworth, Kans-, by Mrs. Lang 5.00, Mrs. W. Weber 1 00, Mrs. M. Cndrist 1.00, Mrs. A. Belter 1.00, Messrs. Bro. Nahrendorf 1.50, M. Dietrich 5.00, A. Tbeel 50 Cis-, Bro. Dühren 1.50, H. Schot" 2.00, Bro. Scheer 50 Cts, Teacher H. Johannning 1.00, P. Mariens 50 Cts" W. Haman 1 00, G. P. Echert 2.50 (total 24 00). Through Past. L. Emmel, (Lt. Peter, Minn., 6.75. By Past. W. Busse, New Zlork, of his St. LucaS parish (for Memphis) 27.75. Curch Kasstrer I. Birkner in New York 128.93, deSgt. (for New Orl.) 25.00, desgl. (for Memphis) 74.1<l. By Past. Mießler, Carlinville, Ill, by sr. Gem. (for Mempbis) 23.40. By the school children of teacher G. Kraus there (for orphans) 3.40. By Rev. Mießler ges. at Brighton, Ill , (for N. Orl.) 3 20. By Rev. S. Poppen, Heßoille, O., of sr. Jmmanucls comm. (for Memphis) 13.08. By Mr. Geo. Vetier dahier 1.00. Ourch Past. E. Rolf, St. Paul, Minn, from sr. Gem. 23.55, by Hrn. Aug. Lange das. 2.50. By Past. C. Speckbard, Norris, Mich, 1-00, Durcd Past. Feustel, Concord, Wis. coll. sr. Gem. 9 00. by Past. G. Krümpflein, New Baltimore, Mich. coll. by him and some members of sr. Gem. 13 Dec. By Rev. Hudt- loff, Wausau, W's , ges. at L. Krenz' Begrßß. 4 00. by Past. Nütze, Columbus, Jnd, by sr. Gem. (for MemvhiS) 15.00. By Mr. W. Martin, Altamont, Jlls, Harvest Festival Collecte in Past. Wangerins Gem. 17.50. By Rev. Sieving, Manito, Jlls. of sr. Gem. 18 00. By Rev. F. A. Ahner, of some members of the Gem. in Frankenlust, Mich. (for N. O.) 6.50. By Rev. L. Zahn, Collecte of St. Paul's Gcm. at Nokomis, Jlls., ll.00. By Rev. A. Willner, Palmvra^Mo. coll. of some members of sr. Gem. 8 75. by teacher S. Riedel, Coll. of the Gem. in Frank<nmuth, Mich., (for N. O.) 82.81, by the Young Women's Association the. (for N. O.) 25.00. By Mr. Geo. Agle, by Past. E. Riedcls Gem. in Bloomington, Jlls, 33.20. By Past. C. A. Menmcke, Rock Island, Jlls, debit. sr. Gem. 45.00. Curch Past. I. Baumgart, Warsaw, Jlls, coll. sr. Gcm. 12.00. By Pust. H. G. Crämer, ZaneSville, O-, by sr. Gcm. 27.50. By Sr. H. D. Heimsoth, of the comm. at Lake Creek, Mo. sr. 15.65. By Past. W. Lotbmann, Akron, O>, coll. sr. Gem. 37.00. By Rev. F. W. Richmann, Pittsburgh, Pa. by sr. Zion's Gem. 16.75. By Past, R. Pieper, WrightStown, Wis. coll. at wedding of daughter of Nic. Schmidt 9.04; Coll. of German cvang. Lutheran Trinity Gem. in Kaukauna 8.58, by P. R. P. 2.00. Bon P. C. A. 50 Cts. By Past. H. F.

Pröhl, Augusta, Wis. thanksgiving cll. sr. Gem., 9 a.m. By Past. G. E. Schieferdecker, New Gehlenbck, Jlls, Coll. sr. Gem. 7.00. By Past. E. Beck, Jacksonville, Jlls, by sr. Congreg. 9.00. By Ch. Lowes in Past. Fackler's Gem. at Columbia Bottom, Mo. 1.00. By Past. A. Brauer's Gem. in New Brunswick, Jlls, 8 p.m. By Past. F. Lindemann of St. John's Genl. at Cbampaign, Jlls, (for Memphis) 19.51. By Past.

E. Mangelsdorf, Genese", Jlls, Coll. sr. Gem., 19.60. By Past. H. Torney of sr. Gem. in Montague, Mich. at 10.00, by sr. Gem. in Ludington, Mich. at 8.50, and by sr. Gem. in Benona, Mich., 6.50. By Mr. E. H. Sieving dahier 1.00. By Mr. L. Lange of Past. F. W. Franke in Salamonia, Jnd, 1.00. By Past. I. Strafen, Omaha, Neb. in his comm. ges. 8.00. By Past. A. Schmidt, Elyria, O., by Ernst Schmittgen 5.00. By Past W. Zichoche, Atchison, Kansas, (for Memphis) 8.05. By Rev. Franz Matter, Des Moines, Iowa, Coll. sr. Peter and Paul Filial congreg. at Polk CG, Iowa, 7.50. By Past. Ph. Wambsganß, Adell, Wis. from whose comm. 17.00, from whose branch to Cascade 9.00. By Past. P. Germann, Fort Smith, Ark. from the Christian Teachers' Fund 5 00, on Mr. Harter's infant baptism ges. 2.60, from himself 2.40, from Teacher Fickenscher 1.00, from Theo. Grober 30 Cts, from the piggy bank of little Willi Germann 25 Cts. Through Past. I. Rupprecht, North Dover, O., from whose gcm. 15.05, from the Jünglingsvrein das. 6.62. By Past. Günther, Gneseo, Jlls, in whose Gem. ges. 28.50. By Past. Dahlke's Gem. in West Seneca, N. I., (for N. O.) 14.00. By F. W. Lcpner in Cleveland, O., 10.00. By Rev. Bünger (Jmmanuels-Gem. ^here), coll. ^by Mr. A. Pictschmann (for Memphis), 47.75. By Rev. I. Siegrist at Stillwater, Minn, (for Memphis), 17.50. Don Mrs. Johanne Körner here, 10.00. By Rev. E. M. Zorn, Sheboygan, Wis, of whose Trinity congreg. (for widows and orphans), 139.54. By Rev. T. Stiemke, Warda, Ter. collected in whose parish 20.00. By Rev. F. W. Peknekamp, Bremen, Jlls. coll. of his congregation 13.50. By Rev. W. Sandvoß, St. Charles, Mo. collected 6.50. By Rev. C. Vetter, Osage Bluff, Mo., of whose Gem. 7.00, and of whose Osage County branch 1.00. By Rev. C. F. Brecht, Farina, Jlls. collected in his parish 21.00. By Mr. Kassirer I. S. Simon, Monroe, Mich. 40.25, likewise (for N. O.) 24.00. By Mr. Kassirer H. Bartling, Addison, Ill. 502.52. By Mr. Kassirer C. Eißfeldt, Milwaukee, 102.65. By Rev. C. Strafen, Watertown, Wis. coll. sr. Comm. 36.24. By Rev. C. Bolz, East Saginaw, M-I., 5.00. By Mr. I. Merz of Past. W. Holls' Gem. in Columbia, Jlls. 15.00. By Past. W. Brakhage, Farmers Re- treat, Jnd. of whose gcm. 10/22. By Rev. I. H. Bthke, Arcadia, Jnd. of whose Gem. 7.20.

St. Louis, October 26, 1878.

I. T. Schuricht.

Received into the treasury of the Northwestern District: for the Philadelphia municipality: by Past.

A. Rohrlack's congregation -5.00. By C. Lindenschmidt 2.50. A. Stolt in Nicolett 5.00. I. Pntzlaff 5.00. Baierlein 50 cents. Past. C. Seuel 1.00, several members of his congregation 6 00. From the Drririnigkeitsgem. in Milwaukee 12.12.

For the orphanage in St. Louis: From Past. A. Hertwig 50 Cts. Wedding coll. at Aug. Firks 4.00. Pastor Ph. Wambsganß' Gem. 7.75. From Past. C. Seuel's Gem. 8 50.

For the Negro Mission: From Past. F. Wesemann's congregation 3.00. Mrs. Laubcnstein 1.00. Past. E. Rolfs Gem. in St. Paul 8.02. N. N. in Racine 1.00. Missionssestcollecte in Milwaukee 40.87. Fritz Bank in Marion Lake 2.00.

For poor students in Springfield: From Past. A. Käselitz's Gem. 3.50. For Herm. Brus from Rev. Heids Gcm. in Cedarburgh 7.25.

For Brunn's students in Fort Wayne: From Past. G. Barth's Gcm. in Town Herman 60 cts, sr. Branch 1.08.

For the Freeport congregation: From Past. C. Seuel 1.50. Its upper parish 12.50. From Past. Mendr's Gem. 2.55.

For the Detroit congregation: From St. Stephen's congregation in Milwaukee 30.00. G. Laudon in Milwaukee 25 cents. Miss Lutz 1.00. C. Lindenschmidt 2.50. I. Pntzlaff 5.00. Past. C. Seuel 50 cts. A. Bluter 50 cents. G. Reklam 50 cents. From drr Dreirinigkeitgem. in Milwaukee 12.13.

For the proseminar in Springfield: From Past. F. Wesemann's Gem. in Grafton 5.00.

For the Yorkville congregation: From St. Stephen's congregation in Milwaukee 28.25. Past. E. Rolfs Gem. 5.25. Past. C. Seuel 1.00. A. Binter, C. Binter 50 cts. each.

For the Negro Church in Little Rock, Ark: By Past. C. Markworth 2.88.

For the Preachers' and Teachers' Wittwen- Casse: From Rev. E. Rolf 4.00. From Rev. E. M. Zorn's Gem. in Sheboygan 50.00. Ed. Schumann 1.00. Past. Schumann's Gcm. 3.80.

For sick pastors and teachers: By Past. I. L. Daib 1.00. Ed.' Schumann in Oshkosh 1.00.

For the Deaf and Dumb Institution in Norris: By Past. Friedrichs Gem. 9.00. Past. Ph. Wambsganß' Gem. 5.50. N. N. in Racine 1.00.

For inner mission: Collected by Past. Präger on Ferd. Hackbart's infant baptism 1.75. By the congregation in Town Herman 9.00. Collected in missionary hours of Trinity Grm. in Milwaukee 3.25. By Past. Käselitz mission feast coll. in Wilson 80.00. By Rev. Osterhus, communion coll. sr. Parish, 1.00. A portion of the Mission Festival Coll. at St. Paul's Parish on Wolf River 15.10. By Past. Markworth's Gcm. at Schroeder's Corner 90 Ets, Fremont Road 1.00. Rev. E. Rolf's congregation in St. Paul 13.00. Rev. W. P. Engelbert at Racine 18.00. Misst onsfestcoll. at Milwaukee 123.63. Weddingcoll. at Fritz Birkner 7.66. Desgl. at Mans 3.00.

For the synod treasury: From Past. Friedrich's congregation in Waconia 10.00, Watertown, Minn. 3.00. From Past. Seuel's lower congregation, 8.25, his upper congregation, 11.80. From Past. Wambsganß' Gem. 12.00. From Past. W. P. Engelbert's comm. in Racine 18.86. n. n. 1.00. Schepler Sr. in Milwaukee 50 cts.

For the Emigrant Mission in New York:

From Past. Ph. Wambsganß' congregation 6.00. By Past. W. P. Engelbert in Racine 7.00.

Milwaukee, Sept. 25, 1878. c. Eißfeldt, Kassirer.

For the Lutheran orphanage znm Kindlein JEsu near St. Louis

Received since Sept. 9: From Rev. Bartels' congregation, West St. Louis, Mo. by Collector John Grimm -25.50. Evening meal collecte from Rev. Schieferdecker's parish 6.28. From H. Schieferdecker's piggy bank 35 cts. From N. N. 1.00. From Fritz u. Wilhelm Liicker through teacher Dornscif 55 Cts. Dou Emma Dornseif 45 Cts. Dom Werthen Frauenverein des Ziousdistricts iu St. Louis 12 pairs of pants, 1 skirt. Don Gottfr. Merz, Des Peres, Mo. 1 "varnish flour. Don Mrs. B. Beck in Cole County, Mo., 6 summer skirts, 2 vests, 2 dresses. Don Gco. Greb. Des Peres, Mo., 20 melons. Don dcr parish at Central, Mo., 51.35. From dcr parish at Ellisville, Mo. 11.50. From Trinity District in St. Louis: by Collector Heinig 1.75, by Coll. Brockmeyer 8.2N, by Coll. Ahner 2 50. From your Cross District in St. Louis: by Collector Körner 2.25, by Pastor Hein of N. N. 5.00. From d "r Gcm. of Past. Weseloh at Kimmswick, Mo., 10.00. By Rev. Diemer in Archbold, O., Collecte on L. Breckdcfö Hchcz., 1.84, on W. Nagel's infant baptism 2.06. Hauoccollecte in the parish at Dorsey, Ill., 27.00. By derselben Gcm. for song boards made by the Waiscnkniders 10.00. Don ter parish at Plasant Ridge, Ill., 10.00. By Past. Bremer, Jron Mcnntaiu, Mo., 2.00. Don individual members of the congreg. at Springfield, Ill., 52.25. By Lcbrer Treichler, Cincinnati, O., from Lcdulers: Minna Lchnier 25CtS., Anna Schmer 25 CtS, Marie Bernthal 15 CtS. Don dcr Grm. of the Past. Th. Grüber for song boards made by the orphans 9.75. Don Hrn. FriedmcverS children in St. Louis 1.25. By Mrs. Temme in the Jmmanuels - District at St. Louis 28 girls' hats. Don Mrs. Goehring in the Dreicinigkcns - District to St. Louis 1 parthie children's clothes.

Collecte drr parish of the Rev. I. H. Betbke in Arcadia, Ind., 6.50. From the Drrieinig- kcits District to St. Louis by the Collectoren Noack u. Grüne 101.40, by Happel and Däumer 25.25. From Teras: by E. Lange in Weimar 20.00, I. Knippa in Fayette County 2.00, Kir- chencollecte der St. Pauls-Gcm. deö Past. Kilran in Serbin 28.00. by Past. MartenS, Port Hudson, Mo., 25.00. By Rev. Grupe, collected at 3oh. Schlegel's wedding, 6.70, desgl. on Heim. Doss' wedding, 2.80. By Rev. Wolbrecht, 'thank offering from Mrs. C. Wecke, 2.00. By Heim. White, Rock Spring, Lt. Louis, 3.00. By teacher Wismar, New Wells, Mo. 25 cts. Collecte of the Ebcn-Ezer comm. of the Past. Caspar, Giddings, Texas, 14.25. From C. F. & Ferd. Nohlfing, St. Louio, 1 fractional band, werth 5.00. From Wittwe Bischofs, Waterloo, Ill, 8 pairs of woolen stockings. From the Sunday offerings of the congregation of Rev. Brauers, Bremer County, Iowa, 7.00. From Karl Wehking in TrinityS District, St. Louis, 10.00. Thanksgiving Collecte of the congregation at Frohna, Mo., 4.00. From the congregation at Troy, Ill, 8 45. Collecte on E. Kuhlmann's wedding, California, Mo., 6.05. From the Zions Districi, by Collector H. F. Goehmann 14.20, by the same from N. N. 10.00. Collecte of the congregation in St. Paul, Ill, 13.57. From the congregation in Lt. Charles, Mo.: by Past. Silvers collected 28.50, by Rev. Gräbner collected 35.50, by Teacher Hölscher collected 1 1.80, by Teacher Walter collected 6.80, from the Virgins' Association 5.00. By Past. F. I. Biltz, Concordia, Mo.: Uebcrschuß dcs Schulfest 5.00, from Job. Frerking 50 Cts. Proceeds from coffee at mission festival in Past. Th. Mießler's Gem. 9.45, from a Gastr 1.00. Subsequent from Past. Winkler's Gem. 75 Cts. Don W- Oppermann, Ellisville, Mo. 2 lbs. butter, 1 varnish green beans. From Mrs. N. N., Fort Wayne, 5 dresses worn. From Mrs. D. K., in Past. Th. Mießler's gcm. 1 piece of caOco. Don Fr. Schwarz, St. Louis, 6 sacks of flour. Dom Jünglingsvrcin of Trinity District, St. Louis 50.00. From Jmmanuel's District, St. Louis: by Collectors Günther 4.10, Wilhardt 1.45, Huning 8.80. From St. Pauls Gem, Lt. Louis, by collectors 28.05. From the Cross District, St. Louis, by collector Mießler 5.25. Second Akundmablscollecte in drr Grm. zu Neu ° Gehlenbrck, Ill, 5.25. Half dcr Collecte at Mr. Tage'S wedding, Luzerne, Iowa, 5.00. Collecte of the Gem. Past. Stiemke's, Fayette County, TeraS, 18.00. From Miss Marie Schneider, Darmstadt, Ill, 1.25, Miss Regina Schneider there 1.00. Third Collecte of the Gem. at Neu- Gehlenbeck, Ill, 6 33. from H. Heun, Mt. Pulaski, Ill., 5.00. communion collecte of the congregation at Ehester, Ill., 17.00. from little Anna Pick at Ehester 1.00. Don Dr. H. Wichmann, St. Louis, 10.00. Mrs. Temme the. 4 gatl. fat. Mrs. Louise Westermann the. 4 pairs of homespun woolen stockings. H. Schmidt, Washington, Mo., 2.50. Wittwe Weinhold, Frohna, Mo., 5.00. From Past. Lcnk's Grm., St. Louis, 20.00, and 5.00. From the Gcm. at Perryville, Mo., s5 00. Gem. at Dissen, Mo., 3.00. Gem. at Julirtta, Ind., 10.00. Cathedral Women's Club at CollinSville, Ill., 1 Tutz. Boys' shirts by Mrs. Past. Desert- niann. - Sincere thanks to all dear donors in the name of the orphans . M. Estrl, Treasurer.

St. Louis, Oct. 18, 1878.

The undersigned hereby certifies the receipt of -15.75 for our church building from Pastor A. W. Fresco's congregation at West Point, Nebr. The delay was caused by the fact that the sum was sent temporarily and not directly to the undersigned. God's blessings to the dear donors!

Fr. Ei fen bite.

Received for our sorely afflicted congregation: From the congregation of Mr. Past. Beyer iu Pittsburgh, Pa., -150.00. congregation of Mr. Past. Kleist in Washington, Mo., 28.00. Gcm. dcs Hrn. Past. Walz, LdarpSburgh, Pa, 46.00. by Mr. Tr. Schuricht in Lt. Louis 100.00. don the Gcm. of Hrrrn Past. Wyneken in Cincinnati 35.00. Our" heartfelt thanks; God bless the dear givers. Memphis, Tenn, October 10, 1878. jul. Gottschalk.

From the Gcmnde dcs Hrrrn Pastor Wunder in Chicago, Ill, received with heartfelt thanks the Zion congregation at Jackson, Washington Co, Wis, znm building their church -20.25.

W. G. Polack.

Received with sincere thanks from the undersigned: From Past. Zschcche, Collecte at the bell consecration for Brunn'sche Zöglinge, D4.90. At Past. Fackler's wedding collected 6.00. By Past. H. Tb. Wille for H. Kuntz from the Women's Association 10.00, from d. congregation 13.75. Through Rev. J. G. Nütze! from the Women's Association for G. Fischer 15.00. By Past. Johl, Hochzeitscollekte, for T. Krumsieg 6.10. On Mr. H. Bleek's wedding collected by Past. Cammerer 9.04. By Past. Daibs Frauenverein 5.00. By Mrs. R. Plötz 3.00. By Mr. E. Schumann 1.00. By Past. F. Sievers in Frankenlust for O. Clöter collected 10.00. By Past. Mrrbitz collectirt for F. Baumgart 15.00. By Past. M. Wyneken for Schriefer 15.00 from Frauenverein, 3.00 from Jung-frauenverein, 10.00 from Jünglingsverein. By Past. Niemann for Lucas at Mr. Bobn's wedding collected 2.50, from individual parishioners 19.50, for Brunn'sche Zöglinge 5.00. By Past. I. F. Büniger for H. Kuntz 5.00, from the Virgins' Association 10.01. By Rev. Benscn from Rev. Loschen 1.00, from sr. Gem. 2.00 for I. Harsch. From Mr. C. Nower for Tb. Wyneken 5.00.

C. I. Otto Hanser.

For poor students erbalctn: From the? Women's Association of the Parish of Past. Küchle's, Milwaukee, 4 bust shirts.

Toward an organ for the seminary here: from Rev. Rosch's congregation, Eail 'Aranville, Wis. \$3.25; from Rev. Werfet-mann's congreg. in Milwaukee from A. Grünkwalb 1.00, F. Tegge 1.00, C. Caesar 50Cts., W. Hagedorn 1.10, I. L. Semmann 2.00; Past. Schumann's Gem. in Freistatt, Wis. 6.00; by Student Fischer from Rev. Steter and some members of sr. Gem. in New York, 21.00; Rev. Meyer in Lincoln, Ill. 50 Cts; Heinr. Henn, Mt. PulaSki, Ill. 5.00; by Miss Schulte; by Mr. Leutner's singing society, Cleveland, O., 7.00. - Many thanks! Springfield, Oct. 15, 1878. H. Wyneken.

Received for the construction of the Negro Mission Church in Little Rock, Ark: Through Mr. Past. Steck, Neu-oberhofen, N. I., \$4.00. By Mr. Past. G. D. Simon, Allegheny, Pa., 2.00. From the Mission College of Christ Church at Bloomfield, Wis., 15.00. Mr. Rev. I. G. Schwrmmy, West malern, O., 5.00. Cassirer Simon 4.50. Cassirer Bartling 3.00. Cassirer Grahl 5.00. Cassirer Roschke 10.00. I. H. Meyers, Ambia, Jnd, 2.50. From the congregation at Bayou City, N. I., 6.00. From the Woman's Club at Logansport, Jnd., 10.00. From the congregation at Beardstown 5.00. From a friend das. 50 Cts. Summa: \$72.50. Many thanks to the dear donors!

F. Berg, missionary.

For poor students received by Mr. teacher Tret-tin from the valuable women's association in Staunten, Ill. 2 sheets, 1 undershirt and 5 pairs of stockings. Through Mr. Past. WambS-ganß in Allegheny, Pa. from an unnamed person 2.00. From Mr. F. Bothe in Iowa City 50 cents C. F. W. Walther.

The receipts of Messrs. Roschke, Simon and Bartling, as well as some smaller ones, had to be zurückgcstcllt for the next number due to lack of space.

Publications ad.

The Augsburg Confession, translated from the latin original, together with the three General Creeds. Decorah, Iowa: Lutheran Publishing House. 1878.

This English translation of the Augsburg Confession, our main confession, by our Norwegian brothers, is highly recommended to all who wish to have an English copy for themselves and as a gift for others. The translation is, as stated in the title, made according to the Latin text, but the German text has also been taken into account in the notes. At the end there are 4 pages of explanatory notes.

LvriitKolio"! I-olittOlttotvr v. 1879.

I'us)li8Ü6Z I'6t6r'8 Lv. 1^utli6xürl Oiruxeli o(Lrlltäuor6. IloooiinmenZc"! Joivt ok Okio Le-

For those who need a Lutheran calendar in English, we recommend the one mentioned here, published by a congregation in Baltimore belonging to the Ohio Synod. Apart from the calendar and the statistical news from the synodal conference, it contains quite contemporary reading material, from which we emphasize the following articles: "Means of Grace", "Importance of Doctrine", "Family Worship", "Catechization", "Church Visitation" 2c.

Also available from our "Luth. Loncordia-Verlag", M. C. Barthel, Agent. Price 10 Cts.

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Open Letter to the Christian Domestic Fathers of our Synod.

(Continued.)

However, it is only my intention this time to direct your eyes to a morbid spot in today's child rearing, which is, however, exactly connected with the prevailing hedonism and moral slackness of our time, both over there and here. It is namely':

The prevailing slackness in child rearing.

But I intend to put them before your eyes as a salutary warning and that is:

first, what it consists of;

On the other hand, what terrible and ruinous consequences and fruits it has;

third, how to resist the same.

I.

But before I begin to give you proof of the pernicious slackness in child rearing, I would like to say a few words first. I do not mean to speak in favor of the contradiction; for there is also a too strict and legal child-rearing, which, especially when combined with unjust severity in punishment and with capricious harshness in treatment, inevitably causes only servile fear, even anger, hatred and bitterness in the hearts of the children and completely stifles natural love and attachment.

But it will be good and useful to go back a little more before this proof. How do slack and soft-minded parents look at their children soon after their birth and baptism? Do they look at their offspring as they are in fact and truth, as created by the Father, redeemed by the Son, reborn and sanctified by the Holy Spirit through baptism? Not so, but they only look at them as their flesh and blood and really only love themselves in their children. So the thought that they as Christians should be God's helpers and co-workers in the upbringing of their children is very secondary to them.

St. Louis, Mo., November 15, 1878.

No. 22.

It is from this carnal rather than Christian outlook, then, that all the faults and blunders of which such parents are guilty against their children from infancy arise. First of all, they do not take care to bend their necks while they are still small, and to break the inherited obstinacy and self-will by sensible and persistent discipline, and to enforce outward obedience, so that the longer it lasts, the more it becomes a wholesome habit. God's word says: "He that spareth the rod hateth his son: but he that loveth him chasteneth him quickly." Slack parents, however, leave it at that, and content themselves with maternal and prolix admonitions, if what is commanded is not done and what is forbidden is not left undone; yes, they are certainly foolish and soft-hearted enough to ask obedience as a kind of favor and favor from the children, as it were, instead of making the seriousness of the divine fourth commandment and of the parental will, where necessary also by means of the rod, perceptible to their conscience.

On the other hand, slack parents take no pains to accustom them at times, with friendly earnestness and in a persistent manner, to sincerity and truthfulness, to compatibility with one another, to serving and helping one another, to giving and sharing, to cleanliness and a love of order, and to a chaste and moral conduct with and according to God's word. If the children do not do it too roughly, they let go of everything as it is possible, or sometimes clumsily and foolishly resort to clumsy punishments, which do not correspond at all to the nature and degree of the offense and do more harm than good to the children. And in order to pacify the children again, they are all the more lax later on and let all kinds of things go unpunished, as if they did not see or hear it.

Thirdly, slack parents do not strike the right balance between restraint and release, both of which have their constant application in child rearing, but with a difference, depending on the child's peculiarity. With such parents there is undue freedom in all kinds of games and amusements, in social intercourse with other children, in nap-taking, in fashionable dressing, in all kinds of pleasures and amusements, and so on.

But what do such soft parents do by this release and that omission but feed the innate carnality in their children, water and nurture the weeds growing on their hearts, so that through their fault the divine germs received through baptismal grace and God's Word are more and more choked? What, on the other hand, do they do with their natural field of fruit? Do they let the weeds grow and not weed them out? Do they not prune their own fruit trees and vines so that they bear more fruit? But in their own children they neglect the wholesome cultivation and let all kinds of wickedness and naughtiness of the flesh grow up in the air. Yes, sometimes there are even little children who turn household gods into household tyrants and get their desires satisfied by their weak mothers through defiance, crying or sullen sulking and assert their own will.

Fourth, slack parents do not cooperate with the teachers when their children attend the parochial school. There is no inquiry as to how their children are doing in school; there is no proper supervision of their diligence at home, so that they learn thoroughly what the teacher has given them, let alone any monitoring of what they have learned. There is no diligent encouragement to constant attendance at school; on the contrary, frequent absences for slight and minor reasons inevitably result in large gaps, as in general, so especially in the knowledge of the divine word, and the children are, as it were, instructed and accustomed to hold even this highly important knowledge in low esteem and to give little to the school.

Fifthly, with such lax parents there is usually no regular or even no home worship service and daily practice in the Word of God, no listening to the catechism, for example in the evening after meals; and the consequence of this is that the confirmed children have forgotten it in a short time. Such parents have neither air nor wisdom nor skill for proper discipline and exhortation to the Lord with and according to God's Word.

Sixth, there is no proper connection between such slack parents and their confirmed children, either in or out of the house, according to the 4th commandment, neither from the side of the parents nor from the side of the children.

of the children. If the children, especially sons, are out of the house, some parents see them only as money earners for themselves and, without needing it, collect their wages until they reach the age of ten, usually only for their own benefit, not to save something for the young journeymen or, as from their means, to offer something for the maintenance of church and school. This is almost the only point in which these parents are not slack but taut enough. On the other hand, they see through their fingers when their sons treat their free time badly and waste it, as mentioned above, in the service of hedonism and sensual pleasure, for which they do not deny them money, as it were, as compensation. The children, on the other hand, regard the house of their parents only as their boarding house, in which the body is provided for. For their souls, however, it is not a home where they would be cared for by their parents with and according to God's word in Christian love and wisdom. In the same way, from childhood on, they have heard in the words and conversations of their parents among themselves and with others in the evenings and over the table almost nothing else than what concerns the belly and the pouch, how this and that person has succeeded in becoming rich, and what an excellent thing and praiseworthy goal this is, and so on.

Summa, such slack parents are faithful followers of the high priest Eli, whom the Holy Spirit presented to us in the word of God as a warning; For although he had addressed some admonitions to his two sons, who were causing great annoyance to the people by their immoral behavior, but unfortunately without the right seriousness, the Lord later said to Samuel that Eli had known that his children were behaving shamefully, and had not even seen angry about it; and a man of God announced to Eli the judgment from the mouth of the Lord, that his two sons should die in one day.

II.

So what are the pernicious consequences and effects of this child rearing?

In the first place, by this, which is rather to be called an education and spiritual neglect of the poor children, the salutary effects of the divine word, which the children have heard and learned in church and school, and are still hearing and learning, are noticeably weakened; for the teaching and discipline in the parental home must cooperate harmoniously with that in church and school, if by God's grace and blessing the growing generation is to flourish spiritually.

On the other hand, it is impossible to avoid the damage that such spiritual neglect noticeably strengthens the outbreaks of the basic corruption of original sin in all kinds of real sins in desires, thoughts, words and deeds. Then it cannot fail that the weeds native to the natural soil of the heart will grow up more and more, and that the unrooted, uncared-for briars will choke the noble seed of the divine Word more and more.

Thirdly, the conduct of the children toward such parents, which is in accordance with God's will and pleasing to God, is more and more deformed and corrupted; for instead of reverent shyness and yet at the same time filial love and heartfelt trust from the fear and love of God, there is in the hearts of the thus spoiled and neglected children, though not hatred, yet contempt and disdain. And this is all the more the case when the children, especially the sons, come of age. There it becomes freshly on it e.g.

The parents have to eat out what they have brought upon themselves with chagrin and heartache, and with the rod they have tied together they receive the well-deserved blows.

Fourthly, it cannot fail that as a result of this spiritual neglect an unbelieving, carnally minded, selfish, self-loving, worldly, pleasure-seeking, morally slack, even sometimes impudent and vicious, unrestrained and unrestrained generation grows up, a curse for the ecclesiastical and civil community and human society, which helps to accelerate the rottenness that has already set in.

The terrible thing about this is that this generation does not only consist of sons and daughters of scoffers or otherwise obviously unbelievers, who do not care about God's word and do not belong to any church community, but to these and those secret societies. Unfortunately, it also consists partly of the children of such slack parents, who are in a church community, but hardly belong to the merely weak Christians, but rather to the name and mouth Christians or hypocrites. For these have nothing else in their hearts and minds than to leave money and goods to their children, instead of bringing them up in discipline and admonition to the Lord that they should be godly Christians and good citizens and a salt in the church and civil community, even if they did not leave them a cent.

Fifthly, it is quite natural that such slack parents, who claim the name of Christians, also help to fill the penitentiaries in their children, who are spiritually neglected through their guilt, and even hell, if no conversion takes place through God's grace, and they themselves, if they die unconverted, receive

double damnation after God's just judgment. And so Luther also testifies that it is not easier to earn hell than from one's own children. By the way, it should not and cannot be denied that not infrequently godly parents, in spite of their faithful child rearing, have to bear the heavy cross of having misbehaving children, while sometimes conscienceless parents, in spite of their bad child rearing, have children who, when they come under Christian influence, become an ornament of the Christian church.

(Conclusion follows.)

The General Synod of the "Breslauers".

The "Breslauers", as the Lutherans who left the Prussian-United State Church are called, have held a general synod again this year. It was opened on September 4 in Breslau. This church fellowship is the first Lutheran free church in Germany. Its beginnings go back to the year 1830. Its founders have also suffered severe persecution, imprisonment, seizure and the like for a long time because of their brave resistance against the godless Prussian Union. Unfortunately, they did not return to the pure and honest teachings of the Lutheran Church. Rather, right from the beginning of their separation, they tolerated among themselves some false doctrines, which gradually even became general synodal doctrines.

the less we cannot be indifferent to the fate and condition of this first separated Lutheran Free Church. We therefore inform our readers of the following from the administrative report submitted by its highest church authority, the so-called Ober-Kirchen-Collegium, at the last General Synod:

As the church at all times, even in its best, so also in the last five years the church in all places has had to groan partly over the world, which does not want to be punished by the Spirit of God, partly over those among its own children who receive divine grace in vain, or who even go against the will of God and resist the Holy Spirit. Yes, these last years have been for us on the whole so few years of spiritual abundance, spiritual progress and victories, that we have only with great difficulty maintained ourselves in the stock shown at the last synod, but still have not even achieved as much again as we had already achieved in earlier better synod periods. And even if it must deeply sadden and humiliate us, it can only be salutary for us to be reminded of this - we mean of how in the first 20 years of our existence after the time of persecution at every Gen. Synod, while the last 20 years have been a time of standstill and partial decline. Thus the 14 parishes, which were counted at the first Gen. Synod had increased to 21, i.e. by a full third, by the time of the General Concession, i.e. in 4 years. In 1860, this had become 62 parishes with 63 clergy, 34 schools and 41 teachers, so that the number of parishes had more than quadrupled in 20 years! A time of standstill and partial decline followed, and even though there has been a small improvement since 1868, we have not yet reached the level of 1860 again, but still count 5 parishes, 4 clergy, 9 schools, 11 teachers and about 10,000 souls less than 20 years ago!

Some of the causes that have contributed to this are - so to speak - obvious and will probably have immediately occurred to all of us when we asked this question. First of all, there is the enormous change that our people have undergone in their public life since the middle of this century, which has not been favorable to the growth of our church, but has had to hinder and impede it. Since, however, there has never been a complete lack of believers in this mass, which has been so predominantly politically moved and leavened by unbelief and earthly hedonism, and since, on the contrary, faith has grown in some circles in the face of the growing unbelief, and even outside our church territory this faith has developed into a consciously Lutheran one, one should have expected, after all, that our church would strengthen itself even further, at least from these elements which are related to it internally. How did it come about that even this hope (with vanishing exceptions) did not come true and seems to want to come true less and less the longer it lasts?

Now the first obstacle, if not the only one, that stood in the way of this fulfillment was undoubtedly the emergence of the so-called Lutheran associations within the united state church, dating back to the desolate year 48.

The church of the German Lutheran Church was not only the only church in the country that continued to exist legally and in fact within the national church, and that we were therefore only separatists who had fallen away from the Lutheran Church, but also obtained various concessions during the reign of Frederick William IV, which encouraged this misconception among the masses and made it all the easier for many to accept it, since it was of course more convenient to keep what one still had. which encouraged this misconception among the masses and made it all the easier for many to enter, since it was of course more convenient to hold on to what one imagined one still had than to seek and seize again, through righteous repentance and with great sacrifices, what one had in fact either carelessly thrown away or lost out of ignorance.

However, these Lutheran associations, no matter how much they have harmed us, would not have been able to bring our growth to a standstill on their own. Only when a second obstacle was added in 1860, the Diedrich split, did this standstill and partial decline occur. This irresponsible split, factually not justified by anything, and in addition carried out in the most annoying way imaginable and exposing our church, immediately became the most striking argument, the most cutting weapon in the hands of our enemies, in that it seemed to prove irrefutably, because it was factual, that our cause was rotten at the deepest level, and because it was itself an unjustified separation, it must also urge and lead to ever new unjustified separations, and thus to a complete dissolution of the Lutheran church in general. While the credit of the sovereign church regime, which had already fallen quite a bit before, rose again considerably in wide circles in view of Diedrich's separation, the Free Church as such came into general disrepute.

But even if the standstill and partial decline in the growth of our church since 1860 can be understood to some extent from the causes mentioned, it cannot be completely understood from them. The fact that these causes do not result in such a standstill and decline everywhere is shown in a way that is particularly shameful to us by the development of some Lutheran synods in North America. We do not fail to recognize the many historical and local differences that come into play in a comparison with those synods, and still less that mere external growth - as in the number of souls, congregations, ecclesiastical institutions, etc. - must not be considered exclusively for the true flourishing of church life. Nevertheless, it is an important moment for it. And those synods were also held among a people who were predominantly absorbed in material and political interests, and in whom unbelief was at least as naked and insolent as it is among us, while there was no lack of ecclesiastical disputes and divisions. Nevertheless, although they struggle with the same difficulties and obstacles as we do, they have long since overtaken us in a short time, both in terms of outward growth and the consolidation and formation of internal church institutions and facilities. For example, the Missouri Synod, whose collection and organization began only a few years after ours, and which already 10 years ago numbered over four and a half hundred congregations with over 300 ministers and many schools, but which, in addition, for the better preparation and training of its teaching staff, has long since founded a large seminary for preachers from its own funds and has employed the necessary professors and teachers for this purpose.

We have always talked a lot about this, but so far we have not done anything about it and have not been able to do anything. Likewise, the Iowa Synod, which has only existed for 24 years and yet already has 80 pastors with 108 congregations and has also established a seminary. Now, the same God who made these synods grow and prosper so extraordinarily under the same difficulties and obstacles is also our God, and it would have been a small thing for him to bless our work and sufferings in the same measure and to remove all opposing obstacles from the way. If he has not done this, if on the contrary he has allowed our enemies and their evil plots to harm us severely and to stop our progress for 20 years, he will certainly have had his just reasons for this and his wise intentions. Even if we are not able to fully fathom these reasons which have determined God to measure Germany with a different yardstick than in America, and even if St. Paul's saying must apply here that God's judgments are incomprehensible and God's ways inscrutable, we can nevertheless understand and recognize this much, that we are dealing here with a judgment which God is carrying out on the Lutheran Church in Germany before our eyes. However, the fact that he is judging this church earlier and more severely than the relatively young Lutheran church in North America is not too difficult to understand according to Scripture and church history, since Germany has received and enjoyed the divine benefits of the pure Word and Sacrament much longer and more abundantly than North America, but the longer the longer, the more it has received them in vain, enjoyed them unworthily and repaid them with ingratitude that cries out for heaven. "To every thing there is a season," saith Solomon. "Planting has its time, but also uprooting what is planted. There is a time for building, but also for breaking off. Gathering stones has its time, but also scattering stones." It is the same God who plants, builds and gathers in North America, and who has begun to uproot, break off and scatter in Germany. This may be called a harsh speech, but at least it is not un-Lutheran, for Luther himself prophesied of these days and this judgment when he wrote: "You Germans must not think that you will have God's word and grace forever: ingratitude and contempt will not let it remain!"

But if we have to recognize the causes of the standstill and partial decline that has occurred in our country not only in the increasing materialism and unbelief of the people, not only in the emergence of the Lutheran associations, not only in Diedrich's schism, but above all in the wrath of God that has flared up over Germany, especially over the German Lutheran Church, and gives Satan, darkness and all kinds of powerful errors power and space, to confuse consciences and tongues in an unheard-of way, even to break off and scatter whole churches, - so it will depend above all on our humbling ourselves with fear and trembling under the mighty hand of God in this tremendously serious situation and crisis, that we investigate and recognize our share in the common guilt of our people and especially of the German Lutheran Church in righteous repentance, seek mercy from God through Christ, and then patiently wait for His comfort and help. And indeed, we must take our share in the common

The more we rightly boast of what the Lord has given us in advance of others in terms of knowledge and grace, and will therefore demand much more of us than of others. The more we rightly boast of the knowledge and grace the Lord has given us in advance of others in this evil time, and therefore will demand much more from us than from others, the more we will have to be ashamed and humiliated if we have let the Lord give and demand in vain. If a Lutheran takes the name of God in vain, desecrates the holiday, despises parents and masters, breaks marriage, or becomes lukewarm in his Christianity, sluggish in prayer, wavering in faith, and cold in love, this angers God much more than if others do or become the same. If a Lutheran leader, pastor or other church servant neglects and misappropriates his office, or if he zealously acts in ignorance and arrogance, this angers the Lord much more than if the officials of other churches do the same. Now this humble recognition of our greater share in Germany's common guilt of sin will, on the one hand, make us feel the pressure of God's wrath on us in these miserable days even more severely, for we will then feel it as a well-deserved, as a chastisement and punishment. On the other hand, it will also become easier and more bearable as soon as we begin to realize that it is much less than our sin, that the Lord is still very merciful to us and that we are still much better off than we actually deserve.

W. [Walther]

The new hymnal of the General Council.

The General Council had a committee, which included Prof. S. Fritschel and Pastor G. Großmann from the Iowa Synod and Dr. Moldehnke from the New York Ministry, work on a hymnal, which we find

reviewed in the "Witness of Truth". To the question: Why many congregations in and around New York cannot introduce the new hymnal published by the General Council, although they have waited a long time for it? the aforementioned paper answers as follows:

The "Witness" owes its readers an answer to this question, because it has printed the favorable report of the examination committee of its time without annotations. At that time, one had formed his judgment according to the opening lines of the songs contained in the book, without taking a closer look at them themselves in their present form, given in this book. If one does not go further in one's examination, one must gladly admit that one has before one an excellent Lutheran hymn collection, with only a few exceptions. To the best of our knowledge, the committee entrusted with the compilation of the hymnal has never given any public indication as to how it intends to deal with the hymns that are to be included, except for the general promise to give the text, as far as possible, in the original form. However, the fact that the individual songs were to be shortened with inexplicable arbitrariness, that sometimes more, sometimes fewer verses were to be left out - even without regard to the intention of the entire song - was probably never expressed, otherwise protest after protest would certainly have been heard against such an unjustified procedure.

More than one community had been prepared to receive and accept the new book, such as.

the local St. Matthew's parish. But when one proceeded to a close examination, there had to be a deep disappointment and a bitter pain about the fact that the General Council had failed to deliver a book that the congregations could accept with a happy conscience. And why can't they? It has already been said above. In an almost irresponsible manner, some of the best-known and most common core hymns of our church have been abbreviated and mutilated. To prove this, we will only take a few of the long series of such shortened songs as examples and cite the numbers according to the new hymnal.

Immediately No. 3 must take away any hope that this book may be recommended to the congregations. The verses 3 to 10 are missing, which give just the reason why the 11th verse (in the new hymnal the 3rd) says:

"Therefore we want to celebrate the day with diligence according to the Christian way" 2c.

The wonderful Advent song No. 21 does not come off any better. It is missing 5 verses. And just the verses in which the thought of the song is applied to the "sinners", but especially to the children of God who are in distress of body and soul; e.g.

"Truly he means well. Therefore let us bear the plagues he sends us With undaunted courage." "When at last we are stricken with the cross, He will not leave those who hope in Him with true confidence." "From God all things come, Who even in dying will not let His own spoil. His hand is not too heavy."

The equally delicious Advent hymn No. 22: "Why do you want to stand outside" - is missing three verses.

The 5th verse of the precious Christmas Carol No. 44: "Fröhlich soll mein Herze springen" is missing. Why?

Song 45: "Ich steh' an deiner Krippe hier" must lose seven verses.

Song No. 46 must let itself be robbed of verse 6, then verses 9 to 14. If one looks at the missing verses here, as also in No. 21 and 44, then the suspicion comes involuntarily into one's heart that the pruners of these songs had no sense for the misery of the poor, challenged Christian heart. For these verses combat precisely this disturber of Christian joy.

Song 47: "We sing to you, Immanuel," is also missing 7 verses.

Let us take the Passion Song No. 79 as another example. 10 verses are missing, 5 are printed.

Now anyone who cares about the future well-being of our congregations, which is also promoted or endangered by the hymnal, should take a hymnal that contains all the original verses and carefully read what has been cut out and truncated. Should not the hearts of the men who made such a mutilation have trembled over the robbery they committed on the Christian people when they left out the greatest and most moving part of this wonderful Passion hymn?

Not even the universally known "Dearest JEsu, what have you done wrong" was allowed to remain unharmed, the 6th and 12th verses had to go. The 6th verse reads:

"I was full of shame and sins from the foot up, Up to the crown there was nothing good to be found, For that I would have had to be there in the hollen Eternally atone." - (That would probably be too strong!)

Four verses are missing from the old Easter hymn No. 105, "Erschienen ist der herrlich' Tag," and two verses from No. 112, "O, Tod, wo ist dein Stachel nun," (O, death, where is your sting now).

From the Ascension hymn No. 125 "Nun freut euch, Gottes Kinder all" seven verses.

From the Pentecost hymn "O heiliger Geist, kehr bei uns ein", the second verse, and from No. 148: "O, du allersüßste Freude", 6 verses.

Let us reach further into the book. We come across the well-known penitential song No. 260, beloved by many Christians:

"I will turn from my iniquity unto the Lord."

Verses 3 to 8, 11 and 12, 15 and 16 are missing. Verses 3 to 8 deal with the causes of repentance, verses 11 and 12 describe the great distress of an awakened conscience, verses 15 and 16 the blessed joy and hope of a sinner justified by Christ's blood. They are missing and tear the song apart in such a way that one is tempted to ask: Do the mutilators of this song also have a heart for the souls lying in the distress of true repentance that they rob the comfort of the 15th and 16th verse?

If we open No. 314, we find the incomparably intimate "Bridegroom of the soul, JEsu, God's Lamb." Seven verses have been cut out of it, for example:

"Hero of David's tribe, Thy love's flame Feed me and deny, That the world fail me not" 2c.

and:

"Great Prince of Peace, how you thirsted for the salvation and life of men, and gave yourself to death, as you cried, 'I thirst! Great Prince of Peace!'"

No. 459: "O, that I had a thousand tongues," has to have six verses cut off. No. 569: "I am a guest on earth," lacks five delicious verses.

No. 589 laments the loss of seven verses, 592 even 11 verses. It also sounded too powerful when it says in this song:

"As long as a God lives in heaven And floats above all clouds, Such torture will last.
Then this torment will end, When God will no longer be eternal."

These are some samples of the incomprehensible arbitrariness with which the scissors were used in the writing of this book. It is not a Lutheran book. The Lutheran spirit is rightly called conservative, i.e., it respects the good old and does not even want to lay its hand ruthlessly on the indifferent old, lest it hurt the heart and mind of the people unnecessarily. Much less does he dare to shorten the good given to the church, which has been found salutary in a thousand experiences. If we have something ahead of other ecclesiastical communities, then our incomparable songs must certainly be counted among them. Among the best part of our Lutheran people, who, next to the Bible, are at home in the hymnal, the old core songs are respected like so many jewels, which are not for sale to them at any price. And now they and their children are to be given a hymnal in which their jewels can be read with just as much care as the Bible.

are mutilated by a deft hand! This is not Lutheran. It is an irresponsible robbery. For this one has sought to realize favorite thoughts. A long liturgy, which fits for our time just as well as the pompous garment of the court maidens in the 17th century, which can be used with blessing at the most, where the majority of the church visitors have ecclesiastically-aesthetically educated taste, what cannot be claimed even from the majority of the pastors - takes 29, with the additions 200 pages of the book. Then 60 pages are devoted to a selection of psalms, because there are several lovers of singing psalms, who were also represented in the songbook committee. A quarter of these 260 pages would have been sufficient to reproduce the mutilated songs in their entirety. Then one could have recommended the book with some joy, despite the songs of Gellert and Terstegen. Now, however, one must seriously advise against it and look for a hymnal whose editors had only one goal in mind, to give the congregations of God pure and un mutilated songs.

* * *

Note from the editorial staff of the "Lutheran":

Although Pastor Späth published a justification of this hymnal review of the General Council in the "Herold", he confirmed the complaint about the many omissions, even admitting that the number of omitted verses was even greater than the "Witness of Truth" had assumed. The principles that guided the committee in these omissions are, according to Pastor Späth's own confession, inspired by his personal taste. As reasons he cites, for example: Unattractive turns of phrase, prosaic flattening, too broad a spiunen, awkward verses, flat, clumsy expressions, and so on.

† Pastor Victor Both, †

Again the Lord has called away a faithful servant who had just been at full work. Pastor V. Both, who had faithfully administered the office of pastor among us for three years, was stricken with yellow fever on October 19 of this year, which he had contracted while visiting the sick. Since he was corpulent, the congregation immediately feared a bad outcome. And this fear was to be fulfilled only four days later. On the 23rd, almost every member of the congregation received the sad news late in the evening: "Our pastor has fallen asleep!"

This was a hard blow for our community in these gloomy times. Just as the epidemic is spreading so furiously, and many a sick and dying person is in need of comfort and strengthening, this shepherd is taken from his flock!

We are almost tempted to ask, "Lord, why are you doing this? But we know that we must not do this, but that we should recognize his actions as holy and just, even when he chastises us severely. "You do not know what I am doing now, but you will know it later. Let us comfort ourselves with these words.

The cradle of our deceased pastor was in Germany. There he was born on February 22, 1845 in Heinau, district of Römhild, in Saxony.

Born in Meiningen, he came to America as a three-year-old boy, was educated in the city of New York, and later trained for the sacred preaching ministry at our practical institution in St. Louis.

The good Lord had adorned his servant with excellent gifts. He was as familiar with preaching in the English language as in German. In his sermons he kept law and gospel sharply separated. He attacked the sins of the congregation unflinchingly. He proclaimed the gospel with a joyful opening of his mouth. Everyone could tell that it came from the heart.

He preached his last sermon on the 17th Sunday after Trinity on the epistle Eph. 4, 1-6. As always, also in this last sermon he pointed the poor sinners to the united redeemer of sins Jesus Christ and to the heavenly fatherland, where unity would be completely established. But who would have believed that this would be his valet sermon?

Now something else about his falling ill. He was seized by the "deadly" fever on the above-mentioned day. Three hours earlier, at 11 o'clock in the evening, he had finished his written work and gone to bed in good health. At 2 o'clock in the morning he woke up and told his wife that he was shivering all over. She quickly made a foot bath and hot tea of orange leaves and made him lie down in bed again.

Two doctors, two skilled nurses, as well as his wife and mother did their best, but in vain. God wanted it to be different for once.

During his short but severe illness he was almost always conscious, only in the last 6 hours he lost it. Tormented by terrible pain in his limbs, he lay very restless, so that the attendants always had to hold him. He often complained that they were tormenting him and himself. If his Lord Jesus Christ would let him get well again and he should ever get sick again, he wanted to lie down in a wooden box so that they would be relieved of this work. Even in his fantasies he spoke the name of his Savior, until on the 23rd evening at 6 o'clock he was delivered from all pain by a blessed death and had his soul carried by the angels into Abraham's womb. The disembodied body was immediately placed in an airtight metal coffin weighing 500 pounds, and on the following day, at 10 o'clock in the morning, it was solemnly handed over to the womb of the earth on the burial ground of the community, where it awaits a joyful resurrection on the last day.

A large part of our congregation, several out-of-towners, including three English pastors, formed the funeral procession.

As befits Christians, we deeply mourn the quick and early passing of our beloved pastor. In his teaching he was a faithful evangelist, and in his life and conduct he was a worthy example for our congregation. May his memory remain with us in blessing according to the saying: "Remember your teachers who have told you the word of God; which end look upon and follow their faith."

Oh, dear brothers, what a heavy visitation of God this is for us! Here stands our congregation, the small group, and is orphaned, and that at a time when we are most in need of care. With anxious hearts we think in this deep sorrow: Will we also get a pastor again, since things are so terrible here in the south? With our sins we have

indeed deserves this and much greater punishments. But God be merciful to us and mitigate the well-deserved punishments and save us at this time!

The deceased leaves behind a grieving widow, a one-year-old son, a mother and an 80-year-old grandmother, who were faithfully cared for at his table and who are hereby most kindly recommended to the Christian love of our dear fellow believers.

Finally, brethren, do not forget to include us in your intercession, for the righteous prayer is powerful when it is earnest.

Mobile, Ala., 27th October 1878.

F. W. Pott, teacher,

Lölma 8tr, bet-v. Lrosck <L Llarins 8t,s.

To the ecclesiastical chronicle.

I. America.

Is Saul also among the prophets? So one would like to say, when one reads in the "Messenger of Peace", the journal of the unirt-evangelical synod, from the faithful Lutheran theologian Sriver, among others, the following: "And indeed it is mainly two things, to say it right away, which stand out in his views of the ministry, the consciousness of the divine community, the consciousness of the divine mission.

The first is the seriousness with which he urges his listeners and readers to belong to their church. As for the first, the seriousness with which he urges his listeners and readers to belong to their church is a measure of his own personal position. You were born by God's grace in the orthodox Lutheran church, brought up in the words of faith and good doctrine, with which you have always been (1 Tim. 4, 6.). The evangelical (Lutheran) church, as a loving mother, immediately gave you its breasts in your childhood and fed you with the pure milk of the beatific faith.

Do you live in a church that has no lack of any good; it has the pure, unadulterated, beatifying Word of God, to which it adheres exactly and firmly, and is guided by it in faith, life, suffering and death; it has not built on quicksand, not on human statutes and conceit, but on the proven foundation and cornerstone of Christ Jesus, who is the center and core of all Scripture? - He denounces indifference to confessional differences in the strongest terms. Perhaps you could care equally whether you live in the Papist, Calvinist, Socinian, Anabaptist and other erroneous and deceived communities, or in the Lutheran orthodox church, if you only have enough money, serve the belly and enjoy the world to your heart's content? Perhaps you have never prayed for those who are misguided and deceived, that God may enlighten them and set them right? Perhaps you have never tried to convert an erring soul from the error of its way? I wish that I would meet no one in this examination and test, and that in our orthodox church no one could be found who could be convicted of such coldness and recklessness. But experience has unfortunately taught me that among the high and the low the delusion sets in, as if it had nothing much to do with religious controversy, that it was only a "necessary quarrel of the scholars. "We," they say, "all believe in one God, who will make us all blessed. Many great people still have Pilati in mind today, who said to the Lord Jesus, the faithful, true witness, when he told him of the truth, "What is truth? (John 18:38) What a coldness of Satan's preparation may rightly be called, by which he makes hearts ready for atheism and unbelief,

is not necessary to say much about it, since daily experience teaches that the pious hearts have enough to sigh and lament about? - For him, as a bearer of the sacred office, this relationship to the church as a whole is even more serious. He knows that it is his duty to be the guardian and custodian, dispenser and interpreter of his church, and to render faithful obedience to the customs and orders established in it. I am completely assured, he says at the farewell in Stendal, "that I have always and always fed and provided this Christian congregation with pure doctrine, which has been in accordance with the holy and all-salvific Word of God, the old main symbols and the newer books of faith and confession of the Lutheran Church, and that never any error against the reason of salvation has been continuously presented by me? - Not to distress the church with innovations, that is like an official motto to him on all sides. Heeding the old with ever new devotion, preserving it with new zeal, grasping it with new faith, and adorning it with a new life* is his basic rule. How could I bring it upon my heart that I should trouble your Zion, which has been broken and afflicted enough without it, with innovations! I have the children's teaching', it says in the farewell sermon, 'as it is called here, and practice of the holy cate-

I have often come from the pulpit full of sweat, tired and weary, and yet I have not let myself be put off standing among the children for half an hour or more and explaining the catechism to them in a simple way? It would be desirable that the churches, which have so far failed to do so, would finally recognize their mistakes and introduce the same catechism teachings as soon as possible. . . Because the audience is unfortunately too lazy in spiritual matters, it is incumbent upon the preachers to be all the more diligent, - because they seldom ask us, we must ask them, - because they either do not know or do not respect sin, we must present it to them properly and well imagine its awfulness and danger. Why then has God set us as shepherds and watchmen? Or are we called to the service of the church, that we should have only good days, and spend our time in fine quietness, eating, drinking, carousing, joking, sleeping?"" - We can only rejoice with all our hearts that this testimony of the faithful Lutheran Sriver for the Lutheran Church and against Union has appeared in

the unirited "Messenger of Peace". Perhaps many a reader of it, who in the simplicity of his heart has strayed from the Lutheran Church to the Uniate, will be lured back to the abandoned mother church. God grant it!

That Gypsies are Christians is the latest we hear from the Methodists, resp, the United Brethren. On Sunday, September 15, the memory of the late Queen Matilda, wife of His Majesty Levi Stanly, King of the Gypsies, was celebrated in the city of Dayton, Ohio. At the same time her body was also interred in Woodlawn Cemetery. The Reverend Berger of the Church of the Brethren officiated at the ceremony. The funeral was preceded by a speech in the Church of the Brethren, which was delivered by the thoughtful Rev. Berger, and in which, according to the report of "Miami" in the *Church Paper* (who was present), he declared: "The deceased Gypsy Queen was a

She said that she had been a model Christian and that all her subjects were firmly grounded in the Christian faith. During the funeral ceremony, which was also presided over by the thoughtful Berger, her children invoked the spirit of the deceased to appear. The Gypsies are known to all the world as a lying, thieving, sorcery and all kinds of abominations practicing pagan people, but that they are firmly founded in the Christian faith, to proclaim this to the world was saved for the Gypsy priest Berger. (Ztschr.)

Victims of Yellow Fever among Preachers. According to a local political newspaper of November 2, 31 non-Catholic Christian preachers, 24 Roman Catholic priests and 1 Jewish rabbi have succumbed to yellow fever in the course of their duties.

II. foreign countries.

Switzerland. In the Canton of Geneva, the rural congregations have apparently not employed unbelieving preachers until now. The so-called great council, consisting of unbelievers, does not want to allow this anymore. From now on, the rural parishes are to be forced by the Consistory to allow rationalist priests to preach at their pulpits. The same great council now also wants to intervene against the private schools that "Christian-minded people have established" so that they do not have to send their children to school with unbelieving teachers. The high council explained that the state had to make sure that nothing immoral was taught in any school; now, however, it was immoral if (through biblical teaching) the love of the fatherland and the republican spirit were dampened in the children; therefore, the authorities had to intervene against this. One of the state councillors declared outright that "the state must wrest the children from the will of their parents. And over there they call that religious freedom! A beautiful freedom that!"

W. [Walther]

Hanover. Pastor Rocholl has left his small separated congregation in the city of Hanover after barely half a year of activity. As one learns, he has been drawn for many years to the separated community of the Breslau Synod, to which he is related in his views of church and church government. If it had gone according to his wish, the Hanoverian Separation would have joined the Breslau Synod; and he has worked towards this, but could find all the less approval, since among the Hanoverian Separates there is still from 1866 a strong dissent against the Breslau Synod, which approved of the annexation (of Hanover to Prussia). Rocholl therefore followed his own course and went to Rade vorm Wald, where he will also become Rhenish superintendent. Rade v. W. has two separate congregations, which separated from each other some years ago during the fierce disputes over church and church government, so that now one belongs to the Breslau Synod, the other to the Immanuel Synod. In addition, there is still one unchurched and one reformed congregation in the place of 2000 souls. Ro- choll's now orphaned congregation is to be served from Niederheffen by the recalcitrant pastor Rothfuchs, who, according to information, will also be responsible for the publication of the separate Kreuzblatt. A few Separates in the parish of Aerzen have applied to the nearby Pymont Separation for admission and have submitted ten objections to justify their withdrawal from the state church. The separated pastor has received permission from the Breslau Oberkirchekollegium for provisional admission, and in addition the news that the next synod will investigate whether it can continue to hold communion with the Hanoverian Landeskirche as a Lutheran church.

(Neues Zeitblatt.)

The begging of the nuns. In Glasgow, in the south of Scotland, a very crowded meeting of citizens was recently held to urge the city authorities to enforce the law against public begging by Roman nuns or so-called religious sisters. The petition, which was drawn up and covered with numerous signatures, asserts that this systematic begging by the nuns is downright a public nuisance and that it is also quite against any idea of equity that poor, half-naked, starving and freezing women and children and cripples are forbidden by law to beg from door to door and from house to house, whereas healthy, strong, very well fed and well unv warmly dressed young women, accompanied by servants and often still in caroffen 'are allowed. The petitioners ask the municipal authorities of Glasgow for the impartial application of the law against public begging, so that the many Protestant poor, who are really in need of help, cannot say that only the Roman nuns, who suffer no lack at all, are allowed to beg. These nuns live in large and elegant houses, live well and carefree, and work little or nothing. Instead of begging, they should work something useful, just like other people. (Echo.)

Luxury. At the Congress for Inner Mission in Magdeburg, Pastor v. Bodelschwingh wanted to free the pastor's wives from the tyranny of fashion and return them to the greatest simplicity in dress, if only for the sake of setting a good example. In Christian circles, this would first have to change. He dared to raise the 400,000 marks that the Bielefeld institution for epileptics needed, solely from the money raised by the pastors' and teachers' daughters. (N. Ztbl.)

Murderous Thoughts of the Socialists. A new socialist paper, which counts the main participants in the Paris Commune of 1871 among its contributors, has the title "The Social War" and is published in French and Italian. In the program it says: "We know that a newspaper is not worth as much as a good shotgun, but at least it is a weapon that prepares for the use of others and morally hits those who will later be forced to hit differently." (Evangelical Lutheran Messenger of Peace.)

A Papal Breve.

When in the Seven Years' War, which the pope would have liked to turn into a religious war, the Austrian (papist) field marshal von Daun had defeated the Prussians, he received a letter from the pope in which he wished him luck for his victory and sought to inflame him to bloody revenge against the "heretics". According to the "Sendbote", the letter reads as follows:

"To Our Most Praised Son in Christ, Field Marshal von Daun, First Commanding General of Her Apostolic Majesty,

Pope Clement XIII.

"Most beloved son in Christ, Our greeting and apostolic blessing beforehand!

"We have heard with the liveliest feeling of pleasure the news of your heroic deeds in the war against the heretics, especially of the admirable victory which you won over the Prussians on October 14 of last year. We, as the father of the orthodox, have therefore considered it our duty to reinforce the wonderful effects of your bravery with the power of our blessing, and think it good to imitate the example of our ancestor on the papal chair, who rewarded the heroic virtues of Prince Eugene, of blessed memory, with a consecrated hat and sword because of his frequent victories against the infidels. If you now surpass this hero and protector of the church by far in virtues and fight against heretics, who adhere to the most abominable errors with a much more persistent malice than the unbelievers themselves, then we grant you the heavenly blessing that you may, by means of the sword that comes here, destroy the heresy, whose pestilential stench has hatched in hell. The strangler angel shall fence at your side; he will kill the shameful race of the followers of Luther and Calvin, and the highest avenger of all crimes will use your arm to exterminate the godless people of the Amalekites and Moabites to the ground.

Your arm always smokes from the blood of this god

Put the axe to the root of this tree, which has borne such cursed fruit, and let the northern regions of Germany be brought back to the true faith with sword, fire and blood, following the example of St. Charlemagne. If such great joy arises among the blessed in heaven over a lost but found sheep, with what joy will you not fill the saints and the orthodox when you lead this multitude of the perverse and the godless back into the fold of the divine Mother or Church! May the Blessed Virgin Mary, who is venerated with the highest devotion in Mariavell, help you in your undertakings! May St. Nepomuk pray for you most fervently, and may the whole of Heaven with all the blessed and solemnly declared saints grant your deeds a happy progress! Enlivened by this hope, We once again impart to you the apostolic blessing!

"Given at Rome under the Fisherman's Ring, January 30, 1759, in the first year of Our Papal Reign."

The consecrated "sword", as we know, did not help much.

Inaugurations.

On behalf of President Wunder, on the 19th Sunday after Trinity. I introduced Pastor L. I. Gehrmann to his new congregation at Neu-Schaumburg near Effingham, Ills. L. Frese.

Address: Rav. U. 3. coumnn.

kox 173- LKnZünn, Ills.

By order of the High Presidency of the Northern District, on the 18th Sunday after Trin. Rev. H. Schroeder was installed in the midst of his congregation at Wallare, Perth Co, Ont, by the undersigned. H. Brurr.

By order of our reverend Presidium Westl. District, the Rev. G. EndrS, assisted by the Rev. G. Bur- gerS, was installed on 19th Sunday n. Trin. at his Gemrindr near Utica, Nebr. was introduced by me. K. T h. Grüber.

Address: Rev. O. Lnäres,

Itie," Vorle Oo., Nobr.

On the 18th Sunday n. Trin. the undersigned, by order of the Honorable Presidium of the Illinois-DistrictS of our Synod, solemnly introduced Rev. W. Mernrr, hitherto temporary preacher to Mr. Rev. Hallerbrg, to his new congregation at Berlin, Sangamon To., lsts. A. Crämer.

Address: Rav. 4V. Vortnvr,

Lsrlin, 8 "nA "minor Oo., III8. , M

Church consecration^ "D

On November 3, as the 20th Sunday after Trinity, the dedication of a new log church took place in the undersigned's branch in Sauk County, Wis. Pastors Endrward, Winter and Claus officiated .

Mission Festivals.

The fourth mission festival in Niagara County, N. I., took place on September 24. The rain seemed to prevent the celebration, so that in the morning Pastor Heid was forced to give the sermon in the church in Neu-Bergholz. In the afternoon, the MisswnS congregation, which had been strengthened by an influx of people, was able to assemble outdoors in cheerful weather, and the "undersigned" held the festive speech. The collection, which amounted to H69.00, was used half for the inner mission and half for the Negro mission (of which P5.00 for the Negro church in Little Rock).

Franz W. Schmitt.

(Derspätet.)

With the participation of the congregation of Pastor Brenner here, the congregation at OShkoSh, WiS. celebrated a mission festival. The pastors G. Kühle and L. Markworth preached, and after both sermons, information was given from the older mission history "about the victory of the gospel among the Pomeranians" (see Lutherans, Vol. 25). The collection was H51.00, most of which was given to the inner mission fund because of the need. I. L. D a id.

On the 12th Sunday after Trin. a general mission feast of members of the Missouri and Illinois Synods was again held on the tree-shaded grounds of Concordia Seminary at Springfield, Ills. To the same had gathered, mostly with the pastors and teachers concerned, many members from

The congregations of Bloomington, El Paso, Lincoln, Peoria, Pekin, Havana, Tallula, Athens, Manito, Secor, Sand Creek, Decatur, Jacksonville, Berlin, Alexander, Mount Pulaski, Chatam and Mäste of many other places were present, so that, including the local participants, an assembly of over 2500 people listened to the words which, after a short welcoming speech by the local pastor, were preached in a sermon on inner mission in the morning by the former pastor of the local congregation, Pastor W. Bartling of Chicago, and in the afternoon in a missionary lecture on his own experiences on the East Indian heathen mission field by Rev. M. Zorn of Sheboygan, Wis, and finally in a short address by Prof. A. Crämer. For the sake of brevity, it should be noted not only that the collection at the celebration amounted to 150 dollars, half of which was allocated to the Negro Mission, the other half to the seminary budget and the support of needy students, but also that we recently received the sum of P151.60 as additional income from the rented excursion trains for the construction of a new enclosure that has become extremely necessary for the college land. To our thanks we add the note for the dear donors that, God willing, by the time these lines come to their attention, the fence is already finished. But thanks be to the Lord, who, for the proclamation of the Word among such a large crowd, let His dear sun shine throughout the day, despite the fact that in the morning before the arrival of the processions the rain was still pouring down, that the desired purpose of this general celebration was again achieved. And this is not only the promotion of the mission in general, but also in particular the promotion of interest in the practical theological institute in Springfield, which is still so necessary for the work of the inner mission.

F. Lochner.

On the 16th Sunday a. Trin. the now united congregations at and near Marysville, Union Co., O., celebrated their first mission feast. In the morning, Prof. L. A. Frank and the undersigned preached. In the afternoon Mr. Prof. W. Lehman" preached an English sermon and Mr. Rev. Lembke closed the celebration with a historical lecture. The collection, intended for innrrr and external missions, amounted to O59.42, from which, however, H5.00 will be deducted as expenses. H. Horst.

The congregation at Wellsvillr, N. I., celebrated its first mission feast on the 19th Sunday a. Trin. Trin. their first mission feast. In spite of the long journey of over 40 and over 20 miles, which they had to cover by wagon, Mr. Pastor Her with several members of his congregation, as well as several members of the Olanr congregation and the BaSSwoodhill congregation took part in our festivities. In the morning Pastor Her preached, in the afternoon the undersigned. The collection, intended for the negro mission, amounted to P33.00.

C. Zollmann.

Conference - Display.

On the 26th, 27th and 28th of December, s. G. w., dir Concordia Teachers' Conference of Ohio and Western Pennsylvania will meet at the congregation of the Rev. G. F. H. Meiser at Joungs- town, Ohio.

All those who wish to attend the conference are requested to give 14 days notice.

A. W. Lindemann.

Display.

To all godly hearts herewith the news that the treasury "for the support of sick and decrepit pastors and teachers" is completely - empty just now, when more than usual would have to be supported. H. C. Schwan.

Income "n the treasury of the Western District:-

For synodical fund: from Rev. Biedermann's congregation in Thayer County, Nrbr., H9.19. Collrtr collected at W. Htnz'S wedding by Rev. Haffner, Prairie City, Bates Co, Mo, 3.25. By Rev. Karth's congreg. at Humboldt, Kan, 2.60. Whose congreg. au Owl Creek, Kan, 1.65. By H. D> Heimsoth of the congreg. at Lake Creek, Mo, 3.33. By Rev. LrnkS Gem. at St. Louis, Mo., 5.00. Collecte dcr Gem. pastor Fackler", Columbia Bottom, Mo., 4.77. Some collecte by Past. Birkmann, GidbingS, Lee Co, Tcr, 6.90. From the Trinity District in St. Louis, Mon, 9.45.

For inner mission: From Ottilie Krumbholz, Lol- linsville, Ill, H1.00. Pastor Biedermann's congregation in Thayer County, Nebr, 4.52. A portion of the mission festival collecte of Pastor Grupe'S congregation at Cape Giran eau, Mo, 18.90. From Past. Kleist'S congregation in Washington, Mo., 2.60. MissionSfest collecte of congregation Past. WtlnerS, Palmyra, Mo., 50.00. By C. Schoenenberg, JoneSboro, Ill., 5.00. For a traveling preacher in Nebraska: by Pak. Lmtzsch, Saline Co, Nebr, 33.05. Mis sionfest'Collecte of the Gem. Past. Strasens, Omaha, Nebr., 13.55. A part of the Missionfest Collecte of the Gem. Past. Th. Mießlers, St. Louis County, Mo., 42.21.

For the Negro Mission: a portion of the Mission Festival Collecte at Monticello, Iowa, by Rev. Oetjen 10.00. Bon Past. F. A. Groth, treasurer of the MissionSociety of the Ohio Synod, Hancock County, O., 62.62. .One half of the mission-

A part of the mission festival collection in N. Gehlenbeck/III./through Pastor Schieferdecker 53.40 (together with a golden ring for the first Neaerbraut). From Mrs. Buchbinder Alt in Frankfurt a. M. through Pastor Hein in Wiesbaden 4.00. A part of the Mission Festival Collecte of the Gem. Pastor Grupe's at Cape Girardeau, Mo., 18.90. Mission Festival Collecte of the Gem. Past. Brauer's at Marfield, Iowa, Mon., 19.00. A portion of the Mission Festival Collecte of the Rev. Strasens, Omaha, Nebr. 5.00. Part of the Mission Festival Collecte of the Rev. WillnerS, Palmyra, Mon. 12.14. Don A. Pillack by Rev. Btrkmann, Ler County, Teras, 5.00. Collecte collected at NeitschS wedding ibid, 3.35. From some members of Gem. Past. BeselS, Guttenberg, Iowa, 3.50. A theil of the Missionfest Toll of the Gem. Past. Leßmanns, Sberills Mt, Iowa, 7.00.

For the new Negro church at Little Rock: by Past. F. A. Groth, treasurer of the Ohio Synod Missionary Society, Hancock County, O., 85.00. By Past. Ansoorge, Paducah, Ky., 3.35. A theil of the Mission Festival Collecte of the parish of Past. Th. Mießlers, St. Louis County, Mo., 42.15.

For fellow believers in the South afflicted by yellow fever: From the congregation of Past. Biltz', Concordia, Mo., 830.00. From the parish of Past. Matthias', Paola, Kan., 15.00.

For Emigrant Mission: From Past. Lebmann's congregation in New Wells, Mon., 81.85. A part of the mission festival collection of the congregation of Past. Willner's congregation in Palmyra, Mon, 10.00.

For poor sick pastors: Don N. N. through Past. Biltz, Concordia, Mo., 85.00. From Mrs. Brackmann through the same 2.50. From verw. Mrs. Rector Gönner, Altenburg, Mo., 2.00.

For Brunn's sophomores in Fort Wavner Collecte collected at W. Franke's wedding by Past. Tönjrs, Morgan Lo., Mo., 85.60. By the comm. pastor LobrS, Gas- conade County, Mo., 2.75. Bon his branch congregation 1.60. By himself 65 Cts.

For the Deaf and Dumb Institution: Collecte, collected on H. Karnacke's infant baptism by Past. Biedermann, Tbayser County, Nebr., 82.00. Collecte collected on H. Urban's infant baptism by same, 2.55.

For the orphanage in Addison: From Heinrich, Bertha and Karoline Srbald in Centreoille, Ill, 81.00 each. From N. N. by Past. Wieaner, St. Ansgar, Iowa, 3.00.

For Rev. Händschke'S congregation in Bremer County, Iowa: from the Gem. Past. Blitz', Concordia, Mo., 85.00.

For Philadelphia Parish: By N. N. at St. LouiS, Mon., 85.00.

St. Louis, October 20, 1878. E. Roschke, Cassirer.

Revenue into the Illinois - District's coffers:

For the synodal treasury: Contributions for 1878: From Past. G. Th. Gotsch, the teachers A. Tadel, ". Garbisch and A. Mack 82.00 each. By Pastor H. Schmidt in Schaumburg, a portion of the Harvest Festival Collect, 35.62. By Past. Müller in Ehester, communion collections, 14.05. By I. H. Kühlen- deck of Past. Ottmann's congregation in Collinsville, 8.75. By Rev. HieberS Gem. at Matteson 5.80. Past. Lochner's Gem. in Chicago 3.20. (Summa 875 42.)

For the inner mission: Half of the collection at the mission festival of the congregations in Woodworth and Buckley 816.75. By Past. I. Bergen in Prairietown by W. Zirges 1.00. Part of the collection at the mission feast of Past. HölterS and HatterbergS congregations in Quincy 12.00. By I. H. Kühlenbeck from Past. Ottmann's congregation in CollinSville 3 50. (Summa 833.25.)

For the Negro and heathen mission: Half of the collection at the mission feast of the congregations in Woodworth and Buckley 816.75. Part of the collection at the mission feast of Past. HölterS & Hallerberg's congregations in Quincy 20.00 (deSgl. for the Negro congregation in Little Rock, Ark., 4.88). By Rev. Love at Wine Hill, the third part of the Collecte at Mission Feast, 29.00. By Rev. Hieher at Matteson: by G. Feige! 50 Cts. and, collected at a family feast at Mr. Harms' home, 2.50. By Rev. Engclbrecht in Chicago from Wilhelmine Pagel 1.00. (Summa 874.63.)

ForLollege Household in St. LouiS: Evening Meal Collects fromPast. Döderlein's congregation in Homewood812.15. A part of the Collecte at the Missionsfest from Pastor HölterS and Hallerberg's congregations in Quincy7.00. By I. H. Kühlen deck from Past. OttmannS Gem. in CollinSville 7.75. (p. 826.90.)

For poor students in St. Louis: Through Past. Wagner in Chicago from the Women's Club in sr. Gem. 810.00. Don Past. DöderleiusS Gem. in Homewood for F. Siebrandt 14.50. (Summa 824.50.)

For the Colleg e household in Springfield: By Rev. Jul. Dunsing in Strasburg, a part of the Collecte on Thanksgiving Day 82.00.

For poor students in Springfield: By Past. Burfeind in Richton for I. Hoyer 822.00. A part of the collecte at the mission feast of Past. HölterS und Hallerbergs Ge- meinden in Quincy for the proseminarist P. Meyer 3.50. (Summa 825.50.)

For poor <students in Fort Wayne: For Brunn' s sophomores: Don Past. E. Döring at Glencoe 82.00 and by Past. Kothe of St. John's parish at Litchfield 15.45. By Pak. Engelbrecht in Chicago from the Women's Association in sr. Gem. for Bendin 5.00. Part of the collection at the mission feast by Past. Hölter and Hallerberg's congregations in Quincy for F. Baumgart 7.00. By Past. Lange in Chicago from the Women's Association in his. Gemeinde for E. Arndt 10.00. By Past. Wagner in Chicago from the lünglingSverein in sr. Congregation for W. Oallmann 25.00. For W. Köpchen: From Chicago: By Past. Bartling from Joh. Jacobs 25 Lts^; by Past. Wagner by L. MillieS and E. Ti- mian 1.00 each, and G. Lorcncz 25 Cts. (Summa 866 95.)

For poor seminarians in Addison: Through Rev. G. Johannes in Chicago from H. Kröplin 82.00. Through Rev. Reinke in Chicago from the Virgin Vercin in sr. Gem. for C. Appell 10.00. Don Past. KühnS Gem. at Indianapolis, Jnd. for M. Gößwein 3.72. - For Th. Baumgart: a part of the Collecte at the mission feast of Past. HölterS and Hallerberg's congregations in Quincy 3.50, and by Past. Scholz from the AansaS pastoralconference 6.85. ForC. Kambeiß: From Chicago: through Past. Bartling by Joh. Jacobs 25 Cts; by Past. Wagner by A. Bedubn 1.00, Mrs. Kalbow 1.00 and G. Lorenz 25 Cts. For O. Hennig: a Theil drr Collecte am Missionsfeste from Past. HölterS and HallerbergS congregations in Quincy 7.00- From L. Firne in Addison for E. Steinkrauß 5.00. By Past. L. Lochner in Chicago from the Virgins' Association in sr. Gem. for Burmeister 5.00. (Summa \$45.57.)

For the E m i g r a n t e n - M i s s i o n in New York: A part of the Collecte at the Missionsfest of Pastor HölterS and HallerbergS congregations in Quincy \$5.00.

For the widow's fund: By Pastor G. Tb. Gotsch \$4.00, the teachers S. Garbisch 2.00, A. Mack 4.00. By Past. Jul. Dunsing in Strasburg a part of the Collecte on Thanksgiving 3.15. Don Pastor Stricker's congregation in Proviso 20.00. (Summa \$33.15.)

For teacher G. A. Albers: Don of the Chicago Ton ference \$14.00.

For the needy in New Orleans, L a.: By Past. Succop in Chicago by C. L. Berner \$1.00.

For the needy in the South: Through Past. Gotsch from his congregation in York Centre \$11.44. From Chicago: By Rev. L- Lochner: by TrinityS Gem. 50.00, G. L. 2.00, teacher KäppelS pupils 11.30, teacher Nagels pupils 2.75, teacher Treibers pupils 4.70, Julius Ktöop 2.00, E. I. N, P. 5.00, Auguste Behm 75 Cts. and C. Koch 2.00; from Past. Wagners Gem. 170.00, 2.50 and 75 Ets.; of Past. Bücklings Gem. 48.90; by Rev. Succop from members of sr. Gem. 22 50; by Pastor Lange's Gem. 22.00; Pastor Reinke's Gem. 55.50. Don Past. H. Schmidt's Gem. in Schaumburg 33.58. Past. BurfeindS Gem. in Richton and Matteson 19.35. (Summa \$467.02.)

For Pastor Rohe's congregation in Detroit, Mich.: By Pastor Kothe of B. Schneidewind in South Litchfield \$2 00. By Pastor Succop's Gem. in Chicago 20.00. Past. Döderlein's Gem. at Homewood 4.25. Past. Hieber's Gem. at Matteson 3.00. Past. Wagner's congreg. in Chicago 10.00. (Summa \$39.25.)

For the congregation in Philadelphia, Pa: Don Pastor Röders Gem. in Arlington Heights \$18.10. Pastor Succop's Gem. in Chicago 17.91. Past. Döderlein's congregation in Homewood 4.35. By Past. G. Wangerin in Altamont by members of his. Congreg. 6.50. (Summa \$46.86.)

For the community in Yorkville, N. I.: Don Past. Döderlein's Gem. in Homewood \$4.25.

For Past. Händschke's congregation in Sumner, Iowa: Don Past. Hieber's Gem. at Matteson \$1.55. Pastor Wagner's Gem. in Chicago 10.00. (Summa \$11.55.)

For Pastor Simon's congregation in Indian, Pa.: By Past. Hieber at Matteson \$1.00.

For the deaf and dumb in Norris, Mich.: By Pastor Mueller in Eshel, thank offering by Mrs. N. N. for happy delivery, \$3.00. By Pastor Julius Dunsing in Strasburg, a portion of the Thanksgiving Collect, 2.00. (p. \$5 00.)

For orphanage near St. Louis: By Rev. Kothe in South Litchfield from Mrs. N. N. \$5.00. By I. Johnson from Past. Katchin's Gem. in Hoylton 19.10. By Rev. Julius Dunsing at Strasburg, a part of the Collecte at Thanksgiving, 2.00. By Rev. Liebe, Kindtauf - Collecte at Mr. Edler's at Stelville, 3.05. (Summa \$29.05.)

Addison, Ill, 17th loc. 1878. H. Bartling, Kassirer.

Proceeds to the Northern District coffers:

For the synod treasury: from Past. Speckhard \$2.00. From the congregation at Sandy Creek 8.06. Pastor Hoyer 4.00. Congreg. at Grand Haven 6.10. Pastor Spindler 1.90. Teacher I. H. Ch. Meier 2.00. Congreg. Adrian 7.00. By Pastor Ernst 4.35. On d. wedding of Mr. F. Bach ges. 10.00. Surplus at Concordia anniversary celebration of Saginaw Valley congregations 28.98.

For the seminary household in Springfield: from the municipality in Big Rapids \$2.75.

For the emigrant mission: from the comm. Frankenmuth \$16.94, and \$5.65 for Baltimore.

For the deaf-mute institution: From widow G. Mehr in Monroe \$5.00 Mrs. L. Eichbauer there 1.00. Congregation in Sebewaing 8.32. Haus-Collecte in the congregation Frankenlust 50.00. Through Past. Ernst 5.50. Surplus of the Concordia Jubilee Celebration of the Congregations of the Saginaw Valley 2.12. Congregation Frankenmuth 14.00. From the Children's Leaf Fund of the Congregation in Bay City 5.00.

For Brunn's sophomores at Fort Wayne: By Past. Ernst \$2.00.

For the widow's fund: From Past. Speckhard \$4.00. Gem. in Lansing 3.00. Hochzeit-Collecte bei Hrn. W. Fischer 3.80. From Pastors Bernihal, Trautmann and List each 4.00. Lehrer Selle 2.00. Erntefestcollecte der Gem. in Jda 9.12. Past. Lemke and teacher Brinkmann each 4.00. Past. Hügli 2.00.

For the orphanage in Boston: Through Pastor Ernst \$1.00.

For the orphanage at St. Louis: By Past. Ernst \$3.30.

For inner mission: Collecte at a child's baptism in the house of Mr. Grimm \$3 00. From the women's fund of the congregation in Adrian 2.50 and 8.00. At the wedding of Mr. W. Schulz by Mr. E. Frank 4.50. Harvest festival collecte in Lansing 9.52. Congregation in Frankenmuth 19.15. Congregation in Richmond 2.83. Congregation in Wyandotte 6.30. Congregation in Bay City 13.15. Through Past. Ernst 25.00. Gem. in Grand Rapids 10.00. Gem. in Petersburg 3.00. Collecte of the Gem. in Saginaw C'ty 25.00. Collecte at the Church Feast in Frankenluft 24.90. Past. Lauritzen 1.00. From the Sunday School in Port Huron 2.10. Gem. of the Past. Georgii at St. Joseph 5.55. Gem. at Burr Oak 3.46. Sermon play at Colon 2.88. Gem. at Manistee 6.00. Gem. at Frankenluft 6.00.

For sick pastors and teachers: By Past. Ernst 70 Cts. By the congreg. in Monroe \$10.83. Mr. Gottfr. Matches (for Pastor Jske) 2.00.

For the Hospital in St. Louis: Through Pastor Ernst \$2.75.

For the Negro Mission: From Teacher I. H. Ch. Meier

42.00. A Tbeil drr Collecte at the Mission Festival in Norris 24.00. Dur" Past. Ernst 9.03. By S. Abraham 1.00. Mrs. N. N. 2 50.

For the building of the Negro Church in Little Rock: From Mr. C. Mohr 42.50.

For the suffering brethren in the South: From the congregation in Sebewaing 417.00. congregation in Fräser 24.00. From some members of the congregation in Monroe: Mr. Labr sen. 25 CtS., Mrs. Past. Keyl 50 CtS., Mrs. N. N. 2.50, K. Knab 1.00, G. Kronbach 1.00, Andr. Wagner 1.00, Frischeisen 25 Cts, teacher S. 1 00, Mich. Kronbach 25 Cts, Mr. Havekost 1.00, Andr. Kleemann 75 Cts, his daughter Margarethe 50 Cts, Krefsbach 50Cts., Mrs. B. 2.00, Kiefendorf 25 Cts, Teacher Meier 1.00, Kipf sen. 50 Cts, Möhrle 25 Cts, F. Kronbach 50 Cts, G. Mat- tbeS 50 Cts, from Mrs. Blankertz ges. 5.25. from the comm. in Bay City 1.50. Georg Anweiler in Monroe 1.00.

For the congregation in Philadelphia: By C. Mohr 42.50. Gem. in Sebewaing 16.75. Pastor Hahn 1.93. Gem. Frankenlust 12.00. By Pastor Ernst 3.00. Past. Jün- gelS Gem. in Caledonia 2.73. Gem. in Saginaw City 17.00.

For St. Paul's parish in Detroit: from the parish in Saginaw City 45.00. parish in Frankenlust 12.00. parish in Grand Rapids 30.00. parish in grankentrost 2.77. parish in Monroe 20.35.

For the community in Yorkville, N. I.: From the Gem. in Frankentrost 42.77.

For Freeport community, Ill: Don d. community in Saginaw City 45.00.

Correction: In "Lutheraner" No. 16, my receipt should read: "Für Brunn'sche Zöglinge,c.: From Heinrich Klinger 42.00. I. S. Simon, Kassirer.

Monroe, 20th loc. 1878.

e co-religionists in the south afflicted by yellow fever

received since Oct. 26: Through Ed. Hauselt of the Young Men's Association of St. Matthäus-Gem (Pastor Sirker) in New York (for Memphis) 445.00. By Past. L. Halfmann, Collecte s. Jmmanuels-Gem., 87th Street, New York, 82.00. By Past. Gräbner, communion coll. sr. Cong. in St. Charles, Mo., 17.6". By Past. SieverS, Harvest Festival Roll. sr. Gem. in St. Charles Mo., 9 p.m., by sr. School children 1.00, by sr. Gem. in Warren County, Mo., 2.60, by Past. H. Schlesselmann by sr. Gem. in Reynolds, Jnd, 22.20. By Past. A. Heimueller of sr. Gem. in Columbus, Jnd. at 21.75. By Past. E. Aulich of sr. Congregation in Ellisville, WiS" 4.25. By Mr. E. M. Große from Past. I. Fackler 5.00. By Past. E. F. Herrmann, State Cenlre, Iowa, in sr. Gem. collected 14.00. By Past. F. Leyhe 75 CtS. By Past. A. E. Frey, Brooklyn, N. I. for Memphis., 20.00. By H. H. Kublmann, MaScoutah, 5>ll., 1.00. By Past. I. H. Brockmann, Watertown, W'S., in whose comm. ges. 20.00. By Past. G. Grüber, Va" Wert, Ohio, by him and his St. Thomas congreg. 6.45, whose St. JohanneS congreg. 5.50, whose congreg. in Van Wert 2.00. By Rev. N. Pieper, in the Lutheran congreg. in Wrihstow, WiS" ges. 15.62. By teacher H. Räder, Toll, of the congreg. in Morris Ill. (for Memph.), 6.50. By Past. L. Dulitz, Napoleon, O., of whose Gem. 28.75. By Past. E. Sitzmann, Terre Haute, Jnd, in deff. Gem. ges. 22.50; by same 1 packet of 50 Jard Coltonslannel, 2QuiltS and eiwaS Cattun. By Past. W. C. Schilling, Stevens Point, WiS., Coll. sr. Gem. at Almond 5.09, Coll. sr. Gem. at Stevens Potni, 6.77. By Mr. A. Russow, CbarlottSville, Da., in the^Jm- mannelS comm. that. ges. 15.00. By Past. F. H. Warnke, Bethel, Ill, a portion of the coll. sr. sent at the mission feast. Gem. 10.00. In an envelope from Hamilton, Ohio, 75 cts. By Rev. E. Grolhe, Reeseville, WiS, from sr. Gem. in Town^Lowell 22.00. Don pupils of Jmmanuels - School here 2.25. By teacher C. F. Günther here, from deff. School children (for orphans) 7.70, by Mr. Kirchhof 1.00. By Past. W. Loth man", Akron, O., retrospectively from sr. Gem. 2.50. By Mr. M- C. Barthel of E. S. 53 cts. Don dcr Gem. of the Past. Matthias, Paola, Kans. 15.00. The Gem. of the Past. Ottmann, CollinSville, Ill, 38.00. by Past. Biedermann, Thayer County, Nebr. of, 3.00. By Past. Rösener, Rose Hill, Ter. of, 6.00. Shall, the Gem. of the Past. Wille, BrownSville, Mo., 2.25. by F. Schuricht dahier 10.00. by Hin. F. M. HauSmann of Past. EirichS St. Paulus Gem. at Albany, N. I., (for New Orleans) 21.50. Harvest Festival coll. in drr branch of Past. Weyel near Darmstadt, Jnd. (for Memph.), 3 30. From Past. E. A. TrautmannS Gem., Gower, Ill, 15.25. Coll. of the Gem. of the Past. I. Karrer, Hadley Hill, Mich, 3 50. by Past. H. Steger, Huntington, Jnd. of some members of his. Gem. (for Memph.) 6.i>0. By the Gem. of the Past. I. M. Hieher, Edgerston, O "6.50. Don the Gem. of the Past. H. Lcmke, Manistee, Mich. 55.60. by Past. C. Damm, Thanksgiving fcstcoll. sr. Gem. in Bloomfield, Wis. 12.00. Thanksgivingcoll. sr. Gem. in Wcyauwega, Wis., 11.37. Coll. of the Gem. d. Past. G. I. Muller, Freedom, Pa. (for Memph.), 9.25. Coll. of the Gem. of the Past. L. Poniy, Cowling, Ill, 4.75. From the Gem. of the Past. H. Barieis, S". Louis, 18.00. From the Gem. of the Past. M. Toewe, HillSbale, Mich, 5.00; Mrs. Emmert the. 2.00. From the comm. of the Past. G. A. Müller, Kankakee, Ill, (for preachers widows and - orphans) 5.00. By Past. I. L. Bötticher, by his. Congreg. at Mount Pulaski, Jlls, 16.20, by the Lutheran congregation at Havana, Jlls, 23.60. Coll. of the congregation of I. G. Schaefer, New Boston, Jnd, (for Memphis) 3.50. By the congregation of the Rev. H. Walker, York, Pa, 40.74. Reformati'onS- fcstcollccten of the congreg. of the Rev. Th. BuSzin in Mcredosia, JllS., 14.50. By the Rev. P. I. Buehl, Massillon, O" in whose congreg. ges. 21.25. Du>ch Past. H. Wesche, Jofferson City, Mo. by members of his. Congregation 7.00. by N. G. S. in Petaluma, Cal. 2.00. by Past. H. Fischer, Seymour, Jnd. by members sr. Gem. 19.50. By Rev. W. C. H. Lübkrct of the Women's Association of the Trinity. Gem. in Washington, D. C., 45.00. By the Gem. of the Past. Tick in Tavlors Creek, Jnd. 11.00. By Rev. A. Buerkle, Woodville, O" in sr. Salcms and St. John's parish ges. (for Memph.) 48.00. By Mr. I. H. Drrhmann of Past. O. Kolbe'S Gem. at Jndependence, O>, 33.00. Harvest dankfestcoll. of the Gem. of Past. G. Jung zu Osnabrück, Ill, (for N. Orl.) 9.00. of Aug. Just, Fort Smith, Ark, 1.00. of dcr Gem. of Past. D. I. WarnS, Jnd, 12.00. By Mr. C.

Kempe, in the Trinity Parish at Cape Mirardeau, Mon., ges. 8 p.m. From the parish of the Past. O. Clöter, Valley Creek, Minn, 13.50. From the comm. of the Past. Ch. Mäurer, Belvidere, Minn, (for Memphis), 5.00. By the comm. of the Rev. W. Rehwinkel, Jenny, Wis, 6.00. By the Rev. L. Pfeiffer, Marysville, Kansas, Thanksgiving coll. sr. Gem. 19.60, Reformation Fcstcoll. sr. Gem. 3.40 and by N. N. of the same. Gem. 5.00. By Past. E. H. Lüker, Aroma, Kansas, subsequently 1.00. By Past. Th. Matt- feldt, Manson, Iowa, 1.00. By the gem. of Past. I. Bergen, Prairie Town, Jlls, 14.00. Reformation Feast"!!!, of the Gem. at Bismark, Nebr, 12.75. Reformation Feast Coll. of the Gem. at West Point, Nebr, 6.05 from August Lambrecht (for Wise Men) 2.60. Coll. of the Gem. of the Rev. F. Muller, Junction City, Kans. of, 7.75. by Past. Hilgendorf, Belt Creek, Nebr. (for Memph.), 13.86. By Rev. W. Lange, Zumbrota, Minn. of sr. Congregation in Poplar Grove 9.15, ir. Gem. in Minnrola 6.00. By Rev. H. Gümmer, Cape Girardeau, Mo., of sr. Hanover 7.25 a.m., and by sr. Dreieinigk. Gem. 8.00. By Rev. Tb- Krumsiea, Bungard, Minn, Thanksgiving coll. sr. Gem. 10.00. By Past I. M. Köpplin, Lawrencsburg, Jnd, Reformation Fcstcoll. of his St. Johannis-Gem. (for N. Orl.) 7.00. By Past. P. Klindworth, William Penn, Ter. in whose comm. ges. 30.75. By Rev. A. Ernst. Elmyra, Ont., 13.25. by N. N. in St. Louis, 10.00. by Mr. Kassirer H. Bartling 342.41, (for orphans) 1.60. by Mr. Kassirer C. Grahl (for Memph.) 136.63, (for N. Orl.) 36.58. by Mr. Kassirer I. S. Simon 45.14. by Don Past. Tb. Mießler's Gem, St. Louis County, (for Memph.) 23.00.

St. Louis, 9 N ovember 1878. I. T. Schuricht.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Western District) have been received:

1. contributions:

By Past. E. H. Wischmeyer 45.00. Past. E. A. Schürmann 4.00. Past. W. Brandt 2.00. Rev. Stiemke 5.00. Mr. H. Seboldt, teacher 2.00.

2. gifts:

Collecte of congregation to Honey Creek 48.30. Harvest Festival Collecte of congregation in Osage County, Mo., 2.05. By Rev. Grafeimann collected at wedding of Mr. Joh. Horn 6.50. Don Rev. W. Brandt's congregation at Clarinta, Iowa, 2.10. Mrs. Rev. Wesche at Jefferion City, Mo., 2.35. Bertha and Karolina Seboldt each 1.00. By Rev. Lehmann in New Wells, Mo., by N. N. 3.00.

E. M. Große, Kassirer.

Since September 6, I have received the following gifts for my parish: Through Rev. I. v. Brandt of sr. Parish in Blue Earth City, Minn., 43.03. Past. Gräbner's congreg. in St. Charles, Mo. 8.00. congreg. at Alerandria, Da., 10.00. Bon Hrn. F. Schlotterbeck in Boston, Mass., 1.00. Past. Brauer's congregation in St. Louis 46.00. Past. Biltz's Gem. in Concordia, Mo., 25.00. By Rev. Burmester's congregation in Alpena 10.00. By the congregation in Tawas 7.00. By Rev. Hafner in Westminster, Md., 8.00. By Past. Stronger in Hamlin Centre, N. I., 3.00. By Teacher Winterstein of Hermann Sauer Women's Association 9.35. By Past. Stutz of congreg. at Rondout, N. I., 20.00. By Rev. Trautmann of congreg. at Adrian 7.50. By ImmanuelS congreg. at West Ely, Mo., 5.50. By congreg. drS Rev. Adams at Fort Chariton, Mo., 4.40. By Mr. Cassirer Eissfeld 37.12. By congreg. at Zork, Pa., 41.00. St. Paul's congreg. in Baltimore, Md., 143.05. Martini congreg. the. 95.00. By the JünglingSverein thes. Gem. 5.00. By Rev. Sieger in Long Green, Md" 1.00. Don d. Gem. in ZaneSville, O., 13.00. Gem. of the Rev. Wichmann at Farmers Retreat, Jnd, 10.40. Gem. of the Rev. Pchlmann at LaneSviue, Jnd, 6.00. Gem. of the Rev. Schwemmly in Homerville, O., 5.00. Gem. in Richmond, Da., 30.00.

Many thanks to the dear donors! May the Lord awaken many more hearts to willing assistance.

Philadelphia, Oct. 8, 1878.

O. Schroeder,

519 McJlvaine St.

With heartfelt thanks to God and the kind givers, the undersigned certifies that he has received the following gifts of love for the support of his congregation up to October 20:

From Past. Lauritzn 41.00; Past. Schlerf 1.00; Past. Walter 1.28; Past. Lothmanns Gem" Akron, O.. 5.00; Past. Jürbringers Gem., Frankcnmuth, Mich., 31.15; Past. JbenS Gem., Far- mington, Mo., 4.75; Rev. Landeck's Gem., Norwood, Minn., 10.00; from the Coffee of the Illinois District 12.17; from d. Sunday School of Rev. Vogelfang in South Oil City, Pa., 3.00; by Kassirer Eißfeldt 29.90; from Rev. Lindemann's Gea einde, Champaign, Ill , 7.51 ; I. C. Rohe, Trete, Ill., 2.00; Rev. Arendt's congreg. at Frazer, Mich., 900. Rev. Homann's congregation, Darmstadt. Ill., 4.15; of Pastor Weyel's Trinitatis > congregation in Darmstadi, In?., a Tkeil of Collecte on the 9th after Trin., 3.00; of Past. TrautmannS congregation, Adrian, Mich., 10.00; Pastor Bartels' congregation, St. Louis, Mo., 3.00; Pastor Biltz'congregation, Concordia, Mo., 10.00; Pastor Wunders congregation, Chicago, Ill., 12.10; Rev. Lohrmann 1.00, of sr.sGem 4.00; Rev. HordorfS Gem , Danbnry, O" 10.00; Rev. OttmannS Gem , CollinSville, Ill, 9.00; by Kassirer Bartling 21.00; by Past. Sievers Ge- meinbk. St. Charles, Mo., 7.10; Past. Schuessler's Gem., Joli'et, Ill, 12.00; Past. Bernthal's Gem., Richville, Mich. n., 5.70; Past. Bohn's Gem., Rogers City, Mich., 3.50; by Kassirer Eißfeldt, 22.88; by Rev. Spkckbard's Gem., Royal Oak, Mich., 2.19; by Kassirer Bartling, 5.00; by Past. Markworth's Gem. 4.30; by Kassirer Bartling 24.25. C. H. Rohe.

For the Lutheran Hospital in St. Louis

received with thanks: By Mr. Pastor G. Müller, ges. at a wedding 43.00 From 1k. N. received as a thank-offering by Mr. Pastor Nething 4.00, by himself 1.00. By Mr. Pastor H. Barthels, received at the wedding of Mr. Oberfeld, 3.25. By the collectors to Mr. Past. Brandt's congregation in North St. Louis 16.50. By Mr. Rev. Brandt of St. Pauls-Gem. 9.00. By the general treasurer Tr. Schuricht 11.30. By Mrs. Schmidt 2.00. F. W. Schuricht, Treasurer.

for the Preachers' and Teachers' Widows' and Orphans' Cassr (Middle Districts).

have been received:

1. contributions:

From the pastors: G. Mohr, C. Böse each -4.00, H Schöneberg and teacher I. Hafner each 5.00.

2. gifts:

By Mr. Pastor Schöneberg from I. Schnaible and M Schnalble each 2.00, from A. Wegner 1.00.

M. Conzelmann, Cassirer.

for the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts).

have been received:

1. contributions:

From the pastors: A. Bäpler, I. Fackler, I. KaSpar, P. Rösener each -5.00, E. Wiegner 4.00, R. A. WiSmar, E. I. Freie, R. Biedermann each 2.00. Of the Herrn teachers: S L Deffnrr 3.00, B. Bar, at 2.00.

2. gifts:

By Mr. Past. B. Sievers, collected at Mr. Joh. Sperber's wedding, 2.75. By Mr. Past. Wismar from drm Lchüler Kieme, er 25 CtS. From Mrs. Wittwr Körner 10.00. From st Vetterkötter by Past. Kleist 5.00.

E. M. Große, Kassirer.

For three local Lenluarabliotbek received from Mr. Pastor A. Claus with heartfelt thanks: Lidlia, that is, the whole Holy Scripture - faithfully well Germanized from the basic languages.... with... . prefaces ... interpretations... provided and edited by Johann Caspar Ulrich. Zurich, 1755.
Schneckenburger, Prof. I)r. M., Vergleichende Darstellung des lutherischen und reformirten Lehrbegriffs.
Delitzsch, Fr., Der Prophet Habakuk.

Hengstenberg, E. W., Christologir des Alten Testaments. 2 vols. Günther.

For the sick and needy in Memphis I received from the congregation of Rev. M. Halboth -7,10 from the congregation of Mr. Pastor H. Fick -13.00.

To all my dear fellow believers who supported us so generously and lovingly in our great need, I say heartfelt, heartfelt

O^ 1878^ ih"" d" allmighty God richly repay.

On behalf of Trinity Lutheran Church in Memphis, Tenn., Jul. Gottschalk.

With heartfelt thanks from the Lutheran Zion congregation of the Rev. G. Bürger in Hamilton County, Nebr., -20.63, as their mission festival - Collecte of the 16th n. Tr., for the operation of the inner mission in southwest Nebraska's to have received, certifiesC . Meyer.

For poor students received from Mr. Probaten in Westphalia, Mo., -5.00. C. F. W. Walther.

Display.

O Lord God, we praise you." Hymn of praise. Composed for mixed choir and dedicated to his fatherly friend and dear teacher Prof. C. A. T. Selle in deepest gratitude by H. F. Hölter.

Price: 15 cts, the dozen H1.50.

Orders should be addressed:

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6or. ok Aliami 8tr. <L Inckian", ^vo., 8t. Douis, AIs.

For the Christmas party.

Liturgy for a children's service for the celebration of Christmas, presented by Friedrich Lochner, pastor. Price: the piece 5 cents, the dozen 40 cents, the hundred -2.50 plus postage.

2. songs for the "Liturgy for a Children's Service for the Celebration of the Holy Christmas", presented by Friedrich Lochner, pastor. Price: the booklet 10 cents, the dozen -1.00, the hundred -7.00 plus postage.

For the convenience of the organist and precentor in the use of the above liturgy, as well as for singing the songs in the family circle, No. 2. contains the liturgical chants, as well as the choral, children's and congregational songs in polyphonic set in order. .

No. 1 and 2 is available bri D. Volksninx, 901 4G 8tr.

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Where is Christoph Bäumlér?

He went to Wisconsin in 1852 and is wanted by his brother-in-law Heinrich Winter,

1321 O'kullon 8tr., 8t. Douig, Alo.

Printing house of the "Lutheran Concordia Publishing House".

(Submitted.)

Serene.

Be serene in your God, Always cling to his word. Whether many enemies hate you, He remains your faithful refuge, Who protects you mightily and shields, When it still so flashes and storms.

You rest on a firm foundation, which towers above the universe, since God has promised you His grace in an eternal covenant; you can stand securely on it, even if the world is about to end.

If your heart is often sad. You walk along sorrowfully. If the future seems so gloomy, the present is difficult for you: God's grace is yours. Therefore you can be calm.

May the enemy take everything from you, honor, life, property and happiness: Let it go without sorrow, do not look back in grief;
For you have a better part, your God, the sweet salvation. '

When the old guilt of sins oppresses and threatens your conscience, When hell and death terrify with their dark gullets: Yet Jesus stands firm in it for you, Who remits all guilt.

Cast upon God all your cares,

Who is your dear father, And on whom from the first morning You are thrown as a child, And in his father's bosom rest, carefree.

Just a little while more Must be fought, suffered, Then you enter the cowardly heaven for eternal salvation: - How small is all suffering Against that glory!

Now, my God, in your will I let myself rest confidently and quietly. You yourself satisfy my heart, so that I only want what you want, and in you, the highest good, my soul rests joyfully.

H. F.

What could and probably should be done for the dissemination of the "Lutheran"?

In answering the above question briefly, we are firmly convinced that a discussion of this subject is absolutely timely, and that it can therefore not appear conspicuous to any reader if a recommendation of the "Lutheraner" (which this article is intended to be) is made by the "Lutheraner" itself. We therefore also ask the honorable editors not to let our submission go into the wastepaper basket (as they have already played such a trick on us more than once), but to give it to the "Lutheraner" on its journey in one of the next issues, and indeed at the top of the same. And so that it will be all the more willing to let itself be invented for this purpose, we also want to promise at the outset that we do not want to offer the "Lutheran" for sale in a blatant manner, as the sects so often do with their papers, but that we, in all modesty, and without praising the "Lutheran", only want to encourage the dear readers that each one of them, out of love for his confreres, would like to contribute to the spreading of this journal, which is healthy in doctrine, faith and confession; because we can confidently assure him that he is also thereby helping to promote the good cause of the Kingdom of God, namely, to carry out inner mission. To exhort and encourage our dear readers to this end seems to us to be a good work, and if the "Lutheran" opens his columns for this purpose and allows himself to be used as an instrument, it cannot do him dishonor. He certainly does not do it for the sake of bread! He has his means of subsistence in abundance and a little more besides; and this rest he does not keep for himself, which he would have the power to do, but lets it flow into the treasury of the Kingdom of God.

That more should be done for the spread of the "Lutheran" is only too certain. The number of our congregations and the number of members of the individual congregations has grown from year to year, and, praise God, is still growing.

The number of readers of the "Lutheraner" has lagged far, far behind. Even in the oldest congregations, the number of readers of the "Lutheraner" has increased only slightly with the growth of the congregations, and in some places it has even decreased; this has become especially noticeable since the time when the honorable synod decided to increase the price of the "Lutheraner". This was at a time when the price of all items had risen considerably, so it was considered appropriate to increase the price of the "Lutheran". Whether this was done wisely, however, is a question that we no longer wish to examine now that the last Synod of Delegates has reduced the price again and lowered it to one dollar (including postage). This price reduction will come into effect with the next 35th volume, which is why now would be the most appropriate time to be active for a larger distribution of the "Lutheraner". And if a reader of the same now turns to his fellow readers and encourages them to do so, this will hopefully not be interpreted badly to him. To whom else should he turn with his request to be active for the dissemination of the "Lutheran" but to the dear readers of the same? They are the most suitable agents for this, because they know the content that our paper offers to its readers, and because they know the blessing that it brings to eager and thoughtful readers.

But now the main question arises: How should the matter be attacked so that it would also have the desired success? We want to express our intemperate opinion about this, without wanting to prescribe anything to the inclined reader. In our opinion, a mere recommendation of the same, no matter how heartfelt and urgent, will not achieve the desired success. Nor is it enough to give the "Lutheran" into the hands of the people to read; they will perhaps at first have little taste for it, because they are not yet accustomed to such strong food as the "Lutheran" offers. Therefore, if one wants to successfully proselytize for the "Lutheran," one must (in our opinion) take the following path:

First of all, people must be made aware of the purpose of the "Lutheran". The "Luthe

raner" is namely a spiritual teaching and defense journal. It should therefore serve to: 1.) acquaint with the doctrine, mild treasures and history of Lutheran

2.) to provide proof that this church does not stand in the series of Christian sects, and is not a new, but the old true church of Jesus Christ on earth, that it is therefore by no means extinct, indeed, cannot die out, according to Christ's promise: "Behold, I am with you always, even to the end of the world. Our sheet shall serve 3) to show how a man as a true Lutheran can believe rightly, live Christianly, suffer patiently and die blessedly; to punish all sinful corruption that wants to break in, especially avarice, worldliness, abuse of liberty 2c. It is to expose, refute and warn against the false, seductive doctrines in circulation; furthermore, it is to expose those who falsely call themselves "Lutheran", but under this name spread misbelief, unbelief and fanaticism and therefore awaken the most evil prejudices against the Lutheran Church in the members of other parties; In particular, it should comfort and strengthen those who doubt and are saddened by the decline of the church and show them that they do not need to throw themselves into the arms of the sects that seem to flourish in great blessings. Finally, the "Lutheran" should give information about the present state of the Lutheran church here and in other countries, about the course of the inner and outer mission, about the Christian activity of love, and so on.

It can also serve to recommend the "Lutheran" and arouse love for him if one tells people his story. He already has almost 34 years of life behind him, and during this period he has had so many and so varied experiences, some saddening, some pleasant, that one could easily write a thick and most interesting book about it. It was on September 1, 1844, when he appeared before the public for the first time, with his motto: "God's word and Luther's teaching now and never perish. Alas, it was a miserable time when the "Lutheran" for the first time, like a bittern in the desert, and like an owl in the ruined places, let his voice resound! As all the works of God have a seemingly small beginning, so he also had a small beginning, and many may have prophesied only a short existence for him. In his outward appearance he was then only half as great as he is now, and he lacked all the outward adornment which now adorns his brow. And yet, the Lord has promoted his course and has given him more and more room in spite of his bad (simple) winds and in spite of all the attacks of the obvious enemies and false friends, who have long since wished for his downfall and ordered his grave. Yes, at that time it truly took courage of faith to undertake the publication of such a paper, the content of which was not supposed to be a compilation of "all sorts of things for all sorts of readers" in a unionist way, but a servant of the Lutheran Church, the Church of pure Word and Sacrament. The number of faithful Lutherans at that time was very small; only a few knew their mother, the Lutheran Church, and her teachings, and even fewer loved her and her teachings. The Lutheran Church was at that time (here as in the old fatherland) a field full of

The bones of the dead were like the bones of the dead, among which the Lord had prophesied again, so that now and then they stirred and the bones of the dead came together and veins and flesh grew on them (Ezekiel 37), but there was still no breath in them. Under such sad ecclesiastical conditions, a paper like the "Lutheran" could only count on few buyers, and if the editors had wanted to ask first whether it would also "pay", they could only have stayed at home with it. However, they only looked at the spiritual need for a doctrinally sound journal and were determined to do something else to maintain it. Next to God, Prof. Dr. Walther and the dear Lutheran congregation in St. Louis deserve thanks for the continuity of the "Lutheran" in the first years, without whose strong material support it could not have continued its course.

But as on the one hand it was his means of existence with which the "Lutheran" had to struggle, so on the other hand it was the many enemies who stood in his way; partly they were obviously unbelievers, partly half-believers and false believers, like the whole army of sects, and especially the shameless Methodists; partly finally the false brethren, as the Grabauites, the General Synodists and the like. But where did it come from that the "Lutheran" made so many enemies? Only because he blew the trumpet of the "divine" word in a clear tone, so that everyone could prepare for a quarrel. Because he did not want to cooperate in the establishment of a general world religion, which is composed of Masonic works of darkness, of rationalistic unbelief, Roman superstition, reformed unbelief, unionist half-belief, Herrnhanskian half-belief, and of the "Christian faith": half-belief, Herrnhutian sentimentalism, Pietist workmanship, Methodist lawlessness, chiliastic

Therefore they rejected his name as a malicious one and shouted: "Away with him! It went to him after the

words of David: "When I speak, they looked at war". Rarely has an ecclesiastical publication been so vehemently opposed by all sects as the "Lutheran" has been from the beginning; for these people can tolerate everything except the Lutheran church and its pure doctrine. It is a thorn in their side and a thorn in their hearts, because it exposes the errors of the sects with its testimony of truth and strips off the larva of their rationalism, which has been sugar-coated with a little pietism, and presents it in its true form. Therefore they have

They have also continually spewed poison and bile against the Lutheran church, calling it a Babel and its faithful preachers unconverted people, belly servants, wolves and the like, and in earlier times have seduced many inexperienced people with their cries. But they have not been able to continue, for their wickedness has been revealed to everyone, and their great harvest has come to an end. And the "Lutheran" has also contributed his share to this (namely, to unmask these sects and make them harmless). For this has been his main purpose from the very beginning, as a faithful missionary, to gather the scattered Lutherans, to acquaint them with the treasures of their church and to warn them of the seductions of the sects. He has done this faithfully for 34 years, and in spite of all attempts to shift his goal, he has not allowed himself to be misled, praise God! And still today, fulfilling his task conscientiously, even if with weakness, he goes straight on his way.

plants and waters, brings history and poems, shares with the church its weal and woe, unashamedly exposes its damage, helps to bind up and heal its wounds; seeks to right the erring and deceived, to strengthen the weak and to fortify the wavering; he helps to promote the work of the external and internal mission in the right way, exhorts to diligence in good works and helps to build God's kingdom and destroy Satan's kingdom. How great a blessing God has bestowed on the work of the "Lutheran" will only be fully revealed in eternity. We could share some lovely experiences of it, but we prefer to keep silent about it. We do not want to be like the boastful sects that cluck out every experience, however dishonest, like a hen clucks out her egg; but we can say this: That now in this country more than a thousand congregations (within the Synodal Conference) confess the one pure faith, that is also one of the fruits which the "Lutheran" has wrought through God's blessing; likewise, that in Germany, as well as in other countries, the children of the Lutheran Church have again rallied around the good confession of their church, have again learned to know and love its treasures, for this the "Lutheran" has been a help to them; It has also served many - here and in all parts of the world - to promote the knowledge of the doctrine that makes all things holy, and has pulled them out of gross and subtle errors and ravings or saved them from them; it has been an armory for many, from which they have fetched weapons to fight against the various enemies of the truth; it has also been a faithful pastor to many, i.e. an admonisher for confirmation. He has also been a faithful pastor to many, i.e. an exhorter to steadfastness in faith, to patience in suffering, to walk in the fear of God, to diligence in good works, and so on. The writer of these lines may be permitted to give an example of what has been said from his experience. Several years ago, in one of the northern states of this country, he met a Pennsylvanian-German farmer at the railroad station. It was not long before we came to speak of church matters, and especially of the doctrine of the church and of the preaching ministry. Schreiber was astonished to hear what a splendid, correct insight the simple farmer made known in genuine Pennsylvanian dialect concerning these doctrines. We asked him if he had drawn this knowledge from the sermons in his church or from where he had obtained it? He answered: "I learned it from *Mister* Walther in St. Louis, from his 'Lutheran'. Through this I also first learned to read German, which I had no opportunity to do in my youth." - This simple story needs no commentary, but speaks for itself, and is only one example from the many that we could share from our experience of the blessing of the "Lutheran".

It is therefore very important that, if one wants to recommend our newspaper successfully, one should first of all point out what great benefit it brings to the diligent readers. Experience shows in many cases that the diligent readers of the "Lutheran" are the congregation members who are most grounded and fortified in doctrine and most healthy and springy in salutary knowledge; they are also concerned with the weal and woe of the church, because they are more familiar with it than the others; they find much more reason either to praise God when things go well for Zion, or to sigh to God when things go badly for Zion. The

Experience also teaches that the readers of "The Lutheran" are more zealous and active in the promotion and spread of the Kingdom of God, in the practice of love and mercy, because they are more familiar with the needs and wants of the whole of Christendom than those who do not read it can be. Experience also teaches that if one meets readers of the "Lutheran", one can very easily start and maintain a Christian conversation with them. One may only take up a subject from the latest issues of the "Lutheraner" and bring it to the forefront, and a conversation is in progress, which often brings a great blessing to those present, whereby the precious time is properly bought out, about which the angels in heaven rejoice, and whereby the absent neighbor remains with honor and a good name. But who could enumerate all the advantages that reading the "Lutheran" brings? Even his lists of receipts are such a beautiful evangelical exhortation to diligence in good works as only a pastor can deliver from the pulpit, and we would not want to miss them in it.

If one wants to work successfully for the spreading of the "Lutheran", one must also try to dispel the prejudices of the people, with which they are often prejudiced against it. It has happened to the writer of this on visitation trips that he encountered congregations in which the "Lutheran" was read only by very few. In answer to his question as to the reason for this, he was told: 1. because the "Lutheran" often contains such long doctrinal articles, and 2. often such salted controversial articles. With regard to No. 1, we then tried to make it clear to the people that this was the actual purpose of the "Lutheran," to acquaint its readers with the pure doctrine of our church and to promote and substantiate them in the knowledge of it; and that it faithfully fulfills this purpose is to be praised, but not to be blamed. If a Christian wants to read something edifying, there are many good old books available for this purpose, and there is no need for a special publication; incidentally, the doctrinal articles appearing in the "Lutheran" are at the same time so edifying, i.e. refreshing and strengthening the soul, as the best edifying book can hardly be. *) For everything that truly teaches also edifies, and any edification that is not based on doctrine is only a sweet dream, leaving the soul empty.

As for the second prejudice, when it was objected that the "Lutheran" brought so many articles of controversy seasoned with salt, we asked the people whether they lived in such deep peace with the devil, the world and their flesh that there was no more controversy among them, to which they answered with a somewhat timid "no" that bore witness to their embarrassment. We then said: "Look, dear brethren, if no one were to falsify God's Word any more, there would be no need for fighting and quarreling, indeed, it would be a grave and terrible sin; then even the "Lutheran" could turn his swords into plowshares and his spears into sickles. But the flesh, the world and Satan go on and on about falsifying God's word or the pure doctrine; and never has the same been falsified so often and so dangerously to the soul as just at our time. Could, yes, might

The blessed Prof. Dr. Guericke in Halle said to us 20 years ago when we paid him a visit: "The 'Lutheran' is my daily book of edification. For years I have been reading it to my wife and children in my home devotions, and I look forward to each new number with longing," -The sender.

the "Lutheran" remain silent about it? Never ever! Thus he would become a traitor to the souls of his readers, a traitor to the Lutheran Church, yes, a traitor to the glory of God! Therefore, just as it is part of the spiritual life of every individual Christian that he fights daily, so it is also part of the life of the church that it fights for the pure doctrine against all errors. A church that no longer fights is dead. For the church should only triumph in heaven; here on earth it must fight until the sound of the last trumpet, as the Word of God testifies on every page of the Bible.

And now one more word, beloved reader! We had intended to exhort you to help spread the "Lutheran" and to show you how and in what way this could be done. We must confess, however, that in our haste we have not succeeded as we would have wished, and that our essay has indeed taken on a completely different form under our hands than we had had in mind. We would like nothing better than to be able to give it a different form by reworking it, but we do not have the time to do so, because we would like to appear before you before the end of the present year, and present our request for active distribution of the "Lutheran" to you. We can only regret that this thought has not occurred to us sooner. So take it morally with good will. We wish and hope that you will have more luck with your advertising than we had with our essay - God be commanded!

(Submitted by Dr. Sihler.)

Open letter to the Christian Hans Fathers of our Synod.

(Conclusion.)

III.

How, then, is this pernicious slack child rearing, or rather this spiritual neglect of children, to be resisted?

First, by a righteous conversion of such parents, and that at the proper time, partly for the sake of their own poor souls, and partly for the sake of their poor children, while they are still younger and in the parental home.

Secondly, it is of great need to them that they daily call upon God with great earnestness, that he may grant them grace and wisdom through the enlightenment of the Holy Spirit from his word, to raise their children, who were also bought at great cost by Christ's blood, "in discipline and admonition to the Lord", through the right application of law and gospel; for there are no other means of education, namely for the true, that is, Christian child rearing. In this area, too, nothing salutary is wrought by one's own reason and strength; at most, the white devil, i.e., the arousal of ambition, self-righteousness, pride of reason and virtue, casts out the black devil, i.e., gross bad habits and vices. Scripture and experience, however, teach that this white devil resists converting grace much more fiercely and stubbornly and persistently than the black one. - —

It goes without saying, however, that this earnest and persistent appeal to God for His grace and wisdom to raise children in accordance with His will and words, and therefore pleasing to Him, should also be accompanied by a request and intercession for the children, namely

that this discipline also works with them; for this is also the free grace of God and not a merit and reward that God owes them to give. And whoever does not heed this should not be surprised if, for example, his grown-up and Christianly reared son, at least temporarily, goes out of the way. - No! Penitent, believing, God-fearing, obedient children who walk in the love of God and neighbor are just as much a pure gift of God's grace for Christ's sake as the children as the fruit of the womb are mere gifts and presents of God's goodness.

Thirdly, it is the task of such parents, enlightened and guided by the Holy Spirit through His Word, to keep to the old and new Christian way in the education of their children, and to persistently apply the Law and the Gospel, the earnestness and the goodness of God, in such connection as each child, according to its own peculiarity, especially needs; for for this, too, the Holy Spirit gives believing and converted parents the necessary wisdom. But if they now have to be especially careful that they do not fall back into the slackness, sloth and carelessness they were accustomed to, it is just as necessary that they do not, out of fear of this, fall into the other extreme, namely into a harsh, legalistic nature. The right word in the right place is God's grace alone, even in the discipline of children, and God must be diligently listened to.

Now the faithful householder will also faithfully attend to his house priestly office and provide his children daily with the Word of God, as the bread of spiritual life, for which we have the best manual in our excellent Altenburg Bible, which has been specially prepared for the home service. Likewise, he will not

fail to raise his hands daily to the Lord in supplication, prayer, intercession and thanksgiving with his own, and will not forget to listen to the catechism.

So, my dear brethren, I have directed my intention according to necessity; and if there should be among the readers those who, through habitual laxity and carnal weakness and indulgence, have sinned against the will and the word of God against the souls of their children, I urge them to take the above to heart thoroughly; For the more noble the gift of the Lord and the goods entrusted by Him, the more serious and difficult is also the account and responsibility which we stewards and administrators will one day have to give to the Lord of the house of our administration. But how much nobler are the souls of the children, this threefold property of the triune God, than, for example, money and goods! With horror we read in God's word that such and such parents in Israel, following the example of the idolatrous heathen, burned their children to Moloch, the idol of the Ammonites, probably in order to feel the wrath of God against their sins by such sacrifice. But would we not be even more cruel to God's property and our flesh and blood if, by spiritually neglecting our children, we plunged them into the hellish fire that never goes out, after body and soul?

Therefore, dear fathers of the house, let us rather take Abraham as an example, to whom the Lord himself gives the following testimony in Gen. 18:19: "For I know that he will command his children and his household after him to keep the way of the Lord and to do what is right and good. And likewise Moses says Deut. 6:6, 7 (cf. vv. 1-5): "And these words,

which I command thee this day, thou shalt take to heart, and shalt sharpen them unto thy children."

And you, dear housemothers, follow the godly example of the grandmother and mother of Timothy, Lois and Eunice, whose uncolored faith St. Paul praises 2 Tim. 1, 5. and 2 Tim. 3, 15. testifies to their service to Timothy, who had a Gentile father, with these words: "And because you have known the holy Scriptures from infancy, the same can instruct you unto blessedness through faith in Christ JEsu."

Indeed, blessed are such parents who, through proper discipline and exhortation to the Lord, with and according to God's Word, as helpers and co-workers of the Holy Spirit, help their children into heaven, that is, into the kingdom of glory, where they rejoice with one another forever with inexpressible and glorious joy, and in the sight of God bring about the end of faith, namely, the blessedness of the soul, even soul and body rejoice in the living God. Amen.

(Submitted.)

The "Deutsche Warte".

Under this title a new paper has been published in Chicago for about seven months. It is also known far and wide within our synod, as we tried to gain the favor and help of the Lutherans when it was founded. It is also known that it has been frequently stated, even in print, that our pastors in Chicago are involved in it. Therefore a testimony seems to be necessary. To this end, the paper is being spread with great zeal and with reference to the benevolent testimony of Lutherans that it is to be feared that many a Lutheran Christian, who would have had enough of the dear "evening school," will be beguiled and seduced by the "Warte. It wants to be a newspaper for Christians and announces itself, for example, in the "Kirchenfreund" of Pastor Severinghaus, that it is "edited according to a Christian worldview", is also "under the supervision of preachers" and is "a solid, Christian-minded political newspaper". And since it still strongly claimed to be so before its founding, it sought to bring Christians, and especially Lutherans, into its nets and, when it did not succeed as it wished, sought to punish them severely. But in the case of a paper that wants to be "Christian-minded and edited according to Christian principles," nothing is closer to the Christian than that he wants to see everything un-Christian avoided in it with the greatest diligence and anxious conscientiousness. After all, it is supposed to be a completely different sheet than an unbelieving and atheistic one. For the real Christian, however, the Bible, and indeed the entire Bible, is the rule and guideline of Christianity, and consequently also the touchstone for everything that disputes it. This is therefore all the more true of the "Warte" because "Christian preachers" are active in it. If, as is not at all infrequent, the "Warte" publishes un-Christian and anti-Christian things in its columns, then the "Christian" figurehead is a (recognized or unrecognized) fraud that can and will be the eternal undoing of many readers who, out of habit or clumsiness, fail to examine it.

However, it is not difficult to prove that this serious accusation applies to the "Warte". We only want to emphasize one point that makes it clear as daylight. In the issue of October 11, the "Warte" brings, in the series of other articles, the beginning of a "Kalender-Look", which fills a long column except for a few lines. *) In it, two calendars in particular are so warmly recommended that one who does not know them could believe he is doing wrong if he does not buy and read them. So the arch-cat ho lish "hermit calendar". The "Warte", which ostensibly wants to serve the "evangelical Christians", does not say with a single syllable that the thing is catholic, but rather writes: "Everywhere in word and picture we are confronted with richness and solidity. The choice of material is as fortunate as it is versatile, and the Protestant, like the Catholic, will find in this popular book a reading of the best and most interesting." Such disgrace should be offered to a Protestant Christian in the "Christian Warte"!

Furthermore, "der Lahrer Hinkende" (calendar) is recommended in the best way and just the most ungodly thing in it is praised the most. Of this atrocious calendar, the "Warte" says, "he has done it well again, no one can match him in mind and heart so easily. in mind and heart no one can match it." Although the "Warte" is not unknown to us, we could hardly believe our eyes and thought: Should the Parder have changed his spots, so that he could do good, who is used to evil? (Jer. 13:23.) To test, we bought the "limping one," which many not badly call by substituting a St for the H. But how astonished we were when we saw that the Parder had changed his spots, so that he could do good. But how astonished we were when we leafed through it and read, not only about the "Limping", which is still the old one and also wants to be, but rather about the "Wait" and its judgment, which the readers should buy and accept as a Christian one. Already on the first pages, one finds a lot of verses that are fundamentally wrong and unchristian. Then, for example, a "History of TreffAß", which is thoroughly unchristian and, in order to

reinforce an imagined godless lie, brings such frightening curses and gruesome conspiracies that one is afraid to copy it. Hell is also ridiculed. But the whole thing is supposed to teach, in such a way one frees people from superstition. And this "narrative," says the "Warte," is "one of those works that make every year of the 'Hjnkenden*' ... to the most welcome reading." That is the devil's Christianity!

More. "A treatise on life insurance," says the "Warte," "deserves all attention because of the gift peculiar to the -Hinkende* of ... making the material gripping and bite-sized." But in order to give a pious appearance to an evil matter, life insurance, and to grip the consciences of simple-minded people, the "limping man", following his example in Matth. 4, 6, chose the biblical word: "Order your house" as a heading, as if it meant: Insure your life in a shameful usury society, rely on it alone and not on God, but at the same time feign a pious appearance, also talk about a "guard of God", but be your "own guardian"! The hero of this story is a schoolteacher in Germany, who "created for time and eternity" according to his "favorite saying: 'order your house'"; he "did what keeps him and his wife and children safe", so that "there is no sorrow and no worry for all of them with the same happiness in life". But how did he do that? He assured his life. By his "suggestion and example" also "others were driven" to do the same. At first they thought that "there was no herb for death," but the teacher soon made it clear to them that "one had been found" and that a wonderful "well-being" had been achieved.

The "Warte" is closely connected with a bookstore, where even the unbelievers find satisfaction.

The first is that there is a "benefactor" who "regards it exclusively as his task to give all those who will only listen to his call the beautiful consciousness that their house is ordered, may death come today or tomorrow. This benefactor is the life insurance, which makes the creative activity of man fruitful and continues it beyond his death." That is why that schoolteacher says that he can "perform miracles, take away death's power and its most poisonous sting," in short, make himself and his own happy in time and eternity through this "noble deed. Finally, it is asked: "Do you not bless, dear calendar reader, with me the life insurance?"

But, dear Lutheran reader, we ask, must you not confess that all this is impudent wickedness and abominable blasphemy of the Savior? Truly, to take away the power of death, etc., only One could do that! The same one who alone brought life and an immortal being to light, but not through the unchristian assurance of life, but through the holy and blessed gospel. - If that disgraceful lying article, "Set your house in order," were true, would not thousands of the holiest commandments, most serious threats, and most precious promises of the Bible have to be deleted as lies and rejected as such? Yes, if man can "perform miracles, take away the power of death," etc., what is the need for a God and Savior? What is the use of believing in a help besides ourselves? Man would be his own God and Savior! If, furthermore, what the "Limping Man" says about life insurance - the very word is a mockery - and the "Wait" recommends, then all Christians who do not insure their lives in obedience to the divine word would have to remain in the power of death, be temporally and eternally unhappy, unhappy. This would not only be a limping, but rather a shamefully unchristian and godless judgment. But this is eternally true: If that "unhappy man" (teacher) - a "building piece fell on his head so that he died" - has had nothing but his doing, he is lost for eternity; he has seduced himself, wife, child and others to idolatry. The idol was the life insurance and he himself. - That lets recognize the "limping" and the very unchristian limping "waiting".

The undersigned seriously and extensively reproached them in writing for their injustice. The long letter of reply by the chief executive H. E. was full of self-contradiction, hypocrisy and untruth and demands to "cover with the cloak of Christian love" what they have sinned in front of thousands without wanting to make it good by retraction. Is this what it means to be "Christian-minded?" - —

The "Kirchenfreund", however, writes later for very well-known reasons: "It is an honor for the Christian public of Chicago to have brought into existence a paper like the 'Deutsche Warte' edited according to Christian principles. - Incidentally, Pastor Severinghaus confesses on the same page: "We have arrived at the point where church consciousness is lost in ambiguity and indecision. - God willing, it would be rightly meant, as also the confession of the "state of lukewarmness" in which "the General Synod finds itself." Then the text recommended by him "for the sermon of reformation" would not remain without use, namely the saying: "But because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Rev. 3, 16.

A. Wagner.

The "Mission Dove".

In response to various inquiries, the undersigned hereby informs the readers of this newspaper that, God willing, the Missionary Gazette will appear under the above title with the new year, the publication of which the Synodal Conference of North America decided at its last annual meeting and with the publication of which it entrusted the undersigned together with Pastors Brockmann and Sapper.

Since the magazine is to be published primarily for the promotion of the missionary interest reawakened by the blessed initial work among the Negroes of the South, it will, of course, direct its main attention to this work temporarily assigned to us by the Lord, as well as giving special consideration to the missionary work among the heathens of our own country. Nevertheless, the "missionary dove" will extend its flight beyond the borders of its own country and even of its own church, and will also try to bring news from outside as far as possible. Yes, because the Lutheran church of this country has to do the work of inner mission above all, it will, if and as far as space permits, bring a leaflet from this area in its mouth now and then.

According to a consultation between the undersigned and the Mission Commission in St. Louis, the journal is to be published monthly, in large octavo, stapled, similar to the Leipzig and Hermannsburg Missionsblatt, at the low price of only 25 cents per year, including postage. Therefore, all who have a heart for the preaching of the Gospel among the heathen, especially for the preaching we have begun under God's blessing among the Negroes of the South, will take up the cause of spreading the paper of its time, and those who have skill in writing will also support it with interesting news, kept as brief and sober as possible.

Finally, it should be noted that the dispatch of the journal will be done by the agent of the "Luth. Concordia Verlag", Mr. M. C. Barthel, and that he will take care that especially the readers of the German journals published within the Synodal Conference will receive the first number of the "Missionstaube" for their perusal. F. Lochner.

(Inserted.)

"Away" you have it all".

It was on a Saturday in the eighties of the last century that a poor Lutheran pastor of the Rhine Palatinate sat in the miserable study of his one-story parsonage, his head resting on his arm.

He must not have belonged to those who had too much; for his entire salary amounted to 138 Thaler, and the charity of the poor little community could not add much. In addition, our Lord God had given him nine healthy children, who quickly helped to consume the father's small income.

The faithful servant of God, according to the words of the apostle Peter, had so far cast all his cares on the Lord and had never come up short. But there are hours and situations in life when even the confidence of a man of faith begins to waver. In such a situation was the poor priest. On the table was a letter from his first-born son, who a year earlier, with his knowledge and under his father's blessing, had gone to Jena to study at the university there.

The poor father had been able to give him very little, and now the son asked modestly for a small allowance to be able to pay the house rent. The poor father had been able to give him very little, and now the son asked modestly for a small allowance to be able to pay the rent; he was poor and short of money and could rarely eat his fill.

Next to this letter lay another of very similar content from the second-born, who was apprenticed to a merchant in Frankfurt and needed so many things, which cost much more in the large trading city than the simple priest had guessed.

Shortly before these letters had arrived, the careful wife had informed the poor priest of the discovery that the supply of grain had run out, and that new grain should be bought, for it was almost half a year before Martinmas, when, according to local custom, the dear congregation was to give the faithful shepherd of souls the physical bread for the spiritual bread.

All this together had made the pious believing man so thoughtful and put his head in his hand worriedly, as we have seen him sitting above. He was supposed to provide bread near and far, and yet it looked even drier in his purse than on the sandy North Sea coast. But the servant of Christ knew, not only from his books, but from his heart's experience, where to direct the eye, if the head is to become straight again and the face joyful. He closed his room, knelt down and in fervent prayer presented his situation to the Lord in heaven. He prayed with Psalm 68: "Help, O God, Thy servant, who trusteth in Thee!" And he was allowed to experience what you want to look up in the prophet Isaiah ch. 59,1. (the Lord's hand is not shortened) and ch. 50,7. Inwardly comforted and made joyful, he got up from his knees, went to the window and looked out. Whoever saw him there would not have known whether he was looking at the beautiful mountains that lay in front of the window or at the clouds that were moving across the sky, gilded by the setting sun. But whoever heard him praying before and saw him now looking so joyfully, would have been almost pleased, as if he, according to Psalm 121, lifted up his eyes to the mountains, from which help should come to him. And behold, it came already!

A well-dressed stranger just walked up to the rectory and asked for the priest, with whom he had a word to talk alone.

When he arrived in the office, greeted the pastor in a friendly manner and took a seat, the stranger began: "Dear pastor, I am an old Lutheran from the Electoral Palatinate who has earned a nice bit of money in an honest way on the other side of the sea in America. How sometimes, while I was drifting around among people of all faiths and unbeliefs and often had to do without a church service in the Lutheran way and in my dear German mother tongue for months on end, I thought of my dear church back home, how it had to maintain itself under pressure and hardship, and how even there many a place had no place of worship in which the congregation could gather to hear the Word of Life. Therefore, at that time I vowed to donate a thousand guilders to the poorest Lutheran congregation in my fatherland for the construction or rebuilding of a church, and now that I have learned that your congregation is the poorest, dear pastor, I am here to fulfill my vow.

At these words, the stranger took out a leather bag and began to place the gold pieces it contained on the table in rows. The gold

could not dazzle the eye of our dear pastor. "Dear sir," he began, "my poor parish has recently, thanks be to God the Father and our Lord Jesus Christ, a new little church. My predecessor in office collected the money for it from the brethren in all the lands, and no shoulders remained on it."

"Father," replied the stranger, "you are a disinterested man, but what about your own income?" "Much could be said about that," the priest replied, "apart from the 138 thalers of Regensburg monastery money, I have nothing but the voluntary gifts of the community."

"That won't be much at all," the stranger said. "Father," he continued, "my vow will be fulfilled if I give you the money, since you are the master builder of the living temple. Take it as from God's hand, buy a plot of land for it, which will remain with the parish. And for you and your nine children, here is something extra that is not part of the vow." It was about eilf blank lousd'or.

He wanted to thank the stranger, but was unable to do so; he also stammered something about whether the good gentleman did not want to make do with lodging and dinner in the modest house. But he would hear nothing, but said: "The Lord be with you, your family and congregation", and before the priest could call his family together, he was already so far gone that the mother and the children only saw that he was a big man wearing a light skirt.

With tears in their eyes, parents and children sank down in the hallway, and the father sang from the

song: Befiehl du deine Wege 2c. Verse 4: "Weg' hast du allerwegen" 2c.

From the money given to the priest, an emergency penny was immediately sent to Jena and Frankfurt; for the thousand florins given to the parish, a beautiful field was bought so that the bread grain would no longer run out. - —

(From Leitzitz's "Contributions to a Fruitful Treatment of the Church Song." 2c.)

To the ecclesiastical chronicle.

I. America.

The "Church Book for Lutheran Congregations". In the previous issue of the "Lutheraner" we excepted a critique of this hymnal which had appeared in the "Zeugen der Wahrheit". In this criticism, the appropriate omission of quite excellent verses from the "Kirchenbuch" is seriously rebuked. In the "Lutheran Herald" of November 14, Pastor Spath refers to our Missourian hymnal, in which a number of verses are also not excluded; therefore our hymnal falls under the same judgment. We cannot concede this". In the case of omissions of verses from certain hymns, it depends on whether or not the omitted verses are generally, or almost generally, adopted for public use by the orthodox church. In the former case, it is not to be approved if a new hymnal deletes such verses; in the latter case, it is in accordance with the Christian modesty of a collector of songs for public use. This principle also guided the collector of the Missouri hymnal in his work. In addition, at the time the Missourian Hymnal was published, the hymnological sources were not as open as they are now.

W. [Walther]

Memphis. Pastor H. Sieck writes: "Three and thirty members of my congregation have fallen victim to the epidemic; some are still lying ill. Through the incoming gifts of love, praise and thanks be to God, a large part of the suffering has been relieved. May the dear heavenly Father, according to His grace, reward the dear donors abundantly in time and eternity for the good they have done here!"

"Whatever one sins with, he is also afflicted with" (Wis. 11:17). In these days, the tomb of the rich A. T. Stewart was broken open in New York during the night, and his bones were stolen from it, and are now being dragged around the world. This incident brings back to mind quite vividly how this same Stewart handled the bones of the dead bodies buried in the churchyard at the corner of Amnity and Wooster Streets, when he bought that property and had the church standing on it converted into a stable for his horses. When it became known in town that Stewart wanted to turn the church into a stable for horses, it caused general discontent. But when it was seen that he was also desecrating the graves, the indignation became so great that Stewart had to have the indignant crowd chased apart by the police, who were not satisfied by Stewart's promise that he would have the departed bones properly buried elsewhere. In spite of his promise, when digging the cellar for his stable, he had the bones of the dead, which had also been dug up, removed and dumped ("änmxsä") like the rest of the earth. Ad. Bd.

II. foreign countries.

Pastor Clöter starts to get serious with his chiliasm. - As some readers will know, this chiliast belongs to the Bavarian church. For a long series of years he has been publishing a paper called "Brüderbote" (Messenger of the Brethren), in which he has so far presented the most blatant chiliasm and defended it in the most heated manner. As long as he merely taught the millennial kingdom expected of him, people in Germany mostly let him go along quietly, considering his teachings an open question. Those few who warned against it as a most dangerous fanaticism were not listened to. Recently, however, things have changed. Not only do more and more of Clöter's followers now begin to no longer participate in the celebration of Holy Communion in their congregations and to communicate only with Clöter, but Clöter also now openly declares that, according to the prophecies of the prophets, the Antichrist will soon come and that the place of refuge to which all true Christians should flee is the great Russian Empire, specifically Asiatic Russia. Therefore, it is the sacred duty of all true Christians to emigrate there. This appeal has caused a great commotion throughout Germany, because Clöter has gathered followers through his "Brüderbote" and Colporteur not only in Bavaria, but throughout Germany, also in Prussia, Saxony, Pomerania and so on. With horror the German pastors now see how dangerous for time and eternity chiliasm will become if it is taken seriously; but they are helpless. Already Clöter has turned to the Grand Duke Michael, the governor of Caucasia, with the request to grant his followers all kinds of advantages if they would migrate, and the Grand Duke-State Governor has already answered that he is ready to promote Clöter's plan in all ways, as far as it is in his power. Clöter's followers are already preparing to undertake a journey to Asiatic Russia in order to make inquiries on the spot about the possibility of establishing a chiliastic colony there. Now they begin to warn the poor deluded people, but now it is too late.

The consequence of the previous indifference against Clöter's false doctrine will therefore be that he will perhaps lead thousands into physical and spiritual ruin. W. [Walther]

The Methodists in Germany and Switzerland have: full members 9083, probationary members 2237, traveling preachers 65, probationary preachers 6, local preachers 48, churches and chapels 71, preaching places 621, baptisms 312, total amounts: 206,006 M. Sunday schools 338, teachers 1380, pupils 16,474. -According to this, it almost seems as if the Methodists in Germany made more progress than here in America, where their community is obviously in decline. Nor is this surprising. Where the Lutheran church lies in the sleep of death, the wheat blossoms for the Methodist sect, but where our church awakens, it becomes winter. W. [Walther]

Hanover. The Nördlingen "Freimund" of Oct. 10 reports the following: On July 24, the Free Lutheran church at Nettelkamp in Hanover was able to erect its church building. Subsequently, the foundation stone was also laid on this day. This ceremony, during which the pastor of the congregation (Pastor Heicke) gave a speech on Jof. 28, 16, passed by quite undisturbed. Throughout the day, work was done so diligently that by sunset the stately church with its neat wooden tower was finished. "But now," as the ecclesiastical bulletin "Unter dem Kreuze" (No. 34) reports, "an epilogue was to follow, which the pen resists describing. Already in the morning and in the course of the day wild screaming and shooting had become loud in the distance, but now the ghastly, truly diabolical noise was to reach the highest level. On a homestead adjacent to our church, disaffected members of the country church community, old and young, had gathered, reinforced by a chorus of wandering tramps to whom the village had long been a dear refuge. Heated by the consumption of brandy (they carried a barrel of brandy as a sign), they raised a hellish scream. When the throats failed the service, boards, kettles, iron shovels 2c. were brought, which were beaten together. Thus our celebration was disturbed; even reading out the divine word and kneeling prayer had no effect on this mob. It was impossible to follow the speech of Pastor Stromburg on Luc. 5,4. with devotion. He himself, with God's help, allowed himself to be little upset."

Inaugurations.

On 19th Sunday n. Trin. Rev. F. W. Pennekamp was installed at his congregation in New Wells by the undersigned. F. Köstering.

Address: Ksv. IV IV. Dennekamp,

IVells, (Xps Kirardeau 6o., Aio.

On the 18th Sunday n. Trin. the Rev. F. Th. Jungck, called from the little congregation at Palmer, Washington Co., Kansas, was installed in his office by the undersigned, at the supplication of the honorable Mr. Pres. L. Pfeiffer.

Address: Ksv. Dd. 3u "Aolr,

Dklwkrr, IVaskinAton 6o., Laus.

On the list Sunday n. Trin., the 10th of November, Mr. Past. F. Streckfuß, hitherto Vicar at the congregation of Mr. Pastor Lehmann at Chicago, Jlls. having received and accepted a regular appointment from the Lutheran congregation at Davenport, Iowa, was solemnly installed in his office by the undersigned on behalf of the Presidium of the Western District of our Synod, assisted by Mr. Pastor Bretscher.

E. A. Mennicke.

Address: Ksv. 3. ltreolrkuss,

1036 IW 5tU 8tr., Oavsnport, Iova.

On the first Sunday after Trinity, October 3, Pastor E. A. Brauer, previously pastor of the DreieknigkeitS-Gemeinde zu St. LouiS, Mo., after he had received a regular appointment from the Lutheran congregation at Trete, Will Co., Ill, and had accepted the same on the advice of his physicians, in order to preserve his weakened eyesight as much as possible by serving a smaller congregation, was appointed by the undersigned on behalf of the honorable Pastor E. A. Brauer.

Presidium under the assistance of Mr. Past. Burfeind, he was inaugurated into office.

I. F. Nuoffer.

In accordance with orders received, the Rev. I. Testier was installed by the undersigned on List Sunday n. Trin. in the midst of his congregation in Sheridan Township, Earroll Lo., Iowa.

G. Hair.

Address: Rsv. 3. öessler, (üarroll (üarroll 60th, Iorv".

By order of the Most Reverend Presidency Northwest District, the Rev. G. P. A. Schaaf was installed in his new congregation at Rochester, Minn. on the first Sunday after Trinity, Nov. 17, by the undersigned. F. W. Johl.

Address: kev. O. D. 8etiaak.

Box 1223- Roelasst-er, Älinn.

By order of the Most Reverend Presidency of the Jllinois District, on the 22nd Sunday a. Trin. Mr. Pastor L. v. Schnrck was installed in his congregation at Algonquin, Ill, by the undersigned.

H. G. Schmidt.

Address: Kev. D. v. 8otienc!k, ^IZonguin,

Oo., III.

On the first Sunday a. Trin. Rev. I. Karr er was peacefully dismissed from his former congregation at Hadley Hill, introduced into the midst of his two new congregations at Leland and Good Har- bor, in the discharge of the Most Worshipful Presidio Northern District byH . Koch.

Address: 8ev. 4. xnrro, Delanä, Deslsnarv 6o., Lliok.

On the 19th Sunday after Trinity, Pastor Chr. Reuschel was installed in his congregation at Middleton in accordance with the commission he had received. W. Linsenmann.

Address: 8sv. Olrr. Rsuselrsl, Dkllii, I^orloUr Oo., Ontnrio.

On the 22nd Sunday n. Trin. Mr. Pastor Eh. Hoch, stetter received commission according to his congregation at Stone. bridge introduced. W. Linsenmann.

Address: Rsv. 66. 8ocili8t.6tt.kr, 8urlil>6rstovs, ^ollnnä 6o., Ont.

Mission Festivals.

On November 10, Christ Lutheran Congregation in Columbus, Nebr. celebrated its first mission festival. The festival sermon was preached by Dnstor looi E. A. Frese and the undersigned. The collecte was \$11.26, which was designated for inner mission in Nebraska. C. W. Baumhofener.

On the 3rd Sunday in Trinity, the congregation at Wine Hill, Ill, together with the congregations at Ehester and Randolph, celebrated the fourth annual mission feast. Also present were many guests from Steeleville, Lost Prairie and West Point. The festival preachers were Pastors Köstering and Denietro. Dir Collecte amounted to \$86.25, of which two-thirds was designated for the inner mission and one-third for the negro mission.

C. F. Love.

To the report

The reporter would like to correct the information on the amount received for the construction of a fence around the college land in Springfield to the effect that it did not amount to \$151.60, but to \$181.60, since on the day of the festival the Jacksonville congregation had given the treasurer \$30.00 for the above purpose, which had been overlooked in the urgent hurry to pass the report. Apologies were therefore offered. F. L.

Church consecration.

On the 8th Sunday a. Trin. the Lutheran Zion Parish at Maple Works, Clark Co., Wis. was able to consecrate their new church to the service of the Triune God. It is 46 feet long, 28 feet deep, has a sacristy addition and is adorned with a 65-foot steeple. The consecration prayer was said by Pastor Fischer, pastor of the congregation, in the morning the undersigned preached, in the afternoon Pastor Pröhl. - I. Friedrich.

From the Jllinoissynod.

1. Mr. Pastor Johann Caspar Noll in Ruma, Ran- dolph Co., Jlls, died of pneumonia on Saturday, November 2, at noon, "10 minute" after 12 o'clock, after having given a strong testimony of his faith shortly before his end. He confessed that he hoped only through the merit of his Lord and Savior Jesus Christ, which" he embraced and grasped in faith, to receive the grace of God the Father and to obtain blessedness. The. The funeral took place with great congregation on the 4th of this month. His age

was 66 years and a few months. He is mourned by his deeply saddened wife and 8 children together with his community, which he served faithfully for 18 years.

2. the newly built church of the Evangelical Lutheran congregation at Evansvillr, Randolph Co., Jlls. was consecrated by the undersigned and Rev. I. A. F. Mueller of Ehester, Jlls, most solemnly dedicated in the name of the Triune God on November 3. As Rev. I. E. Noll, who founded this congregation and served it as a branch for ten years, did not live to see the celebration of the dedication by death, which had occurred the day before, the invited pastors performed the act of dedication. May the Lord soon give the congregation a faithful shepherd.

New Memphis, Ill, Nov. 11, 1878.

R. Knoll.

Conference - Display.

The Grand Rapids Spccialconference will meet, s. G. w., December 3, at the home of Rev. H. Koch in Grand Rapibs.

I. H. Witte.

Elngekommea m they "äffe of the Western District:

For the synod treasury: From the Jmmanucls District in St. Louis L19.30. From Rosine Schmidt in Altenburg, Mo., 5.00. Past. Stiemke in Warda, Tcr, 1.00. Kindtauf collecte by Past. Kaspar, Lee Co, Ter, 8.00. Eoll. of the Gem. of the Past. Michels, Franklin Co, Mo, 4.50. Eoll. of the Gem. of the Past. Brandt in Lowcll, Mo., 22.00. Past. Bartels' Gem. in MinerStown, Mo., 6.17. Past. Sicvers' Gem. in California, Mo., 4.10. Eoll. of the Gem. of the Past. I. Roschke, Lawrence Co, Mon, 4.00. Of Past. Lenks Gem. in St. Louis, 5.00. Coll. of the Gem. of the Past. Grüber to Middle Creek, Seward Lo., Nebr. 5.00. Coll. of the Gem. of the Past. Grupe, Scott Co, Mon, 4.00. From D. Bohnhardt, Eisleben, Mon, 2.00. From Trinity Distr. in St. Louis 8.25. Eoll. of the Gem. of the Past. Hansen in and about Worden, Jlls, 7.10. Coll. of the Grm. of the Past. Germann, Fort Smith, Ark. 10.00. by Past. Hafner, Prairie Town, Mo., 2.40. By Past. Stiege- meyers Gem. at Dubuque, Iowa, 7.35.

For the college maintenance fund: coll. of the Gem. of the Past. Strobel, Wilton, Iowa, Dec. 9. From the Gem. at Frohna, Mo., Dec. 51.15.

For inner mission: Missionsfcstcoll. of the Gem. of the Past. Lcuthäuser, Staunion Co, Nebr, 12.37. From Mrs. Geiger through Past. Germann, Fort Smith, Ark, 1.00. Past. Maacks Gem. in Jefferson Co, Mo, 2.40. From N. N. by Past. Biltz, Concordia, Mo., 50.00.

For the Negrcmission: Missionsfest-Coll. of the congregation of the Past. Mießler, St. Louis Co, Mo, 42.15. Desgl. from the congreg. of the Rev. Leuthäuser, Staunton Co, Nebr, 12.63. From H. Wichmann, Franklin Co, Iowa, 1.00. Mission coll. of the congreg. of the Rev. Gräbner, St. Charles, Mon, 15.05. Coll. of the Gem. of the Past. Becker, Gillespie, Ill, 4.50. Of the Sunday school of the Rev. Strobel, Wilton, Iowa, 2.88. Of Sophie Dieckhoff by Past. Germann, Fort Smith, Ark, 1.50.

For the building fund: from Past. Sirvers' Gem. in California, Mo., 2.60.

For poor sick pastors: By Rosine Schmidt, Altenburg, Mo., 2.00.

For poor students: Bon Rosine Schmidt, Altenburg, Mo., 2.00.

For the Deaf and Dumb Institution: Coll. of the Gem. Past. Seips, Algona, Iowa, 2.00.

For the Yorkville congregation: by Past. Mallon, Harrison Co., Iowa, 1.30.

For Past. Händschke's congregation in Bremer County, Iowa: By some members of the congregation of Past. Michel's, Franklin Lo. on Mo. 3.00. Friedr. Schuricht in St. Louis 5.00. By Past. Mallon, Harrison Co, Iowa, 5.00.

For Past. Rohe's congregation in Detroit: By some members of the congregation of Past. Lcßmann, Sherrills Mount, Iowa, 4.25. By Past. Mallon, Harrison Co, Iowa, 1.30.

For the Philadelphia congregation: from N. N. through Past. Hansen, Madison Co, Ill, 5.00. Past. Köstering's congreg. in Altenburg, Mo., 20.50.

For Mission in Iowa: By Past. Mallon, Harrison Co., Iowa, 3.00.

For Past. Hirschmann's congregation in Custer County, Col.: From a Lutheran by Past. Gcrrmann, Fort Smith, Ark. 10 a.m.-noon.

Corrections.

In No. 22 of the "Luth.", p. 175, the mission festival collection of Past. Th. Mießler's congregation is erroneously listed as "For the Negro Church in Little Rock" instead of: For the Negro Mission.

In the same number, under the heading "Für die Taubstummen- Anstalt" ("For the Deaf and Dumb Institution"), instead of "durch denselben" ("by the same"), it reads: By Past. Birkmann.

St. LouiS, Mon., Nov. 21, 1878.

E. Roschke.

Proceeds to the Northwest District coffers:

For the Philadelphia congregation: From Past. E. G. C. Markworth's ZionSgem. P10.30.

For the orphanage near St. Louis: By Past. Aulich's Gem. 2.75. By Rev. Hinnenthal from Fr. Martin 75 Cts.

For the Gentile Mission: From Pastor Stute's Gem. 2.65.

For Brunn's sophomores in Fort Wayne: From the comm. in Waierford 2.00.

For poor students in St. Louis: from Rev. Stute's Gem. 1.08. Rev. Mueller's Gem. to Willow Creek 5.29, to Lake Crystal 1.55. N. N. 25 Cts. N. N. at Milwaukee 93 cts.

For the widow's fund: From the pastors: G. Plehn, F. Streckfuß, C. Damm, G. Löber, B. I. Zahn, I. Horst, F. Leyhe 4.00 each, H. I. Müller 3.00, G. Präger 2.00, H. Nädecke 3.00, C. A. Meyer 2.00, I. L. Daib 1.00. From the teachers:

Grothmann 3.00, H. Augustin 4.00, I. D. Fr. Meier 2.00, A. Damköhler 4.00. From Past. I. C. Heyner's Gcm. in Albany 2.00, in Modena 4.00, in Eau Galle 3.70, in Canton 3.25, in Westen 1.25. From the savings fund of Mr. Kaufmann's children 5.00. From Past. Horst's Gem. to Hay Creek 6.75. Past. Döhler's St. Petri Gem. 2.47. Past. Aulich's Gem. 2.00. Past. Schumann u. Gem. members 21.75. Friederike Dobberphul 50 Cts. I. Pritz lass 5.00. Wedding coll. at W. Treigel 7.13. Past. Kellers Drei-einigkeits-Gem. 3.15. Past. Käselitz's congreg. 3.00. Past. Zorn's Gem. in Sheboygan 30.00. C. Schmidt in Reedsburgh 1.00. From St. Stephen's Gem. in Milwaukee for Wittwe Fleisch mann 1.00, from Mrs. N. N. 1.00. By W. Engelbert from N. N. 2.00. Past. I. v. Brandt's Gem. 2.00.

For the orphanage at Addison: From teacher Grothmann 1.00. Past. Hertrich's Gem. in Faribault 6.50. Past. Albrecht 1.00. H. Lohmann in Milwaukee 1.00.

For the Institution for the Deaf and Dumb in Norris: From C. Schubert in Milwaukee 1.00. Past. G. Plchns Gem. in Dutch Settlement 2.21, in Brush Prairie 1.73. I. C. Albrecht 1.00.

For the synod treasury: From Past. Strasens Gem. 38.25. Past. Clöter's Gem. at Valley Creek 11.62. Past. Allwardt's Gem. at Lebanon 9.85. Past. Plehns Gcm. 1.00. Past. H. Müller 2.00. Past. Bösche 2.00, dess. Gem. 5.00. past. Damm 2.00, dess. Gem. at Bloomfield 4.60. Past. Horst's gem. at Hay Creek 5.85. Past. Schumann's gem. 25.00. Past. Polack's gem. to Cedar Creek 9.40. Past. Johl's Gem. 5.00. Past. Grothe's Gem. 7.00. Past. Daib and Gem. at Oshkosh 12.00. W. Engelbert 2.00. Trinity Gem. at Milwaukee 21.35.

For inner mission: wedding coll. at Fritz Bittner 7.66, at Mans 3.00, at Tr. Scholz 4.53. Past. Walker 2.02. Mission festival coll. at Mayville 40.00. Wedding coll. at I. E. G. Milbrath 5.48. G. Kick at Pine City 2.00. Past. Schumann's comm. in Freistadt 3.20. Mission festival coll. in Oshkosh 30.1X). Past. Clöter's Gem. at Valley Creek 18.61. Past. Maurer's Gem. at Belvidere 5.00. Past. Allwardt's Gem. at Lebanon 29.00. Past. Kretschmar's Gem. at Albert Lea 4.00. Past. Mare's Gem. 2.00. Past. Wrsemann's Gem. in Grafton 12.10. Past. Hertrich's Gem. in Dundas 2.75, in Morristown 1.75. Past. G. Plehn's Gem. in Eagle Prairie 1.00. Past. Streckfuß's Gem. 5.00. Past. Zorn's Gem. in Sheboygan 20.00. Past. Frustclö Gem. 4.00. Rev. Hoffmann's Gem. in Plymouth 11.29. Mission Festcoll. 4.00. Rev. Döhler's St. Petri congreg. 1.72. Rev. Stülpnagel's congreg. in Potsdam 15.40, in Plainview 3.25. Past. Landeck's Gem. 10.00. Past. Präger and Gem. at Granville 10.00. Past. Markworth's Gem. at Schroeder's Corner 2.10, at Fremont 1.28, at Fremont Road 2.79, at Caledonia 4.27, at Rat River 1.71, at Mantouf 1.80, at Wolf River 4.75. By C. Schmidt, Reedsburgh, 50 Cts. Past. Johl's Gem. 5.00. Past. Grothe's Gcm. 10.00. Past. Hilds Gem. in Cedarburgh 10.42, in Watford 5.85. St. Stephan's- Gem. in Milwaukee 18.37. Past. W. Rudiger in Wykoff 1.00. Past. Krumsiegs Gem. in Bongard 19.50. Past. Lcyhe's Gem. in Sigel 85 Cts. Past. Barth 2.00, sr. Gem. in Pella 5.00.

For Yorkville congregation: from Rev. Walker's Gem. to Bear Creek 2.92. Past. Schumann's Gem. 6.35.

For the Detroit congregation: From Past. Keller's Trinity Congreg. 2.72.

For the Emigrant Mission: Mission Festcoll. in Oshkosh 10.00. Past. Stnte's Gem. 2.06. Mission Festival Coll. in Bloomfield 5.00. Past. Schumann's Gem. in Freistadt 5.40. Past. Polack's Gem. in Church Grove 5.00, to Cedar Creek 15.25.

For Negro mission: mission festival coll. at Mayville 16.25, at Oshkosh 7.55. Teacher Grothmann 1.00. mission festival coll. at Racine 81.55.

For poor students in Springfield: from Pastor Käselitz's Gem. 7.00.

For the needy brethren in the South: From Past. Werfelmann's congregation 10.25. Past. Schumann's congregation in Freistadt 27.50. Charlotte Eißfeldt 5.00. N. N. in Milwaukee 5.00. St. Stephen's congregation in Milwaukee 42.15, after 50 cts. Past. Horst's comm. at Hay Creek, lte sending 14.00, 2nd Sdg. 12.65. Past. Roesch and Gem. 7.00. Past. Landeck's Gem. 18.00. C. Schössow at Freistadt 50 Cts. Past. Präger u. Gem. in Granville 10.00. Past. Kellers Dreieinigk.-Gem. 10.00. St. Joh.-Gcm. 5.00. Past. Winter 1.04, dess. Gem. 5.90. Lüht 1.75. C. Schmidt 50 Cts. F. Ort 50 Cts. Mrs. A. Supner 25 cts. Past. Meyers Gem. in Fredonia 4.00. Past. Hild's Gem. in Cedarburgh 8.26. Past. Eppling's Gem. in Kirchhain 2/29. Past. Leyhe's Gem. in Sigel 50 Cts.

Milwaukee, November 13, 1878.

C. Eißfeldt, Kassirer.

Revenue to the Eastern District's coffers:

For the synod treasury: From Trinity congreg. in Buffalo 116.00. congreg. in Neu-Oberhofen 6.00. Pastor Zucker's congreg. in Williamsburg 11.50. Pastor Beycr's congreg. in Pittsburgh, 26.41. congreg. in Philadelphia 10.00. Pastor Kügele 2.00. Teacher Franke 2.00.

For widow's fund: from Rev. Walker 5.00. Miss L.W. in York 2.00. Past. Heids Gem. in Martinsville 7.10, himself 4.00. Thanksgiving Coll. of Gcm. in Cohocton 4.76. Coll. of thes. Gem. 2.00. Miss. N. N. in Cohocton 1.00. Past. Gross 4.00. thanksgiving offering of Mrs. Aor in Buffalo 2.00. thanksgiving collecte of congreg. in BaSswood Hill 2.03. pastor Kügele 4.00. teacher Giesemann 5.00. pastor. Sieker 5.00. Past. Keyl 4.00.

For the brethren in the South afflicted by yellow fever: From Past. Zucker's congreg. in Williamsburg 88.25. St. Paul's congreg. in Baltimore 93.29. congreg. in New York 59.85. congreg. in Philadelphia 39.65. congreg. Pastor Frey's in Albany 78.00. Immanuel's congreg. in Baltimore 76.50. Dr. Henkel there 2.00. Past. Körner's Gcm. in Williamsburg 25.00. By Past. Kanold 5.00. By Fräulein Ritter 50 Cts. Kindtauf-Collecte by Past. Biewend 5.50. From the parochial school in New York 6.43.

For New Orleans: From the Gem. in Bayonne 33.50. Choral Society of thes. Gcm. 10.00.

For Memphis: From Yorkville parochial school 3.50. To same parish subsequently 2.00, Port Richmond parish 13.00.

For the Negro Mission: part of the Mission Festival Coll. in Cohocton 10.00. DeSgl. in Paterson 20.00.

For the congregation in Philadelphia: By Past. Zucker's congregation in Williamsburg 46.50. By Kassirer Bartling 59.80.

For the Yorkville congregation: From the congregation in West Jegua 5.45. Past. Birkmann 1.00. Grm. in California (City 3.40. Past. Graves 1.00. congregation in Washington 11.77. By Kassirer Bartling 4.25. Pastor Kretzmann and Gem. 8.00.

For poor students in Fort Wayne: baptismal pool coll. dcr Gem. in Washington 1.35.

For the emigrant mission in Baltimore: By Kassirer Bartling 2.50. By Kassirer Simon 8.22.

For wl. Pastor Wynecken's widow: From Mrs. Wiedemann in York 2.00.

For the orphanage in Boston: Women's Association of St. Paul's Congreg. in Baltimore 40.35. Mission Feast-Collecte in Paterson 15.00.

For the orphanage at Mount Vernon: Same 15.00.

For the Deaf and Dumb Institution near Detroit: By Past. Fick 50 cts. Harvest Festival Collecte of the comm. at Basswood Hill 2.00.

For inner discord: Mission Fest coll. in Paterson 20.00.

To the college maintenance fund: from the Gem. in New York 10.30 u. 8.55.

New York, Nov. 1, 1878. I. Birkner, Kassirer.

" Proceeds to the treasury of the Illinois - District:

For the synod treasury: By W. Martin, Collecte on Penance Day from Rev. G. Wangerin's congregation in Altamont, H3.25. From Rev. G. A. Schieferdecker's congregation in Neu-Geblen- beck 6.00. Past. Löber's congregation in Niles 12.15. By Rev. Burfeind of Zion's congregation in Matteson 5.00. Evening meal collecte by Past. Flachsbar's congreg. in Dorsey 3.30. By teaching? I. L. List, contribution for 1878, 2.00. Past. Schaller's Gcm. in Red Bud 10.00. By Past. Lochner in Springsuld, Collecte of his Trinitatis Gem. on Reformation Day, 13.25. By Past. Detzer's congreg. in Des Plaines 8.77. Lebrer E. Rosen, contribution for 1878, 2.00. From Cbicago: By Rev. Wunders congreg. 23.60, Rev. Wagner's Gem. 30.00, Rev. Lehmann's congregation 18.00, Rev. Bartli >g's Gem. 20.19, Past. Succops Gem. 23.00, Past. Engelbrechts Gem. 23.00, Past. Lange's Gem. 24.15. From Past. Große's Gem. in Hartem 11.20. Past. Francke's Gem. in Addison, Reformation Feast Coll., 34.00, from F. St. there 5.00. By I. Johnson from Rev. Kattbain's Gcm. in Hoyleton 4.00. From Rev. Dörmann's Gem. in Yorkville 6.75. Rev. Hahn's Gem. in Staunton 8.40. (Summa O297.01.)

For the synod building fund: By Past. Linde- mann of sr. St. Johannis Gcm. in Champaign 3.43.

For the inner mission: From Cbicago: From Past. Lehmann's congregation 2 p.m., Past. Lochner's Gem. 15.00. By W. Martin, half of the Collecte at Thanksgiving in Past. Wangerin's Gem. in Altamont, 47.15. By Past. Steege in Dundee, part of the Collecte on Thanksgiving Day 6.70. By Eh. Alt of Past. Frce's Gem. in Effingbam 7.35. By Rev. Kothe in S. Litchfield, Reformation Festival Coll., 13.00. By Rev. Riedel's Gem. in Bloomington 9.25. (Summa P112.45.)

For the Heathen Mission: From Past. Schaller's Gem. in Red Bud 15.00.

For the Negro Mission: By W. Martin in Altamont, half of the Thanksgiving Collecte in Past. Wangerin's parish, 47.15. Through Past. Steege in Dundee, part of the Harvest Thanksgiving Collect, 3.00. By Past. Dörings Gem. in Eranston, 5.00. Past. Wangerin's congreg. in Town Sumner 3.50. By Prof. T. I. Große of E. G. in Accident, Md., 1.00. By Rev. Guenther of sr. St. John's congreg. in Geneseo 4.00. (Summa H63.65.)

For poor students in St. Louis: By Past. Succop in Chicago: From the Virgins' Association for Lewerenz 7.00, for Otte 7.00; from the Women's Association for Lewerenz 5.50, for Otte 5.50. By Pastor Schmidt in Schaumburg for Joh. Schütte, Coll. at H. Nerge's wedding, 28.18. (Summa P53.18.)

For poor students in Springfield: Through Past. Schuricht in St. Paul by the Women's Association 3.85. By Past. Wunder from the women in his congregation (Chicago) for G. Sonchus 5.00. By I. W. Diersen in Trete: for L. Nie^ meyer, Collecte at Conrad Piepenbrink's wedding, 6.10, half of Collecte bet Heinr. Wilkening's wedding, 3.00, from the bell bag of Trinity congreg. 8.40; for Jul. Deckmann, half of the Collecte at Henr. Wilkening's wedding 3.00. By Pastor Reinke in Chicago from the Jünglings-Verein for I. Meyer 15.00. (Summa P44.35.)

For poor e o l l e g e s c h ü l e r in Fort Wayner Through Past. Miracles in Chicago from the women in sr. Gem. for F. Lütje 5.00. For Ferd. Baumgart from Past. Achenbach's congregation in Venedy: from W. Hülsekötter, H- Biermann 2.50 each, Fr. Dankmeyer, Fr. Bornpohl, H. Bornpohl, Br. Hedemann, D. Mette 1.00 each. For W. Köpchn: from the congregation in Addison 8.50, from F. L. Krage there 50 Cts.; from Chicago: by Pastor Reinke from Dietr. Köhn 50 cents, by Pastor Engelbrecht from Mrs. N. N. 50 Cts., by Rev. Lange from the Women's Association 5.00. Through Rev. Engelbrecht in Chicago for Bendin from the Women's Association 6.00, from the Young Men's Association 10.00. Through Pastor Succop in Chicago from the Young Men's Association for Lewerenz 5.00. For Daniel Lochner from the singing choir in Pastor Lehmann's congregation in Chicago 5.00. From Chicago for Brunn's pupils: through Pastor Wunder from C. Otte 1.00, through Past. Engelbrecht by N. N. 1.00. (Summa P58.00.)

For poor seminarians in Addison: By Past. Wagner in Chicago from the Women's Association 22.00. From the Gcm. in Addison for E. steinkrauß 10.00. For Th. Baumgart from Pastor Achenbach's congregation in Venedy: from W. Hülsekötter, H. Biermann 2.50 each, Fr. Dankmeyer, Fr. Bornpohl, H. Bornpohl, Br. Hedemann, D. Mette 1.00 each. For C. Kambeiß: from the congreg. in Addison 8.50, from F. L. Krage das. 50 Cts.; from Chicago: by Pastor Rcinke from Dietr Köhn 50 Cts., by Rev. Engelbrecht from Mrs. N. N. 50 Cts, by Rev. Lange from

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Women's Association 5.00. By Past. Engelbrecht in Cbicago from the Jurgfrauen-Verein for Jul. Trapp 5.00. (Summa - 62.00).

For the Emigrant.Mission: From Past. Schal- Irrs Gem. in Red Bud 10 00.

For the Emigrant Mission in New York: Bon Past. Holiday Comm. in Aurora 5.00. (Closing to follow.)

How believers in the south afflicted by yellow fever received since Nov. 9:

N-formationefest-Collecte der Gemeirde des Past. H. Kübn -12.53. By Past. Lorn, Ellenville, N.I., evening service coll. sr. Gem. 7 60. by Rev. A. Toepel, Pesbtigo, Wis. by the congreg. there 5.00, by drr Grm. at Menomonee, Mich. 11.15. By Rev. A. Ernst, Elwira. Canada, 40.05. By Rev. F. Lufky of sr. Gem. at Sterling, Ill, sent by C. F. Behrends & H. Krohn, 8.00, by sr. Gem. at Round Grove, Ill, s. by H. Meins u. I. Bleg, 11.50., from himself 1.00. From the Ge >>. of Past. Bölche, Wa ertvwn, Minn, 10.00. ZionSqem. of the Past. Kühn in Velleville, Ill, 14.00. G "m. of the Past. Maack, Horine Skation, Mo., 3.05. Grm. of the Past. Achenbach, Venedy, Ill, 5 p.m. By Past. Körner of sr. Gem. in Edgerton, WiS., 31.00, by sr. Gem. in Whilrwatrr, Wis., 18.00. By d. Gem. of the Rev. Bangerter, Peoria, Ill, 12.00. Gem. of the Past.Traub, Peoria, Ill, 22.00. By Mr. H. Bauer, of members of the Gem. in Eden, N. I. 14.00., of Past. C. F. Böschc (for orphans) 7.00. From Pella, Wis. by W. Wolf 50 cts, Ruhbusch 1.00, several others 50 cts. Through Past. Schlerf, Janesville, WiS. (for Memphis), by sr. Gem. das. 30 25, by sr. Branch in Hanover, Wis. 11 00, from himself 3.00, from some school children 75 Cts. By Past. Steinbach, Fairfield, Jnd, from him and individual members of sr. Gem. 23.00. By Past. Nädcke, Carver, Minn, by members of sr. Grm. 4.25. By Kassirer Eißfeldt 116.68. By the Grm. of the Past. Johanning, Farley, Mo., 14.00. Gem. of the Rev. Schuricht, St. Paul, Ill. (for Memphis), 12.95. Gem. of the Past. Mertz, Brownstown, Ind. (for Memph), 12.95. By Past. Seuel, Mayville, Wis. out of the communion fund of his upper comm. 10.00, of several members of his lower comm. 1.75 (both for Memphis). By Past. Schulze, Jronton, O., from St. Paul Wcm. that. 15.50, from d. St. PauluS Parish in Powells- ville, O., 18.00, from ter Gem. in Ashland, Kv., 3.00. Don Mrs. Fanny Sienknecht 10.00. By Past. Krebs, coll. sr. Gem. at Varna, Ill, (for Mrmph.) 3.30. By Past. Huddloff, Wausau, Wis. coll. at wedding of Gerh. Metzger, 2.10. By Past. Plrhn, Chippewa Falls, Wis. (for Memph.), 4.48. By Past. Merdiy, BearbStown, Ill, by some members of sr. Gcm. (for Memph.) 7.00. By Past. Lübker, ges. bet the birthday celebration of Mr. Anton Heilmüller in Washington, D. C., 20.50. By Past. Dageförde, Minont, Ill, coll. sr. Gcm. 8.25. By Gcm. dcs Past Lochner, Sprirgsteld, Ill, (for Memph.) 9.00. Gem. in Frohna, Mo., (for Memph.) 58.00. By Past. Böhme, Union Citv, Ind., by some members of sr. Gem. 5.00. By the Gem. at Pcveley, Mo., 4.65. Subsequently by Past. Mueller's Gcm. at Junction City, Kans., 2.60. Coll. of the Gem. dcs Past. Hansen in and around Worden, Ill, (for Mcmph.), 15.30. Of the Hopeunas Gem. of the Past. Hirschmann, Colfar, Col., (f. Memph.) 8.00. By Past. Eisenbach, New Douglas, Ill, Coll. sr. Gem. 8.50. By the Gem. of the Past. Bernthal, Richville, Mich. 6.15. Wem. of the Past. Neichmann to Wapakoneta, O-, 13.00. By Past. Meyer, Leavenworth, Kans. belatedly by Mrs. E. Kraft 2.00, Mrs. Chr. Kuntz 50 cts. By Kassirer Bartling 55.35, by Past. Kolbe, Green Jsle, Minn, by sn. School children 5.28, by some members of sr. Gem. 5.22, by himself 1.00. By Past. Holterman, Effingham Co, Ill, 7.00.

S». Louis, Nov. 27, 1878.

I. T. Schuricht.

Received for poor Siubenleit: By Mr. Past. Rohrlack -2.06 from a widow and 3.00 from himself for masts. From Mrs. Sell here 5.00 to pay for laundry. By Mr. Pastor A. H. Th. Meyer from the West Missouri and Kansas Conference-Cassr 10.00 for breast and zeal. By Mr. Praeses Biltz, ges. at H. Lenz'wedding 3.75 for Hink. By Mr. Past. Merbitz (Illinois Synod) by sr. Congregation 10.00 for Grabarkewitz. By Mr. Past. Willner from Mrs. Roselwork 1.15. By Mr. Pastor Krebs from Mrs. M. Hoffrichter 1.00. By Mr. Past. Silcmke by sr. Gem. 19.50 for Urban. By Mr. Pastor C. C. E. Brandt 6.00 for Sondhaus. By Mr. Past. C. Meyer, Harvest- u. Missionsfest-Coll. sr. Gcm. to Elover- ton, Webster Co. nebr, 2.81, Harvest Festival Rollers sr. Gem. to Blue Hill, Adams Co., 3.31, on the double wedding of Mr. A. Buichow and A. Kort ges. 3.32, harvest festival coll. of his Gem. to lu- Niata, AdamS Co., 2.23. By Mr. Past. Lochner of the Women's Association of the congregation of Mr. Past. Hügli 4.00 for Kaiser. By Mr. Past. Schürmann from sr. (Sem. 12.00 for Wilder. By Mr. Past. Schöneberg from the Women's Association of his Gcm. 20.00 for Schulte. Lurch Hrn. Past. Mare 5.00 for Ronge. By Mr. Kassirer Paar (from the Minnesota Synod) from the congregation of Mr. Past. Volkert 16.00 for the neediest student from the state of Minnelvta - all equally needy, therefore distributed among them. By Mr. Pastor Laib 10.00 for Kaiser. By Mr. Pastor Si'ker from New York 10 W for Gürknecht and 20.00 for Hähnel. By Hin. Rev. Stinken of the Frauen- u. Jungsr.-Verein of his congregation 18.00 for Schwankovsky.

For the seminary budget: By Past. I. M. Hahn from Mr. A. Hampe 5.00. From the local Wem., surplus of the treasury for the mission festival, 9.40. - By Mr. H. Lücken from Alexander 10.00. A. Crämer.

Received Nov. 14 from the Wem. Past. Rosenwinkel to

cinnati, O-, 5.00 (2nd broadcast).

WolleS rich blessings to all weavers!

Memphis, Tenn, Nov. 18, 1878. jul. Gottschalk.

For poor students received through Mr. Past. Hahn in Staunton, Ill, from the worthy women's association of the Gcm. of the same 1 undershirt, 2 pairs of undershirts, 3 handkerchiefs and 13 towels. From the worth women's club of the local JmmanuclsdislricTS 1 Lutz, bosombemden and 15 pairs of stockings.

C.F.W. Walther.

For the "Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts) have been received:

1. contributions:

From the pastors: Demetro -1.50, Th. Micßler 1.00, H. E. Michels 3.00, G. H. Hörnicke 4.00.

2. gifts:

Don Past. Ebr. Bocks Gem. 2.00. From a Gem. member of the Lock Haven Gem. 5.00. Collecte of Past. F. W. Pennekamp's Gem. 8.30. Coll. of the Gem. of Past. C. R. Riede. <>.00. By Past. H. E. Michels of sr. Gem. 2 00. By Past. F. I. Bil? by Fr. Brackmann 2.50, H. D. Brum and H. Stünkel 2.00 each, H. Schütte 1.00, W. Keßler 25 Ets. Collected at the silver wedding of Mr. H. Schmidt, Frohna, Mo., 4.00. By Past. A. H. Meyer, Applrton, Mo. collected at Mr. Schellman's wedding 7.55. By H. Tiarks, Monticello, Iowa, from Chr. Scheer 2.00, from himself 2.00. By Past. F. Nütze. 5.00. By Past. Germann by A. Rost and Sophie Dickdoff 1.00 each. by N. N. in St. Louis 10.00. Thanksgiving Coll. drr Gem. of the Rev. A. W. Mueller, Osage Co, Mo, 5.40. By Past. T. Stiemke, ges. on an infant baptism, 2.00.

E. M. Große, Kassirer.

For the preachers' and teachers' widows' and orphans' fund (middle districts) have been received:

1. contributions.

From the pastors: I. G. Schäfer, F. Wrndt, R. 8. Tramm each -4.00, C. G. Hiller 2.00, E. Denninger 1.50. Don teacher C. W. F. Waschilewsky 2.00.

2. gifts.

By Past. I. G. Schäfer of his former congregation in Holland, Jnd, 1.80. By Past. E. Denninger from his church, Jnd. Gem. 2.50. By Past. H. Schlesselmann as coll. of sr. Gem. in Reynolds, Jnd. to be 10.85. By Don Past. C. G. Hillers Wern. in Pomeroy, O., 15.50.

Indianapolis, Jnd, 9trn Nov 1878.

M. Conzelmann, Cassirer.

Giving hearty thanks to God, the almighty helper in adversity, and wishing WottrS rich blessings to the lirn givers, I certify the receipt of the following gifts of love: From the congregations of Messrs. Pastor: Graves, Meriden, Conn. -12.00; Tooth (of Portage) 9.25, (of Lewiston) 4.17; Querl, Toledo, 19.20; Level, Indianapolis, 34.25; Bode at Fort Wayne 15.25; Ch. Kretzmann, Dudleytown, Jnd, 21.00; Horst, Hilliard, O., 12.00; Löwenstein, Davton, 12.25; Detzer, Weisburg, Jnd. 9.00. From the Gcm. of Hrn. Past. H. Präbl at Berlin, Wis., 14.70. From Madame Zwick, Cincinnati, 5.00. From miscellaneous sent by Mr. Chr. H. Sicvling, St. Louis, to Mr. Benjes 94.00. From G. D. Simon, Allegheny, Pa, 5.00. I. M. Spahr, New York, (by Pilgrimbuchhdlg.) 1.00. By Messrs. Pastors: Querl, Toledo, (subsequently by Ludwig Krüger nnd Hermann Helwig 25 CtS. each); Bode at Fort Wayne 9.00; Zschoche at Fort Wayne 23.00. By parishioner^m in Little Rock, Ark. 81.50. Dorothea Appich, Alexandria, 10.00.

The dear donors should be informed that many tears have already been dried by their kind gifts and that the greatest need is now over. There are still several sick and incapacitated people in the community who need to be supported for the time being. Many thanks to all donors and God's rich blessing!

Memphis, November 21, 1878, H. Sieck, Rev.

Further received by me for my parish are: From the congregation in Kimmswick, Jefferson Co, Mo, -5.00. Gem. of Mr. Past. Daib, at OShkosb, Wis. 17.82. by Mr. Rev. Stürken, Baltimore, Md. 70.00. by Mr. Rev. Achenbach, Venedy, Ill, 11.00. By the Gem. at New Boston, Jnd, 4.00. By the Gem. at Washington, D. C., 32.09. By the Gem. of Messrs. Rev. Jor to Logansport, Jnd. of, 25.80. Gem. at Stewardson, Ill. by Hcn. Past. Schlechte 4 00. comm. of Hr. Rev. Birkmann at West legua, Lee Co, Tex, 5.50. Eben Ezer Grmgemeinde of Hr. Rev. Kaspar at Giddings, Lee Co., Tex., 5 30. by Mr. Kassirer I. Birkner, New York, 169.62 and 46.50. by the "Lt. Paul congreg. at Baltimore, Md., 16.50.

May the faithful rich God be a mild, kind retributor to the dear givers and continue to awaken hearts that are willing to help us.

ov. 22, 1878. o. Schroeder, 519 Alollvvine 8tr.

For the seminary library here received with hearty thanks from an unnamed person at Altamont, Ill, -7.00.

Gunther.

Received from Rev. G. Kühle's congregation in Milwaukee, for the support of the congregation in Memphis, so that its continuance under the oppressive burden of debt 2c. may not be questioned -48.60. I. T. Schuricht.

8^^ Due to lack of space, the receipts of Messrs. M. C. Barthel, Pastor Wunder, Director Hanser, Pastor Händichkc, Pastor Hirschmann, Teacher Conzelmann and Administrator Schuft had to be deferred for the next number.

Display of new publications.

Tract N o. VI.

The Day of the Lord, or: Why should we celebrate Sunday? Three conversations. Published by the German-American Lutheran Tractat-Verein. St. Louis, Mo. 1878.

This is a very important treatise. We live in a country where, on the one hand, the Puritans teach the necessity of keeping Sunday holy with Old Testament strictness, and on the other hand, many, especially our apostate German compatriots, are guilty of terrible Sunday desecration. A right

The Christian must avoid both of these aberrations. It is therefore of the utmost importance that he knows the right doctrine of Sunday. Well then, whoever wants to become really firm in this doctrine should study this treatise; and whoever wants to bear witness both against the Puritan sects that want to rob us of the freedom that Christ has purchased for us, and against the godless activities of those who do not want to know anything about Sunday sanctification, should spread this treatise to the best of his ability.

Non-members of the Tractatverein will receive this Tractat, like all others, for 5 cents per piece, postage paid. All those who wish to become acquainted with the purposes of the Tractatverein can see them in the statutes, which are enclosed with Tractat No. IV.

Contact ^Ir. D. Dette, 710 k'ranklin ^,vs,

I. Hitz (liisl86rvies of 8or "A Cor tūs

Lestivsl o! Okristiuas. Oourpileck arrrmseck Ittv. I. I'. Oni., ^.HsutonQ, ka. Lrodst, viedl L 6o.

2. festive songs for Christmas, composed by Prof. C. Wonneberger. Second edition. Allentown. Brobst, Diehl & Co.

The former of the aforementioned Scriptures is a Christmas liturgy for a children's service in English, which at the same time contains the music for all the chants, e.g. „Ooms ütker, früt.5- ful" Lo. „81c "ri" Drctri." "Llesseä is üs, tdat oomstü." dodv is dorr" in Lstülsüsm" Lo. Price 15 Cts. postage paid, The other is a choral song arranged for four voices and alternating with solos and duets. The booklet of 8 scites with paper cover costs 15 cents postage free, the dozen 41.00. About the musical value we allow ourselves no judgment.

G.

Why a faithful Christian must not be or remain a member of one of the existing secret societies? Sermon preached on the 19th Sunday after Trinity, 1878, before the Lutheran congregation of St. Matthew's Church in New York. By decision of the congregation submitted to printing by J. H. Steter. New York, Verlag des deutschen ev.-luth. Büchervereins.

In Mr. Past. Sieker's congregation, which belongs to the New York Ministry and to which members of secret societies also belong, the question concerning secret societies is to be discussed in congregational meetings. He has therefore considered it his duty to preach this sermon in preparation. The text is Gal. 3, 1-3 and deals with the question mentioned above. In order to prove that a Christian must not be or remain a member of these secret societies, it is pointed out 1. what the secret societies demand of their own members, 2. how the secret societies behave toward all mankind, 3. how the secret societies present themselves to God.

G.

For the Christmas table

The undersigned recommends

The Wcimarifche Bibelwrrk:

a) Splendor edition: Price 425.00.

b) medium edition, hardback with gilt edges: price 418.00.

Orders should be placed and addressed in good time:

I'. Dette,

710 Dranklin ^,ve., 8t. Douis, Llo.

"Liturgical children's service

on WeihuachtStage at St. Paul's Lutheran Church in Baltimore."

This recommendable! Booklet is available

At teacher B. Feiertag, 489 Saratoga Street, or at Lehrer W. Meyer, 18 Schroeder Street.
Baltimore, Md.

Display.

A new edition of my Zwischenspiele has just appeared. They are, significantly increased (635), well printed and bound, available through me for the price of 41.50.

Logansport, Jnd.

F. W. Mösta.

Changed addresses:

Rsv. 8. D. Drieäriek,

Woll Oeclc, ^rmstronF 6o., Dak. Isrr.

Rov. D. Lrrcuss. Box 61st HusssII, RusssII 6o., Lsverrs.

8. contrad, lox 275. dsuvillo, III".

Oürist. Dautkrdacü,

o. o. Rsv. 0. ^Vinkler, OentrkO, 8t. Douis Oo., Alo.

Correction.

Rsv. 6. Inäres, Iltlorr, 8sv "rä (not Vork) Do-, Uodr.

Volume 34.

(Translated for the "Lutheran" by A. C.)

Stay with me.

Lord, stay with me! The evening is coming, it is very dark, therefore you must be with me. If neither help nor comfort can be found here, You helper in trouble, O stay with me!

Life's short day hurries swiftly to its end. Earth's joys and pleasures pass in a moment, The ravages of time gnaw away life's adornment; You remain as you are; O stay with me!

But not just a fleeting glance, O Lord, Not just a brief word granted to me, No, as You dwell with Your disciples here. Come, not for a short time, no, stay with me!

Come not in the splendor of Thy glory, No, gentle and mild, with tears for my sorrow, With grace and mercy, with all blessing adorn, O friend of sinners, so, so stay with me.

You have always given me many blessings, although I have often turned my back on You; You remained faithful to me, even though I turned away from You, Therefore, until the end, O Lord, stay with me!

Only Your nearness can give me comfort". Your grace alone protects me from Satan's power. Where can I find counsel and protection but, O Lord, in Thee? In misfortune and in happiness, O stay with me!

When you are close to me, I fear no distress.

"Where is thy victory, O grave? therein sting, death?" For every pain I find healing in You, I can always rejoice, as long as You remain with me.

And when one day in death my eye breaks. Scare away the darkness by the light of the cross, And let me see what I believed here. In life and in death, Lord, stay with me!

(Henry Francis Lyte 1847.)

Translated from Danish.

Write You, Jesus, in my heart, O my King and my God, so that nothing may eradicate You from it, neither pleasure, nor pain, nor mockery;

This inscription write inside r

"The Crucified One alone, JEsuS Christ, is My sun, My bliss and delight." (Kingo.)

St. Louis, Mon., December 15, 1878.

No. 24

A little child so light is born to us today.

(From a children's sermon on this song by the old faithful Caspar Aquila).

Mark well, dear children, all the words and consider them deeply in your hearts. First, what has God the Father gifted us with? Then answer. A fine, blissful, joyful, lovely, gracious, wholly comforting, kind, gracious, beautiful, innocent, pious little child, born and given to us all, who will neither despise nor reject any man, but wants to accept everyone with grace, advise them, help them and make them blessed, if we only kiss JEsulein so warmly and cheerfully accept him and take him to us, as Simeon received the child in faith and sang with great joy and praised God, Luke 2. Lord, now you let your servant go in peace, for my eyes have seen your Savior, whom you have prepared before all nations." Here no man is excluded, neither Jew, nor Gentile, nor old, great, high, learned, young children, of any low estate, nor high; all men should accept the Child, cradle Him in their hearts, and pray that this lovely, friendly Child may have a dwelling with us; for He is blessed, full of all God's graces and rich blessings. He is God's most beloved Son, as Matthew says in the 3rd and 17th chapters, in whom alone God is pleased; for he was born without sin and without all injury of the Virgin Mary, pure and clean, that by his pure, chaste conception and birth he might purify us all and make us acceptable and pleasing to God.

Is born to us today.

Take heed to whom the dear Jesus was born, namely to us, we poor little children, to all of us who sing this in faith and believe that he was born to us as well as Mary, who gladly gives the child to us Gentiles, because the Jews thus despise him. He was not born to angels, but to us poor, God-fearing sinners. Today, that is, as from the beginning of the world anno 3963, is born bodily of the Virgin Mary in Bethlehem, so Christ is still born spiritually in our hearts every day, if only we do not take him away from us with our sins and unbelief.

drive out. For Christ, the dear, kind child, himself says in Matthew 12, when he stretches out his hand among the people over his disciples: "Behold, these are my mother and my brethren; for he that doeth the will of my Father which is in heaven," John 6, i.e., he that believeth in me, Christ, the Son of God, "the same is my brother, and sister, and mother. So Christ says in Luc. 11: "My mother and my brothers are these who hear the word of God and do it"; these are also blessed who hear it and keep it in the fear of God, so that the evil Satan may not steal it from their hearts.

From a virgin neat.

There we learn the all-pure birth of this babe, not conceived and born of man and woman in sins and curse, as unfortunately we all are conceived and born, but of the pure virgin Mary, without all blemish and sin cleanly, without all injury; who wants to cleanse us from all sins and eternal death and curse, who has fulfilled the first gospel, which God Himself preached to Adam and Eve, by His pure birth and bitter suffering and death and joyful resurrection, since Christ Himself preached: The seed of the woman, i.e. i., the true Messiah, this Virgin Mary's Son, shall crush the devil's head, i.e., bind him and overcome him, plunder him, lead him captive, and take away and subdue all his power with death, sin, and hell. That is why we sing so joyfully, "To the comfort of us poor people." The child is and will be our comfort, peace, joy and salvation forever; for we poor, lost people were as erring sheep, seek the child, save them from our cruel wolves and lions, as John follows on the 10th and Luc on the 15th.

If the child had not been born to us. Then we would all have been lost.

Then we confess that without the birth of this child, all men from Adam, Abraham, Isaac, Jacob, Judah, Joseph, David to Mariam and John the Baptist and all of us would be condemned with all our best works and merits, which are all like the unclean cloth of a sick woman in the sight of God, Isa. 64. Yes, all useless servants, that St. John the Baptist would be condemned in the sight of God.

John 1 says: "From his fullness", i.e. from the grace of this child, "we have all gained grace for grace. So Peter says Apost. 10: "All the prophets testify of this Christ, that through his name all who believe in Jesus" - born to us a dear child - "receive forgiveness of sins. This song, confirmed with such a verdict of God, is a thunderous, terrible carthorse, which brings down the whole papacy into hell, with all their worship in their monasteries, convents, orders, rules, and corner masses, in which they crucify and blaspheme Christ in the most atrocious way, item with their fasting, weeping, capping, knitting, smearing, with all their penance, satisfaction, and merits, which they sell to others. You see, if the infant had not been born to us and become a sacrifice for us on the cross, the noble Lamb of God who bears the sins of all the world (John 1), we would have been lost with all our best works and merits. The little child, the dear Jesus, does it alone.

Salvation is for all of us.

This is what St. Paul teaches in Eph. 2: "For by grace you have been saved through faith, and that not of yourselves, it is the gift of God, not of works, lest anyone should boast; for we are his workmanship, created in Christ Jesus for good works, for which God prepared us to walk in them. This is the pure doctrine, how we are saved, not by our works or the works of other holy monks or priests, but only by the child, if we believe that he was born to us and given to us for the salvation of us all. Thus says the Lord Christ: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. And Jn. 17 Christ says, "Now this is life eternal, that they may know thee, that thou alone art true God, and that thou hast sent JEsu Christ." For such knowledge of Christ makes us righteous, says Isaiah, Cap. 53. Here you hear that only true faith in Christ's work and merit makes us all blessed. There you hear, you blind papist, nothing of our unclean begging works, by which no one who lives can stand before God, as Paul himself considered his works filthy before the righteousness he has in Christ (Phil. 3.). So he teaches us to the Galatians on the other, "I do not cast away the grace of God; for if by the law righteousness comes, Christ died in vain." But we believe he died for the remission of our sins, and rose again to justify and save us. Therefore we rejoice and sing praise and honor and thanksgiving to God with all our joyful heart, exulting and leaping and boasting:

Egg, you sweet JEsu Christ!

O dear God, we poor little children always praise, honor and thank You that You came to us wretched little orphans in our pitiful valley, that You became a gracious guest, that You redeemed us from all tyrants and made us citizens in the kingdom of heaven, like Your beautiful angels. Let us then sing the holy, evangelical, comforting song of our dear father, Dr. Martin Luther, always completely and cheerfully, which reads: "From heaven on high, here I come, bringing you good new tidings" 2c. In this Christian song we learn all the benefits, why the child was born to us, namely, that he gives us all blessedness. Oh how comforted shall the sorrowful man be, who often sings these two songs from the heart, he must of course be of good cheer. But when we sing, "O sweet Jesus Christ," we indicate that dear Jesus has his mouth full of sugar, honey and malmsey. For David always says: "O Lord, Your word is sweeter to my mouth than honey, and more precious than many thousand pieces of gold and silver; yes, Your word is my inheritance, my light, and my heart's delight and comfort" (Ps. 119.). What can be sweeter, more sweet and more comforting to us, than when this lovely child so graciously addresses us lost sinners, Matt. 11: "Come unto me, all ye that labor and are heavy laden, and I will refresh you; I will lift from you the heavy burden of sins, and will shew you mercy: for the Son of man is come to call sinners to repentance, and to make them blessed." Is this not a sweet infant's milk, which nourishes and gladdens us, since Christ says John 14: "I will make my dwelling with you," and Isaiah 49: "Can a woman forget her child, and not have mercy on the son of her womb? Though she forget him, yet will I not forget thee; behold, in the hands I have marked thee." So David teaches us in Ps. 34: "Taste and see how sweet and pleasant is the Lord; good is he that trusteth in him." The wild Moses does not have such a sweet, gentle voice, when he frightens us with the law of God, when he plunges us into the wrath of God and curses us, because he has smoke and the neck of a cellar *) in his mouth, and talks to us through the law like an executioner, so that our hearts and spirits fall away.

That you were born man; Protect us from hell.

O dear Jesus, You did not take on our weak human nature in vain, but for this reason You became

man, that You might make us children of God, all who believe in You. Since we are sinners and therefore deserve the hellish, eternal fire, which will never be extinguished, as the prophet Isaiah says in the 66th verse, we ask You through Your great, costly, bitter suffering and death to be merciful to us and to forgive all our sins, so that we may be saved from eternal death, the curse (Genesis 3) and hellish fire. 3.) and hellish fire, because You have overcome such plagues for us all with Your blood; for thus Hosea ch. 13. says in the person of Christ: "I, God, will deliver them from hell and save them from death; death, I will be a poison to You; hell, I will be a pestilence to You. Amen." That we might strongly believe such good deeds, we would neither respect nor fear all calamities for joy, but cheerfully say with Paul the whole eighth chapter to the Romans, and especially practice this saying mightily in our hearts, and defy the world, death, and the devil, and thus cry out, "If God be with us, who can be against us?" For God is stronger than the world, sin, death, hell, the devil and the curse; which Christ has knightly overcome, bound and led captive to the spectacle and triumph, Eph. 1 and Col. 2. From this we Christians eternally praise, glorify and thank God for His most blessed Son, Jesus Christ, whom He has given to us, so that through His grace and merit we may joyfully defy all fear and the hardships of death, saying with Paul in 1 Corinthians 15: "Death is swallowed up in the victory of our Lord.

*) Poisonous soot and poisonous herb.

JEsu Christ! O death, where is your sting? Hell, where is your victory? But thanks be to God, who has given us the victory through our Lord Jesus Christ, blessed for ever and ever!" Am en. For faith in JEsu Christum is our victory, that we may prevail over all our enemies. Amen.

(Submitted by Dr. Sihler.)

Parochial schooling in the Lutheran Synod of Pennsylvania.

It is no contradiction that if Lutheran congregations here in the country do not take care to found and maintain orthodox and otherwise well-staffed congregational schools, they are digging their own graves, committing a kind of spiritual suicide and cutting off all hope of a prosperous future for themselves; for the hope of the ecclesiastical and civic community rests on the right condition of the growing generation, in regard to faith and life. However, there would be very few fathers and mothers in our local Lutheran congregations who would have the time and skill to instruct their children sufficiently in biblical history and in our small catechism, and also to give them thorough, orderly and persistent instruction in reading, writing, arithmetic and other knowledge and skills that are necessary for this life.

Of course, there are state schools everywhere, which in their own way remedy this latter need and in their part snatch the children of the country from the state of ignorance and gross ignorance; but partly, as religionless schools, the Lutheran doctrine and Christian discipline cannot be practiced in them, partly their reading and other textbooks, e.g. in history, are often of no sound quality. In part, their reading and other textbooks, e.g. in history, are often not of a healthy nature; for these books are often permeated with the unbelief of self-righteousness and sanctimoniousness, of the pride of reason and virtue, in short, of the glorification of the human spirit. And where they enter the field of natural history, the authors of these textbooks are not infrequently very gullible and almost superstitious, so that they admire the so-called "achievements of exact natural science" with great respect and immediately include them in their books. Unfortunately, however, not infrequently the fatal circumstance occurs that this and that "achievement" is doubted, disputed or proven to be untenable by another "eract researcher" within a short time. Mostly these natural scientists are open or secret enemies of biblical history and doctrine; and so it is God's judgment that he finally reveals the wisdom of these scholars as foolishness, e.g. the unreasonableness and the madness that man descended from apes.

But how now? Are not Sunday schools also in Lutheran congregations a sufficient substitute for the congregational school? It would be difficult for anyone who has insight into the matter to say that they are; for one thing, there is hardly an hour in which God's Word is taught, while in addition to the Sunday catechism lessons in a parish school, at least five hours are taken up for this purpose. On the other hand, even in Lutheran congregations, the teachers of the various sections of the Sunday school are by no means people who are well grounded in Lutheran doctrine and possess sufficient teaching ability. They are mostly well-meaning, perhaps also pietistic

There is no way they can fail to mix all kinds of favorite opinions, human fancies and errors into God's word, confuse law and gospel, and only lick the children with an unhealthy emotional Christianity, as it were, but do not help them to a clear knowledge of divine truth.

After this brief overview, let us now look at the state of the parochial school system in the Lutheran Synod of Pennsylvania. This synod prides itself on being the mother synod of the Lutheran Church in America; and it does not lack natural age, for it held its 131st meeting this year. But there is nothing to be felt of a corresponding spiritual age in it, also with regard to the spiritual care and provision of its own children; for there is scarcely a Lutheran synod in this country which is so step-motherly toward its children and has so ignominiously and unchildishly thrown behind it the excellent example of its founders and fathers; For these, with all their toil and labor, poverty and privation, to seek out and gather into congregations the scattered and spiritually neglected Lutherans of the last century, were, when this had succeeded to and fro, most zealous in establishing and maintaining parochial schools.

But what is the situation now in the Lutheran Synod of Pennsylvania? From the last synodal report, according to the "Witness of Truth", it can be seen that out of almost 200 pastors only 15 could report that they had 18 parochial schools with 23 teachers and 1255 children. Thus, for every 400 or so Lutheran congregations in the synod, there are 3 children attending a Lutheran parochial school. - On the other hand, the synod has 153 "Lutheran" and 303 "Union", i.e. non-Lutheran "Sunday schools", in which the reformed and other teachings have equal rights. In the 153 Lutheran Sunday schools 1950 and in the non-Lutheran 3837 teachers teach. Which serious and sincere Lutheran could resist a just indignation in view of these facts? What kind of shepherds and teachers must these be, to whom Christ has also put his lambs on the heart and conscience, to feed them themselves, or through a faithful helper, the teacher, on the green pastures of his word and to lead them to the fresh water of the same? What kind of heart must they have for these lambs, entrusted by the arch-shepherd to faithful guard and care, that they look on carelessly and in good humor when others, who partly sink unskillfully, partly even adhere to false doctrine, take over the work commanded to them without office and profession and actually take hold of their office? What a terrible dullness of mind and conscience must prevail in these unfaithful shepherds, that they so completely forget the day of accountability, when the Lord will demand these lambs from their hand! They are especially to blame for the fact that so many children of the Lutheran Church, when they grow up, fall into all kinds of fanatic churches, since they have not been brought up in the words of faith and sound, wholesome doctrine, which alone the Lutheran Church professes, upholds and propagates. But they themselves are no longer obedient children of their orthodox mother church, but degenerate bastards. It is hard to think that these unfaithful neglectors of the children and the young people could on average do anything else and

They are better than ecclesiastical businessmen, who do this and that work for so and so much per year, like other wage servants and hired hands, as even some of them can be hired per year.

Perhaps the better ones of them would like to say: Yes, how we would like to establish parochial schools, but we cannot enforce it with our congregations; they are satisfied with the public and Sunday schools.

The answer to this is: First of all, it is the fault of your fathers that, with the advent of the state schools, they dropped the parochial schools, which had existed in the past, and were content with the Sunday school. But should you therefore, when you come to a better understanding and your conscience is sharpened, follow in your fathers' footsteps? Is it not rather your duty to penetrate the minds and consciences of your congregations with God's Word, to awaken them from their slumber and to give their ignorance and blindness the necessary ointment? And assuming that they cannot be persuaded to set up church schools, why can't you for the time being hold schools yourselves and instruct the children in God's Word from an early age? This can and must be enforced, as has happened and is still happening in many places, even where pastors serve several smaller congregations.

Of course, it is and always will be the main thing that God's word is preached loudly and powerfully and goes forth; otherwise it is no wonder that the congregations are lazy, dull and dead and, despite all their prosperity, drowned in stinking avarice. Now, although this avarice, even in the larger and wealthier Pennsylvanian congregations, is probably mostly the cause of the majority of pastors serving more than one congregation for their bodily maintenance, surely the same avarice is at the same time a consequence and effect of the fact that the spiritual food they receive is probably rather scanty and meager; for where it is nourishing and vigorous, there is no lack, even in larger and wealthier congregations, of truly converted people, who also show their gratitude to God by abundant contributions to the maintenance of their preachers.

Summa, like the shepherd, like the flock; and if things are to improve in an ecclesiastical body, the improvement must begin with those. For there is no doubt about it: If we shepherds begin to fall asleep, our herds will soon snore behind them; If we shepherds only begin to be concerned about the belly, money and the world, or about the lusts of the flesh, and therefore preach God's word not with proof of the spirit and power, and not with the joyful opening of our mouths, but lazily and sleepily, and probably with the interference of false doctrine, so that the law loses its sharp edge and its crushing force, and therefore the gospel cannot show its healing and reviving power in the impenitent heart; - If we do not faithfully care for, teach, admonish, punish, comfort, warn and threaten individual souls according to their spiritual need, it is no wonder that the gospel cannot show its healing and reviving power to impenitent hearts: - So it is no wonder that the longer the more our flocks die and rot, and most of them become prey for the devil in the abyss of hellish damnation. And we unfaithful shepherds are then the ones who help the devil to fill hell. - —

But back to the matter at hand. Are the pastors and mostly through their fault also the congregations of these so

If the synod of the mother is so dull and indifferent to the foundation and maintenance of parochial schools, it is quite natural that in the meetings of this synod this highly important matter, which affects the heart and conscience, does not receive any attention, but the synod is as if frozen in an outdated customary sin; for this assembly consists of the individual pastors of the synod and the delegates of the parishes.

Here, the so-called outstanding members, the special leaders of words and voices, are particularly guilty. Trivial matters, such as the creation of liturgical forms in public worship, are put on the track by them and negotiated with great seriousness and zeal, as if the awakening and revival of the sleeping congregations would be achieved thereby and their outward ecclesiastical prosperity would be spiritual at the same time.

But not a word comes out of their mouths about the urgent necessity to establish and maintain parochial schools of the right kind, to instruct the synod members present thoroughly and to exhort them warmly to communicate the knowledge they have gained of the importance of this serious matter of conscience to their parishes at home and to urge them to take it to heart and, where possible, to achieve a speedy and salutary decision. And from this it is evident that they too are completely satisfied with state and Sunday schools, that they too have not awakened from their deep sleep in the old and popular habitual sin.

And what about the Lutheran *General Council* in regard to this highly important matter? Does it oppose the Unionist General Synod against the Union Sunday Schools, of which the Pennsylvania Synod has almost three times as many as the Lutheran Synod, which cannot possibly be a secret to the *General Council*? Not so. It is not worth the trouble to say a word about it. It seems to find this quite in order and to see no actual contradiction against the Lutheran confession in it; for with him, as is well known, confession and practice are far apart, as his several years of mum- mum testimony on the known questions clearly shows. But it is clear from this circumstance, as from his silence about the mass of the Union Sunday Schools of his Pennsylvanian brethren, that the Lutheran confession is not a power in his heart and conscience which opposes with persistent energy all practice contrary to the confession, punishes it and does not tolerate it in his circle, because just such practice is an actual violation, yes, abrogation of the ecclesiastical confession and is thus contrary to God's word, on which alone this confession is founded. Moreover, in the present case it would be very impolite, not *gentlemanly* and *fashionable*, and contrary to all good manners, against the venerable Mother Synod, even though it is ailing from old age, if the *General Council* were to make a special fuss about the harmless Union Sunday Schools and not allow the pleasant churchyard peace to exist.

The large and rich Lutheran congregations in Philadelphia provide striking evidence of how miserable the situation is with regard to the power and validity of the church confession and the practice corresponding to it in the honorable mother and model synod of Pennsylvania. For they still contain not only Unirte, perhaps also Reformirte, but even a good portion. Lodge brothers. And so contrary to Scripture and confession.

The Lutheran pastors behave in such a way that they do not take up and continue the serious and persistent fight against the secret societies, neither by public testimony in their sermons, nor by special pastoral teaching and exhortation in the salvable lodge brothers who allow themselves to be taken up.

And yet it is hardly hidden from them that the heads and spokesmen of these societies in their written proclamations deny quite decisively and fundamentally the deity of Christ, thus also the triune God, original sin, justification by faith and other articles of the Christian faith, and want to know something only about the dead idol of rationalistic unbelief, about human power, human dignity and human virtue, which is the infallible ladder to heaven.

And also to this abomination and this unbelieving cowardice and fear of man of the unfaithful shepherds, who fear for belly, bag and human honor at the probable crash in their congregations, if they acted confessionally faithful, not only the synod is silent, but also the council. Even the equally honored and learned Dr. Krauth, who because of his better knowledge also has the greater responsibility, does not think of raising his punishing voice like a trombone. He is only brave and good Lutheran on paper; but where it is necessary to represent the confession in public meetings, also in its practical consequences, manfully and courageously in oral speech, church politics, consideration for people, and false love seems to close his mouth.

Thus, in view of these and other circumstances, there is little prospect and hope for a confessional revival and healthy Lutheran reformation and rejuvenation of this aging so-called mother synod. God only strengthen in grace the faith and the confessional loyalty of the sincere so-called protest party in the New York Synod, so that it will not tire in its good fight against hierarchy and unionism, and that in it and through it the Lutheran Church in the East will attain a healthy form in a united union!

(Submitted.)

From the life of the "old mountain preacher" at Jáchymov.

1.

A pastor's wife after God's own heart.

In 1543, Luther's friend, co-worker and later biographer, Johann Mathesius, pastor of Jáchymov, also entered into holy matrimony. He had chosen the virgin Sibylla Richter, daughter of the metallurgist Paul Richter in Jáchymov, as his partner in life. After twelve years, however, it pleased God to take his servant's companion from his side again. She had to give up her life when she was supposed to give life to the seventh child.

But what a treasure Mathesius had lost in this woman! If there has ever been a pastor's wife after the heart of God, since Luther also removed the abomination of the anti-Christian celibacy, then it was this woman. A few traits may suffice to confirm this. While she was still a virgin, she called upon the Lord, if she should marry according to his will, to choose her a husband who would hold God's word dear and worthy; "but since you".

When, according to a description of her life, "God placed a pious priest in her arms, she considered it the greatest honor and often thanked God that the eternal Son and King Jesus Christ had ordained her to be the wife, maid and companion of his church servant. She was therefore not only a faithful, obedient helper to him, but also a devoted listener. It is praised of her that she went through every sermon he preached with her husband and that she read the whole Bible to him three times after table in a pleasant, clear voice. So she was far from making her husband weak and timid in witnessing and confessing through worrying complaints when tribulation and persecution wanted to arise for the sake of the Word. Once, a sharp, outspoken word against Emperor Carl's V war armaments had escaped Mathesius, so that he was in danger of having to take up the walking stick and go into misery with his wife and child. But what did the faithful, faithful housewife do? Just as she so often lifted him up with her comforting encouragement in his difficult inner trials, so she also encouraged him in the danger threatening her from the outside by saying: "Oh, my dearest husband, do not worry about me and our children, do what is right, and for my sake do not act against your conscience; God is still alive, he will know how to take care of me and your children as the right widow and orphan father, and even though he will tear us apart for a while, he will bring us together again in eternal honor before his face, since I will be and remain your eternal companion." - —

Mathesius, who could not decide to enter into a second marriage, kept the memory of the deceased all the more vivid and grateful. Very often, therefore, he used to visit Sibylla's grave after the church service

with his children, during which he made very beautiful, moving speeches. "Little children," he said, "this is the field of our Lord God. There he sows his holy seed and creates a little pleasure garden for himself. O we, true sanctuary, in this charnel house, which is smeared with the blood of Christ! These bones, as Isaiah says, will all blossom again like the grass.

and much more beautiful than the little flowers on the grave, under which our dear mother and your little brothers are blissfully resting, when the man in Ezekiel will visit and call these bones and clothe and renew them again. Now sleep, my dear treasure, in God's blessed rest. May He soon help us together with joy and grant you a happy resurrection and a new eternal joy and glory! Gather also, O Lord JEsu, these fruits of your body and mine, and all my dear parishioners, into this field in right faith and good conscience. You, my little children, there now lies your dear mother, who left many hot tears for you, sprinkle her again with little love pots and decorate her grave with little roses of love and forget-me-nots, as she also made many a beautiful wreath for you. Now pray an Our Father, and we will also visit grandfather and grandmother. May they live long for you and for me! Amen." And so he stood once again at the grave of his Sibylla and in memory of the bliss and glory, full of longing for the departed, exclaimed: "To her I also rejoice!" This joy was also given to him very soon. A few days later, the Lord took him home.

And how!

2.

From work to rest.

It has already been mentioned that Mathesius was afflicted with many inner temptations during the lifetime of his wife. The highest degree of the temptations, however, reached the evening of his life, one year before his death. Despairing of God's grace and Christ's merit, he was so challenged that he could neither go out nor preach, and so enfeebled that he lost face and had the windows of his study covered with thick carpets. When Christian friends consoled him or tried to console him with the consolation that he had already consoled so many by reading to him from his own books and comforting Christians, he answered, "I know it well, but it does not go to my heart." But when they replied, "God and the Lord Jesus Christ grant it to your heart," he felt a little better. From this time of challenge and probably from an hour of relief comes his beautiful morning song, which has become common property of the Lutheran church: "Aus meines Herzens Grunde" ("From the bottom of my heart"), in which verse 5 undoubtedly points to his plight:

Let your angels also remain and not depart from me to drive out Satan, so that the evil enemy here in this valley of sorrow does not practice his treachery on me, does not deceive body and soul and does not bring me down.

But the Lord finally heard his plea for deliverance from such affliction. It was on Gregorius Day, November 18, 1564, when the choir students sang the Latin hymn of thanksgiving "Gratias Dei" in front of his door. Then, all at once, the fear of hell, which had lasted for several weeks, disappeared, and full of joy he jumped out of bed and thanked God from the bottom of his heart. The next fruit of this endured hot challenge were the sermons on the 130th Psalm: "From the depths I call to you, O Lord," which he later also printed. With all the more joy in his mouth, he again made known the mystery of the Gospel to the people of Jáchymov, Sunday after Sunday.

And so he stood before his congregation on October 16, 1565, the 16th Sunday after Trinity, and again explained to them the beautiful gospel of the young man at Nain. This time, however, he especially kept to the words of v. 15: "And he (Jesus) gave him back to his mother," and dealt with it, "that those who have blessedly fallen asleep in true confidence and invocation of Jesus Christ will come together again after the common resurrection, and that one will know the other, and will be and remain with each other in heavenly joy and friendship, like the angels of God, before the face of God without end. Then he showed not only in the first part that on that day, as the general day of restitution, "we will come together with God and before His face in joy and eternal life," and in the second part, "that one will know and address the other, but also in the third part, "that the old Christian friendship, which was established here in the knowledge of Christ and preserved to the end and brought with us to the grave, will also arise again with us, will be new, whole and perfect, and will remain so for all eternity.

The last words of the sermon, as he wrote them, are: "I rejoice thither, who also am old and weak, and pray every hour for a blessed hour, and would gladly be stretched out with all my heart; I have just grown weary. He preached the sermon with an exceedingly comforting and cheerful spirit and voice, right down to the last words. Then, as he was about to pronounce them also in a lively voice and joyful giving before the ears of his hearers, and then to add a few words in conclusion, he felt the tug of a stroke flux, and therefore exclaimed thus, "Lord JEsu, unharness me! I have been wearily drawn." Thereupon he sank down, still uttering the words, "Home, home!" And when some of the listeners, who were as much moved by his speech as they were frightened by the incident, rushed to him in the pulpit and tried to calm him down by assuring him that he would immediately be carried home in an armchair, he answered, "No! Not home, but home altogether!" When the train was on its way with the dying priest, he prayed from the 73rd Psalm the words: "Even if my body and soul languish, you are still, God, my heart's comfort and my portion," and when at home one of his friends read to him from his writings to comfort and strengthen him in his death struggle, he said to him: "Do not read my interpretation; for if I had been in the same frame of mind then as I am now, I would have written differently. After only three hours he gently gave up his spirit, almost without the bystanders noticing.

His college and dear friend Caspar Franke preached the funeral sermon on 1 Thess. 4, 13. 14. To the report about the enviable end of his friend, who had been called to rest from his work, he added the words: "O a blessed end! To which one might well say: my soul must die the death of this righteous man and my end will be like this end."

He wanted to dedicate this sermon, which thus became the swan song of the dear servant of God, to the mint master of Jáchymov, Georg Geytskhöfen, who was deeply saddened by the death of his wife: "Because I now, God willing, soon intend to enter a better life, I want to ascribe this sermon of consolation to Mr. Georg Geytskhöfen, for his comfort and for my own testimony that I have not put good friendship and received good deeds into oblivion. Friendship shall be immortal and benevolence shall be praised here and forever." His heirs therefore fulfilled his intention in printing this sermon, by appropriating it to the aforementioned. On the title of the sermon is the note: "Written by old Mr . Mathesium himself and preached three hours before his blessed departure.

God is well with sinners, but with sinners who do not want to be sinners. For we are all sinners, but we do not all want to be sinners. Those who recognize themselves as sinners have a God who is kind, gracious and merciful. But again, God is to those who do not want to be sinners; as Christ says Matth. 21, 31: "The publicans and harlots must rather enter the kingdom of heaven," 2c., and Joh. 9, 41: "If you were blind, you would have no sin; but now you say, 'We have sight,' remain your sin." (Lucher IV, 2143.)

(Submitted.)

Against those who want to master Dr. Luther's books and writings.

(From an epistle sermon by Aegidius Hunnius.)

Today one finds such wise people that if they had lived at the time of St. Stephen and had heard how sharply he attacked the ecclesiastical prelates, they would have thought and probably also said: "Well, this is no good. That is too much and too crude. This is not the way to do it if you want to do something fruitful and, as the saying goes, if you want to catch birds, you must not throw a beating among them. If Stephen had driven neatly, he would have produced more fruit and perhaps preserved his life with such modesty." These are the worldly wise, who want to take the Holy Spirit to school, that he should become a disciple, and learn from them what and how he should speak or not speak in his holy vessels. With such an erroneous judgment, some nosy do-gooders come rolling in today, who set themselves up as judges of Dr. Luther's writings and books, whom, if he were still alive, they would not be allowed to look upon joyfully. They also punish the glorious divine works which God the Holy Spirit has accomplished through him, as an exquisitely chosen vessel, with many hundreds of thousands of souls of eternal benefit in the church of Christ, as the irrefutable work stands before the eyes of all the world. Nor may they speak: Luther did it too roughly by attacking the pope, cardinals, bishops &c. so harshly, and in part also scolded other high persons. He should have been more careful and used more modesty in things. Yes, dear fellow, spare the rest of your wit and let the Holy Spirit do his work unbridled and unmastered. What Dr. Luther has done and written in this great, glorious reformation of doctrine and has directed against the Roman See and the synagogue, whoever does not want to recognize it as a miraculous work of the Most High, must be blinded by the light of day and blinded by the God of this world, that he does not want to recognize the clarity of the Gospel and the glory of this work. It is obvious that if he had gone over with a fox-tail and had wanted to attack the tender saints, the pope and other prelates, in a fine way, he would have achieved as much as nothing with such untimely leniency. The malice of the Roman see had become too exuberant, and the Romanists' abominations so gross, and their empire so firm and iron, that many Roman emperors with carnal weapons and all their temporal power had tried it in vain. The child of perdition, the great anti-Christ, has subdued them all. There, to storm this empire, such writings and books have belonged. It was required such a joyful Stephen, who took the tender saints, to whom one had only pretended until then, well in the wool and said: "You stiff-necked and uncircumcised at

Hearts and ears, you always resist the Holy Spirit, as your fathers did, so do you." With such thunderbolts these high and lofty cedars had to be shattered and the immense mountains had to be overturned, yes, the power of the infernal gates (which had even collapsed in the kingdom of deep strong Nimrod, the pope) had to be stormed. Such a high, joyful, unconquerable Elijah Spirit

(as in Dr. Luther with many pious hearts highest

He was much more courageous in God in the greatest danger than all his enemies. And the unexpected and most blessed outcome clearly testified to the spirit from which Dr. Luther's work originated. If others have wanted to take on the Pope and have been received by Dr. Luther and have been declared enemies of the Gospel through his writings and have been dispatched, let them strike at their legs. He who blows up the fire of the wicked shall burn with it; and he who takes upon himself the sins of others shall also be subject to the plagues, and he who undertakes to strengthen the papacy shall know that God's Word and Spirit will not fail him.

Friendly winks, especially for the rich and wealthy.

It is known that most of the young people who want to become preachers are poor people's children. Rich people's children are rarely among them. It is not only like that now, it has always been like that. There are not only evil but also quite natural reasons for this. Luther therefore, after having sharpened the conscience of the parents with great seriousness for letting their children become preachers, writes the following: "Hereby I do not want to have insisted that everyone must draw his child to such an office; for not all boys must become pastors, preachers, schoolmasters, and it is good to know that lords' and great people's children will not be needed for this; for the world must also have heirs and people. (Luther's People's Library, Vol. IV, p. 131.) It would, of course, be wrong to make it the conscience of all the rich and wealthy not to let all their sons become pastors. But as wrong as this would be, the dear Christians, whom God has blessed with temporal goods before others, must not think that they do not have to worry

about the preservation of the ministry; that is a matter for the poor people. Not so, dear brethren! If it is not fitting for you to let your sons become pastors, you too, as dear as Christ's kingdom and your neighbor's blessedness is to you, can and should do as much as you can for the preservation of the preaching ministry. If the non-rich and poor give their sons and thus sacrifice the bodily benefit they could have from them, you rich and wealthy should not let yourselves be deprived of supporting the children of poor people who are studying for the holy preaching ministry or school ministry with your temporal blessing of God. You should regard the poor students as the representatives of your sons, who are doing war work for them in the great holy battle of Christ against Satan's kingdom. How gladly many rich people paid large sums of money in the last American war to get deputies for their sons! Should not rich or wealthy parents be even more willing to sacrifice some of their temporal goods to support the poor who have entered the immediate service of Christ while their sons are engaged in a gainful occupation?

The reason that the undersigned has written down the above is, among other things, that there are quite a number of students in our Concordia Seminar here right now, who partly do not have sufficient means to continue their studies, and partly are deprived of all means. Among them is one who, due to the yellow fever, within a short time

The student has lost his father and mother and several brothers and sisters in the last few days and is now completely abandoned by all human help. But just now, when the need in our institution is as great as it has hardly ever been in earlier times, the mild gifts have unfortunately flowed more and more sparsely into the coffers for poor students in the last six months. O rich or wealthy people, therefore, as the holy Christmas approaches, on which we celebrate the unspeakably great eternal benevolence of our heavenly Father, also remember our poor local prophet children! The undersigned can assure with a good conscience that the needy, for whom he hereby asks, give the well-founded hope that the mild gifts presented to them for their continued studies will bear rich interest in spiritual, heavenly blessings of dear redeemed souls.

St. Louis, Mo, Dec. 12, 1878.

C. F. W. Walther.

To the ecclesiastical chronicle.

I. America.

Concordia Seminar. It is with great joy that we can inform our readers that the English professorship at our seminary has finally been filled again. Pastor Lange, who has been a teacher at our institution here and in Fort Wayne for years, has recognized and accepted the call he received as a divine one. On the morning of November 30, the sound of bells announced the arrival of the eagerly awaited one. The reception ceremony took place in the afternoon. May the Lord of the Church richly bless the work of his servant. G.

In **the South, too**, God is raising up people who want to get serious about Lutheranism. On November 13, a number of Southern Lutherans met in a free conference at the congregation of Pastor C. H. Bernheim in Davidson County, North Carolina, in order to unite more closely where possible on the basis of pure Lutheran doctrine. Mr. Rev. Bernheim outlined the purpose of the meeting. Under the chairmanship of the Rev. I. R. Peterson, the theses adopted by English Lutherans in southern Missouri, our brethren, were discussed. The first 6 theses were adopted and the remainder are to be discussed at the next meeting. A Methodist preacher also appeared at the meeting. It was decided to invite him to listen to the proceedings. This was certainly excellent, because a Methodist preacher can learn something from such listening. G.

Calendar. The "Brobst'sche Kalender" has been published again for 1879. Among other reading material, it contains a biography of Dr. N. Selnecker with a picture. The directory of all preachers calling themselves Lutheran is this time arranged in such a way that those belonging to the various larger bodies are placed together. It also contains the other popular statistics. The English calendar of the Oeoeal Oouoeil, "Olrureff ^lraanae", has also made its appearance. Besides general Christian reading material, it contains the usual statistics. The recommending advertisement of unlulheric writings found in it, such as the chiliastic writings of Pastor Seiß, makes it not recommendable. G.

The **Methodists** and other sects were able to carry on their activities unhindered for a long time, but since the pure Lutheran doctrine has been gaining ground more and more, they are obviously in decline. They themselves must admit that they are going backwards. A Methodist newspaper recently reported that over a thousand families in Brooklyn alone have left the Methodist church. A meeting of delegates from the various communities therefore convened in Brooklyn to discuss steps to be taken. ... G.

The Methodists recently held in Ottawa (Canada), as the "Volksblatt" reports according to the "Free Press" there, a Theegesellschaft for the good of the church. Among others, a certain Peter Leseur declared in regard to the debts of the Dominion Church, "that the remainder of the debt has been provided for by a number of members who have insured their lives, and that as soon as they are in heaven, the congregation will receive the money for the benefit of the church. Isn't that horrible?"

How perfect saints sometimes turn out. One of the people who boast of perfect sanctification, as the "Inäepenäen!" reports, sent a letter to a preacher in which he reproaches him for not yet having attained perfect sanctification. And he did not send this letter in an envelope with the proper postage, but folded it into a newspaper, which costs only one cent postage. So he was guilty of an offense against the postal law, of fraud, and punished a man for not yet having attained perfect sanctification! -This is reminiscent of the Methodist Negro preachers who, after their rtzvivn.l ineetinAs, soon go out stealing chickens.

II. foreign countries.

Hermannsburg. The following is reported in the Leipziger Allgemeine Kirchenzeitung of November 1: Mission Inspector Sülthaus has been elected second pastor by the Hermannsburg separated congregation. His successor in the missionary institution is Pastor Beck from Schleswig, who resigned there "because of the unbelieving church jurats who surrounded him. Pastor W. Meyer from the Ohio Synod in North America was appointed to a separate rural congregation near Hermannsburg. Indicative of the doctrinal position of Harms' Separation is its recent open friendship with the American Iowa Synod.

Where Socialism Leads. The well-known social democrat Bebel declared in a recent speech in the German Reichstag: "I firmly believe that socialism will eventually lead to atheism."

A testimony against the Freemasons from the previous century.

On October 3, 1763, the City Council of Gdansk issued a decree prohibiting the meetings of the Freemasons. In this decree it is said of them that they had founded a society under the pretext of charity, that they had held suspicious, secret meetings, that they had increased their number from time to time by attracting careless and ignorant, especially young people, that they had undermined the foundation of Christianity by extolling certain virtues, and that they had endeavored to introduce and spread first an indifference to the doctrines of faith, then natural religion;

for which pernicious purpose they have drawn up certain secret statutes, bind their new members by a frightening oath, which no ruler has ever imposed on his subjects, to conceal them, have their own treasury for the furtherance of their harmful intentions, and gradually increase it with the money collected from their members, maintain a confidential correspondence with the foreign societies of their kind, and use ridiculous and to reasonable people indecent customs at their meetings. G.

Ordination and introduction.

On the 22nd Sunday n. Trinitatis, Mr. C. F. W. Maaß, Candidate, was ordained and inducted by the undersigned, by order of the reverend Presidency of the Western District, in the midst of his principal congregation at Spirit Lake, Iowa. E. H. ScheipS.

Address: Ksv. 6. IV IV. Llaass,

8pirit Daks, Dickinson 60th, lovn.

After Mr. Pastor A. Lohr accepted a call from the Immanuel congregation at Jackson, Cape Girardeau Co. Trinitatis, with the assistance of the Rev. H. Grupe.

G. Polack.

Address: Kvv. Dodr,

cksokson, 0ap6 Oiraraeau 60th, Älo.

Church consecration.

The St. John's congregation of the "Past. Simon in Indian, Pa. (belonging to the Ohio Synod), was permitted to consecrate their new little church to the service of God on Trinity Sunday last. Pastors Engeldrr and Brand preached in German, Traugrr and Läufer in English. To the worthy congregations of the Missouri Synod, who helped to promote the building of this little church, many thanks on behalf of the congregation. Father Brand.

Mission Feast.

On November 17, as the 22nd Sunday n. Trin., the congregation of the undersigned celebrated a mission feast at William Penn, Washington Co, Tex. The festival preacher was Pastor P. Th. Rösener, who preached in the morning on 2 Cor. 5, 15, and in the afternoon, on the basis of the scriptural passage John 8:31, 32, showed by the example of our synod what blessing rests on adherence to the pure confession. The collection, which amounted to 416.00, was earmarked for inner mission in Texas.

P. Klindworth.

Conference - Displays.

The next one-day conference will be held here on January 2. G.

The North Jllino.is Pastoral Conference will meet, . G. w., January 7-9, 1879, at the church of Mr. Pastor Wagner in Chicago, Ill. Those unable to attend may notify the kuswr loc-i in due time.

C. Eißfeldt.

The third district of the mixed pastoral conference of Minnesota will assemble, s. G. w., January 7-9, 1879, at the congregation of the Rev. Kogler. Picking up at East Hrnderon on the 6th. Travel expenses will be borne jointly. G. E. Ahner.

The Fort Dodge Sprcialconserenz assembles, s. G. w., January 8, 1879, at the church of Mr. Rev. Herrmann at State Centre, Iowa. Registrations are requested. A. Grafelmann.

Cleveland Sprcialconserenz on January 7 and 8, 1879, at Cleveland (W. S.). I. Rupprecht.

The Buffalo Districts-Conference will hold its next meetings from the 7th to the 9th of January, 1879, at the residence of the undersigned.

C. Large.

Explanation.

Since undersigned, in spite of his oral statement to the contrary, though of good opinion, is still believed to be the traveling preacher of the Mis-ourisynod in Minnesota, he feels "urged in his conscience" to publish the following statement:

"This office, after holding it for years with a heavy heart, I have found to be impracticable for a Lutheran pastor, and I dismissed it from me at St. Louis on May 24."

Fairfield, Swift Co, Minn. H. Cousin, Lutheran pastor,

Incoming to the Kaffe deS Illinois Districts:

(Conclusion.)

For widow's fund: Collecte at teacher I. Dörfler's and Matth. Lindemann's wedding in Addison 14.00. From D. Kornhaaß das. 1.00. Teacher I. L. Lift in Blue Island 3.00, from Mrs. N. N. das., 3.00. Past. Schalters Gem. in Red Bud 6.60. Past. Gotsch in York Centre 4.00. by W. Holtmann of Chas. B. in Red Bud 1.00. By Rev. H. Schmidt in Schaumburg, Rkformation Festival coll., 20 80. Rev. Schmidt in Crystal Lake 2.00, by sr. Gem. 8.60. pastor Ramrlow's Gem. in Elk Grove (from d. bell bag) 38.00. Jakob Bernhardt in Arlington He'ghts 50 Cts. By Rev. Drögemüller in Arenz- villr r half of Reformation feast coll. 5.39, by school children 1.11. By Prof. T. I. Große of E. G. in Accident, Md., 2.00. By Past. Burfeind: ReformationSfest-Collerte in Rich 15.27, in Matteson 2.88. (Lvumma 4129.15.)

For widow D. Nickel: By Past. Flachsbart von Schwieder in Scotia, Mon., 2.00.

For poor, sick and old pastors and teachers: By W. Holtmann of Chas. B. in Red Bud 50 cts. Through Past. Wunder in Chicago by C. Otte 2.00. Bon H. B. in Addison 2.00. (Summa 44.50.)

For the congregation in Sumner, Iowa: By Past. Steege in Dundee, by members in sr. Congreg. 6.00.

For the community in Freeport, Ill: By Past. Steege in Dundee by N. N. 1.00.

For the Philadelphia community: By W. Holtmann of Chas. B. in Red Bud 50 Cts. By Rev. Schuricht's congreg. in St. Paul 6.26. (Summa 46.76.)

For Pastor Rohe's congregation in Detroit: By Past. Rauschert's congregation in Dalton 5.00. By Past. Mary's of N. N. in Sadorus 1.00. (Summa 46.00.)

For Past. Richmann's Gem. in Pittsburgh: Lurch Past. Steege in Dundee by members of sr. Gem. 10.00.

For the needy in the South: by Rev. Gimmermann in Northfield 5.00. by the congregation in Addison 20.00, by F. L. Krage das. 2.00. From Chicago: by Rev. Succop from members of his congregation 5.00; by Rev. H. Wunder by Louise and Dina Bach sr 1.00, Ph. Bach 50 Cts., from members of his congreg. 13.00 and 28 85; by teacher Reifert 5.00; by Rev. Reinke from Jünger-Verein 25.00, from sr. Gem. (for Memphis & New Orleans) 10.00 & 1595; by Pastor Lochner from Teacher Treiber's pupils 5.60, Teacher Nagel's pupils 8.40, A. Nar-den, C. Riß each 1.00. From D. Kornhaas in Addison 1.00. Past. Strieter's Gem. in Proviso 16.00. Past. Nuoff's Gem. in Eagle Lake 30.76. Rev. Frederking's Gem. in Pinckneyville 7.50. By Rev. Burfeind of sr. Gem. in Rich (for Memphis and New Orleans) 44.50. By Past. E. Gieseke in Secor, Reformation's Fest-Collecte for New Orleans 9.00, for Memphis 9.00. By Past. Große in Hartem by G. Amling and housemates 2.60. Past. Hartmann's Gem. in Woodworth 49.20. Past. Döderlein's Gem. in Homewood, Thanksgiving coll., 41.00. By Rev. E. Marten in Danville: coll. sr. Gem. 9.00, by teacher Bernthal, F. Schuld each 50 Cts. Bon teacher Grahls pupils in Nile (for orphans) 1.60. By Rev. Steege in Dundee of members sr. By I. W. Diersen, Harvest Thanksgiving Collecte of Trinity Parish in Trete 24.00. (Summa 4421.41.)

For the St. Louis Orphanage: By I. Johnson in Hoyleton from Past. Cathain's Gem. 1.00.

Addison, Ill, Nov. 16, 1878. H. Bartling, Kassirer.

Entered the coffee of the Illinois - District:

For the synod treasury: By Past. Eirich's congregation in New Minden 423.00. By Rev. Nachtigall in Waterloo from sr. Kreuz Gem. 4.50. Bon Pastor Marten's Gem. in Danville 14.00. Past. Franke's Gem. in Addison, Collecte on 1st Advent Sunday, 28.70 u. by Wittwe Preußner that. 5.00. By Past. Love in Wine Hill, Thanksgiving Day coll. 18.50. By Past. M. Große in Hartem by F. Völz 1.00. (Summa 494.70.)

For the inner mission: Through Pastor Hieber at Matteson from Mrs. Müller 1.00.

For poor students in St. Louis: By Wagner in Chicago from the Jünger-Verein for E. Huth 20.00.

For poor students in Springfield: by Rev. Wagner in Chicago from the Young Women's Association for I. Hoyer 15.00 and by Rev. Pissel in Bath from N. N. for I. E. A. Muller 5.00.

For poor college students in Fort Wayne: By Past. Engelbrecht in Chicago from the Women's Association for Bendin 6.00. By Rev. Pissel in Bath from M. St. for the orphan boy W. Köpchen 38 Cts.

For poor seminarians in Addison: From Fr. Lührs in Addison 5.00. Through Past. Pissel in Bath from M. St. for the orphan boy L. Kambeiß 37 Lts. By Past. Engelbrecht in Chicago for Jul. Trapp: from the Jungfrauen-Verein 10.00, from the Jünger-Verein 5.00. (Summa 420.37.)

For the Widow's Fund: By Pastor Eirich's Gem. in New Minden 18.00. By Pastor Nachtigall in Waterloo: Thanksgiving Coll. sr. Kreuz-Gem. 6.50, Reformation's Fest-Coll. of his Jmm.-Grm. 11.00, of himself (contribution) 2.00. By Past. G. A. Schieferdecker in Neu-Gehlenbeck, Reformation's Fest Coll., 7.55. By F. Völz in Addison through Prof. Große 1.00. By Rev. Liebe in Wine Hill from Mr. Richelmann 50 Cents. (Summa 446.55.)

For poor sick and old pastors and teachers: By Rev. Drögemüller in Arenzville: half of the Reformation's Fest-Collecte 5.28, by the school children 1.12. By Rev. Rauschert's Gem. in Dalton 16.00. Thanksgiving Toll. by Past. Strieters Gem. in Proviso 8.00. By Past. Pissel in Bath by N. N. 3.00. By Past. G. A. Schieferdecker in Neu-Gehlenbeck by sr. Gem. 4.00. By Past. Achenbach in Venedy from Mr. Peter's 5.00. (Summa 454.40.)

For the needy in the South: From Past. Wehrs' Gem. in Lake Zurich 12.45. Past. Hickers Gem. at Matteson 11.10. By Rev. Kothe at S. Litchfield, Reformation's Fest-Coll., 10.00. By Rev. Ernst at Blue Island: from sr. Gem. there 25.20, by d. Gem. in Black Oak 13.00, by d. Gem. in Washington Heights 4.50. (Summa 476.25.)

For the needy in Memphis: Through Past. Pissel from sr. Congreg. in Bath 7.00, and by sr. Branch congregation in Mason City 5.60.

For the congregation in Philadelphia: By Past. Uffen-deck in Lemont by Mrs. N. N., Thank offering for happy delivery 5.00.

For the deaf-mutes in Norris, Mich.: By Past. Schuricht in St. Paul by Father Böge 4.00.

For the orphanage at St. Louis: By Past. Love in Wine Hill: wedding scoll. at Hr. Lrhmburg 12.50, from Wm. Wolter 50 Cts., Eonr. Wolter's jun. 1.00. (Summa 414.00.)

Addison, Ill, 5th Der. 1878. H. Bartling, Kassirer.

For poor sick pastors and teachers received through Rev. A. K. W. T. Siek, Taylors Creek, Ohio, by several members s. Gem. 4.00. I. T. Schuricht,

Treasurer of the General Synod.

For fellow believers in the south "stricken" by yellow fever

received since Nov. 27: From Past. Lemke's Gem., Manistec, Mich. belatedly (for Memphis) -10.33. Past. L. Geyer's Gem., Serbin, Tcr., Oct. 25, Past. Birkmann's Gem., Giddings, Ter., (for Memphis) 4.00. Of members from Past. Sieker's St. Matthäus Gem. in New York subsequently (for Memphis) 6.00. Collecte of Past. Sauprrt's Gem. in Evansville, Jnd. 20.00. Past. Schlerf's Gem. of Janesville, Wis. belatedly (for Memphis), 6.81. By Past. W. Schmogrow, St. Marys, O., Jan. 13, Past. Besel's Gem., Guttenberg, Iowa, (for orphans) 6.00. By Past. Buehring, Oconto, Wis. (for orphans) 5.00. By Past. Janzow, Mountville, Minn., by members of his. Gem. 7.00. By Past. Baumhöfener, Scribner, Nebr. by members of sr. Trinity's Gem. to Pebble Creek 8.00, to Maple Creek 2.00. By Past. Extinguish, from sr. St. Martin's parish in Keokuk Co, Iowa, 1.96, St. Johan- nis parish in Iowa Co. 1.76, from N. N. 28 LtS. By Kassirer Bartling 11.10. By Past. E. Mäurer of the comm. in Gilfort, Minn. 2.12, by Mrs. N. N- 40 Cts. (both for Memphis). Don Past. Ph. Studdt's St. Paul's Gem. in Luzerne, Iowa, (for Memphis) 15.50. Past. Wolbrecht's Gem. Okawville, Ill, (for Memphis) 32.80. From Past. Lochner's Gem. of Springfield, Ill. belatedly (for Memphis) 5.00.

Correction:

In my receipt in the "Luth." No. 22: "By Past. Röse- ner, Rose Hill, Ter ", read instead of -6.00 -36.00, namely: from A. Hirsch -4.00, Fritz Fröhlich, Friede. Bräutigam each 1.00, Heinr. Jörgen -0.50, Willy Miß 5.00, Heinr. Müller, Jac. Müller each -1.00, Aug. Kd'pel -2.00, Heinr. Schrrer -3.00, Heinr. Schult, Heinr. Hampel each -2.00, Jac. Krug -3.00, Dan. Werner -1.00, Heinr. Theiß -2.00, N. N. -0.50, Jünglingsverein -2.00, P. R. -5.00.

St. Louis, Dec. 11, 1878. I. T. Schuricht.

For fellow believers in New Orleans hit by yellow fever

received since September 6: By Mr. Teacher E. Dreß in Zanrsville, O., from sn. Pupils -10.00. Through Past. A. Mittel- sen from sr. Gem. in Chicago, Ill, 35.00. By Past. F. Schütz from his Gem. at Allcgheny, Pa., 50.00. From a Gem. near Allentown, Pa. by Prof. A. R. Hörne 10.30 in gold. By Past. N. Herbst from sr. Gem. in Columbus 40.00. By Past. L. A. Graves of sr. Gem. in Meriden, Conn. 12.00. By Rev. M. Eirich of his congregation in Minden, Ill, for the deceased Mrs. Rev. Eirich 33.50. By Rev. E. Mahlbcrgr of s. congregation in Purcel Station, Jnd. deSgl. 7.50. By Rev. I. Bundenthal of s. congregation in Lansing, Mich. 10.17. By Rev. H. Stcgr of s. Gem. in Huntington, Jnd. deSgl. 16.00. By Rev. G. Landgraf of s. Gem. in Decatur, Ill. deSgl. 13.50. By Rev. I. Schmidt of s. Gem. in Saginaw, Mich., 25.00, second shipment 31.35. Instructed by telegraph by Rev. I. P. Beyer of Pittsburgh, Pa. for 100.00. By Mr. Gen. Kas- sirer T. Schuricht in St. Louis: by d. Gem. in Buffalo, N. I., 50.50 and 30.00, Mr. Kassirer C. Grahl in Fort Wayne, Jnd. for 100.00. By Mr. E. Hauselt of d. Sonntagsschule des Past. Sieker in New York, 200.00. By Mr. Kassirer I. Birkner, New York, 76.60. By Rev. W. Busse, New York, from his congregation 60.00. By Past. I. A. Hügli, Detroit, Mich. from s. Gem. 42.25. By Past. F. R. Tramm, of s. Gem. in Vincennes, Jnd. 28.83. By Past. E. C. Schmidt, Indianapolis, Jnd, by s. Gem. 40.50. By Mr. T. A. Engelke of dcr Zionsville church in Brenham, Ter., 26.45. By Prof. Th. Mccs by Past. F. W. C. Wuchers Gem. in PatrickSburgh, Jnd, 12.90. By Mr. Gen. Kassirer T. Schuricht of the Krcuz Gem. in St. Louis 94.15. By Past. L. A. Detzer, Weisburgh, Jnd. of s. St. John's congreg. 20.00. By Messrs. Brobst, Dich! L Lo., Allentown, Pa. 36.92. By Past. Roehm from s. Gem. in Galveston, Ter., 62.00. By Rev. G. Loewenstein, Dayton, O., from s. Gem., 12.25. By Rev. I. F. Koesterer, Altenburg, Mo., from s. Gem. 100.00. By Prof. Th. Mces, Columbus, O., from dcr St. Lucas-Gem. in Denny 10.00, Gem. in Summit 1.90. By Rev. F. Wendt, Olean, Jnd, Harvest Festival Coll. s. St. Pauls-Gem. 10.00. Instruction by telegraph bnrcb Past. Nütze! of sr. Gem. for 20.00. By Mr. G. Dinger, New York, from Messrs. Bitte! Teplet L Co. 25.00, I. E. Bulkly & L Son 25.00, F. Kaufmann 10.00, Schattuck & L Binger 25.00. By Past. V. Both of his comm. in Mobile, Ala. 10.00, by Past. I. M. Hahn of s. Gem. in Stauntion, Ill, 25.40. By Rev. A. Bapler of s. Gem. in Benton County, Mo., 23.00. By Rev. I. F. Mueller, Amelith, Mich, of s. St. John's comm. 40.38 (by himself 1.00). By Rev. H. Meyer, Lincoln, Ill, by P. Ebel 0.50, Franz Bonner 1.00, Aug. Kutzbach, H. Kiel each 0.85, I. Schmidt, Aug. Will, H. Schröder, Julia Will, K. Holtz, I. Koch, F. Müller, F. Masr, G. F. Reinhardt, F. Brnger, I. Fcurrbachcr, G. Drobirch each 0.50, Chr. Strübing 1.00, I. Ave 0.25, N. N. 5.00, Wittwe Feuerbacher 1.00 (total 16.45). By Past. F. L. Besel of s. Gcm. in Gut- tcnbcrg, Iowa, 2.55. By Mr. I. I. Asch.nann, Columbus, O., 50.00. By Gcn. cassirer T. Schuricht in St. Louis 400.00. By Past. M. L. Wyneken of sr. Trinity Gcm. in Cincinnati, O., 36.45. By Rev. I. Kilian, Theresa, Wis. 2.00. By Mr. L. Mcyrn, Pittsburgh, Pa: Instruction by telegraph for 43.00 from d. Gem. d. Past. P. Brand das.; 107.00 from Pittsburgh supportS committec (add. -150.00). By Past. C. Seuel by s. Gem. at Mayville, Wis., 19.00, by himself 2.00. By Rev. Diener by s. Gem. at Archbold O., 6.45, on the Ridgc 6.26, in Florida 3.20, at Florida 2.73 (together 18.64). By Rev. O. Meerwein of s. Gcm. at Wheeling, W. Va. 26.50. By Rev. C. Stark, Mt. PulaSki, Ill, of s. Gem. 3 50. By Rev. H. Flachsbart of s. Gem. in Dorjey, Ill, 8.50. By Rev. G. E. Buchholz, Rcadng, O., Reform.-Fest Collecte s. Gem. 32 00. By Rev. G. Wolf, Blue Point, Ill, Harvest Festival Collecte s. Gem. 22.00. By Rev. C. L. Wuggazcr of s. Gcm. in Big Rapids, Mich. 36.00. By Past. H. Kollmorgen of s. Gem. in Nashville, Ill, 6.75. by an unnamed person in Iowa City, 0.50. desgl. in Mayville, Wis., 5.00. by Past. G. A. Schieferdecker from Mr. W. Dickhaus, Hamel, Ill, 1.00. By Past. Liebe of s. Gem. in Brenham, Tex., 26.50. By Past. F. Gerstmann yvn s. Gem.

in Frelsburch, Ter., 60.00.'? By Mr. E. Hauselt of the Disciples' Association in Past. Sieker's church in New York, 60.00. By Mr. E. Mcyrn, Scrr. of the Pittsburgh Support Committee, 300.00 (for widows and orphans). Through Past. G. A. Mueller of s. Gem. in Kankakee, Ill, 15.00. By Past. I. M. Maisch from s. Gem. in Spring Station, Ter., 12.25. By Past. W. Friedrich of s. Gem. in Waconia, Minn, 6.50. By Past. I. Brandt of s. congreg. at Blue Earth, Minn, 1.45. By Rev. S. T. Klingmann of s. Salems congreg. at Ann Arbor, Mich, 66.16. By Rev. I. Baumann of s. Zions congreg. at Free- dom, Mich, 28.28. By Mr. H. Schoenewald, Cleveland, O., for widows and orphans 50.00. By Rev. G. Stricker of s. congreg. in Mason, Ter., 7.00. By Rev. Meiser, Reform.-Fest. collecte s. M. Luther congreg. in Joungstown, O., 27.20. By Rev. C. F. Liebe, Wine Hill, Ill, of s. congreg. 13.10, s. branch in Stclville, 3.35. By Mr. A. Paar, treasurer of Minnesota Synod, St. Paul, Minn, 63.70. By Mr. A. Dobler of the English Lutheran St. Pcters congreg. in Baltimore, 33.00, by I. C. File, Philadelphia, 10.00, by Mr. E. F. Mudge in Baltimore 5.00, by Mr. I. G. Ehapmann the 2.00 (total 50 00). By Past. H. Sagehorn, Coll. s. Dreieinigk.-Gem. in Rantoul, Wis., 12.00. By Past. Lcmbke of s. Gem. in Liverpool, O., 24.00, By I. Hafner of Past. C. E. Bode's Gem. at Fort Wayne, Jnd., 15.25, By Past. K. F. Schulze: Harvest Festival Coll. s. Gem. at Courtland, Minn, 10.70, s. on H. Wussoffkv's wedding, 2.30. By Past. I. Nething, Lincoln, Mo. by C. Rambow, H. A. Werken 1.00 each, H. Eiähoff 5.00, H. Keuper 1.00. By Rev. W. Gräf of s. Gcm. in Brenham, Ter., 10.20. By Rev. E. Adam, Woodland, Mich. by s. Gern. 11.06, by Franen- Verein there 4.00, by himself 2.00. By Rev. E. Dowi- dat, Reform. Fest-Eollrcte s. Wem. at Ft. Atkinson, Wis. 10.75. By Past. H. Wunderlich of s. Gcm. in Tolleston & Hess- ville, Jnd, 8.00. By Past. C. Becker: of s. Gcm. in Lords- town, O., 10.19, Coll. in Newtown 7.61, of members in Jackson 3.45. By Mr. M. S. Thirwechter of Past. A. Johnson's Gcm. in Long Stouchsburg, Pa. 17.15, by d. Reversburg. Church 10.00. By Rev. G. Birkmann, Giddings, Ter., infant baptismal coll. by Mr. Domann 3 25, by Mr. Zschchc 1.75, by members s. Gem. 5.00. Instructed by telegraph by Mr. E. Mcyrn, Scrr. of Pittsburgh Untcr support Committee, for Writwen and Orphans for 300.00. By Rev. G. Runkel, Aurora, Jnd.: from his Gem. 25.75, from his school children's piggy bank 1.25. By Rev. W. Zi'chohc of s. Gem. in

At- chison, Kans., 8.40. By Rev. Eberhardt, Saginaw, Mich. by Mrs. N. u. H. St., 0.50 each, W. K., 0.25, L. W., 1.00, by himself, 2.75. By Past. F. W. Besrl, Reform. Fcst-Coll. s. Gem. in Brookfielb, O., 9.00. By Rev. Wischmeycr of sr. Gem. in SwiSS Alp, Ter., 5.00. By Rev. A. Falkenberg, Quihi, Ter-, by s. Gem. 10.00.

Compilation

of all gifts of love since September 6:

From school in Zancsville, O.,	-10.00
From LvnntagS School in New York	60.00
From about 90 municipalities	2798.24
From Pittsburgh Relief Company	707.00
From private persons	159.50

Total-3734 .74

New Orleans, Nov. 20, 1878. chaS. W. Sauer, Secr. of the SupportS Comm.

Received for VuS Lutheran orphanage near St. Louis, Mo: Through Past. C. Cousin from sr. Congreg. -3.90. From the congreg. at Stringtown, Mo., 6.25. From the worthy St. George Sewing Society, St. Louis, 7 sheets, 12 aprons, 12 girls' pants, 4 pairs of stockings. From Past. Biedermann's Gem. in Nebraska 9.50. Dankopfcr from Mrs. Haase by Past. Michels, Franklin Co, Ill, 3.00. From the DreieinigkeitS-Oistn'ct in Lt. Louis by Collectors Noack & Grüne 26.00. By Past. Kleist, Washington, Mo. by Ch. Thielking 50 LtS. By the children of Past. Estcl, Picrce, Nebr. from their piggy bank 4.00. By G. Mertz, Des PcreS, Mo. 2 carloads Ltroh. By Frank Stohner, Ellisville, Mo., 2 bushels of potatoes. By Past. L. Geyer, Serbin, Tcr, Kindtauf-Loll. by W. Wagner 1.25, by Tr. Nulischk 1.50. By Past. A. Ernst of sn. Neustadt and Ayton parishes, Lanada, 12.00. By Past. Graf's parish, Augusta, Mo. harvest eoll. 5.65. From Wittwe Otto, Jmma- nuclS-Distr. in St. Louis 1.00. Mrs. Franziska Schmidt there 1.00. From H. Lücken, Alexander, Ill, dnrcch Prof. Crämer 10.00. Coll. of the Gem. of the Past. Stiegemeyer, Dubuque, Iowa, 1.50. By Past. Th. MießUr by H. Hoffman" 2.00. From the TrinityS Distr. in Lt. Louis by Collector Brockmeyer 2.30. From the Zion Distr. das. by Loll. Goehmann 10.30, from Mrs. N. N. 3.00. From Past. HollS' comm., Columbia, Ill, 7.50. By Past. Bundenthal, Lansing, Mich.: from Ed. & Em. Reitz 50 C "S each. By Past. Achenbach, Venedy, Ill. r by H. Borren- pohl 2.00, H. Aufverbrink 1.00. From TrinityS Distr. in St. Louis by Collectors Noack and Grüne 3.00. By Past. Krämer, Pottawatomie Eo., Kans. coll. sr. Gem. 4.33, by himself 1.67. By Past. Mallon, Harrison Co., Iowa, 4.41. Coll. of the gem. of Past. Tie, Algona, Iowa, 2.25. By Past. Sweet's Gem. of, Fayette Co. of, Ter. of, 11.00. Coll. on Thiele's baptism of child, Fort Dodge, Iowa of, 5.00. Coll. of communion of Past. Crämers Gcm, Fort Dodge, Iowa, 10.00. From the worthy St. George Sewing Society in St. Louis for Ernst Holm 6 shirts, 2 undershirts, 2 pr. stockings, 6 handkerchiefs. Collected by Mrs. Past. Wcyel: from herself 6 boys' shirts, 6 girls' shirts, 10 petticoats, 6 towels, 3 pr. woolen stockings, 1 eomfort, from Mrs. Wilhelminc Rückriede 1 lomfort, Wittwe Lchauß 2 girls' shirts, 1 eomfort. From Mr. Löffel, St. Louis, 1 grandfather clock. Bon the school children of the Past. Johanning, Farley, Mo., 3 p.m. By Past. Nütze, West Ely, Mo., 4.00. By Past. H. Tisza of sn. School children, 3.10. By Joh. E. File, Philadelphia, Pa., 10.00. By N. N. in St. Louis, 5.00. By Past. Hertwig, Leaf Valley, Minn, from sr. Paroch. 5.00. By Rev. Gräbner, St. Charles, Mo., 2.00. By Teacher Crämer that. ges. 7.50. From the worthy sewing club that.: 5 sheets, 8 underpants, 4 pr. woolen socks, 1 jacket, 10 shear-

zen, 2 woolen uter skirts, 5 wrapperS/"dresses, .3 Pr. Kna- bcnboskn, 1 Knabrnbeemd, 6 girlshcnden. By Mrs. Wy- niken of "bren school children in TrinityS Distr, St. Louis. 5.20. By Past. Habn, Staunton, Ill, 1.50. By Past. Schumacher, Caloma, Iowa, Eoll. sr. Gem. 3.00. From Werthen Frauenverein in ZtonS-Distr. in St. Louis: 1 apron, 1 worn K eidchen, 6 new Knabrnskirts. From Mr. Niebrügge, Des Prres, Mo., 2 sacks of potatoes. From Mr. Schremper das. a parthie of pork. Tb. Bopp, in Kirkwood, Mo., 24 lbs. of wire. By Past. C. Cousin, Osage Bluff, Mo. to pay HauScoll. sr. Gem. to pay off debt 20.00, out of piggy bank sr. Children Conrad, Heinrich, Anna and Herrmann for the orphans at Christmas 3.25.

Sincerely thanking all dear donors on behalf of the orphans St. LouiH, Dec. 7, 1878. I. M. Estel, Kassirrr.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (deS Illinois District).
have been received:

1. contributions:

Of the P istornn; G. S. Löber, I. E. H. Martin, H. Loßner each 85 00; G. Brüqmann 4.87; W. Kolb, H. W. Wehrs, R. Lange, A. Deß", I. Drögrmüller, F. Lehmann, E. Mariens, H. Wunder, W. BarOing, G. A. Müller 4.00 each; P. Grärf, C. Eiß-feldk 2.00 each; A. Wangerin 1.00.

From the teachers: F. Fathauer 4.00; I. Käppel, I. G. Rocker 2.00 each.

2. gifts:

Communion Collect of the congregation of the Rev. Steegr 10.00. Don Mrs. N. N. by Rev. Kothe 5.00. Don H. Richter in Homewood 1.00. Of N. N. by Past. F. P. Merbitz 2.50. From the comm. of Past. Pcnncamp in Bremen 3.85. From Mrs. Pastor Norden 1.00. From Mrs. D. Weltmann by Past. Succop 1.00. By Past. Engclbrccht: Collecte bri drr wedding of F. Ernst and E. Wegner 12.U0; of Mrs. W. Pagel 1.00; of Mrs. Lenz 1.00. Of Mrs. Lübke by Past. Wagner (?). From the Gem. dcS Pastor Lauge l4.60. From Past. E. Weber and I. Jansen 1.50- By Mr. Kassirer H. Bartling were abgrlie- ser, 54.15.

Chicago, October 31, 1878. H. Wunder, Kassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (Illinois - Districts).
have been received:

1. contributions:

From the pastors: H. H. Succop 86.00, F. Ottmann 4.00. From the teachers: A. G. Gruhl 4.00, A. Dorn 2.00.

2. gifts:

From Mrs. A. A. by Past. Oltmann 1.50. From the comm. of Past. Oltmann 22.40. Ch. Zum Mallm by Past. Leh when 2.00. N N. by Past Merbitz (Illinois Synod) 8.00. Don the congregations of Past. Rauschen 10.00. From the Warnekc family by Past. M. Große 2.55. From H. Engel through Past. Engelbrccch" 1.M. From the Gem. dcS Past! Feiertag 13.00. By the Gem. dcS P^st. Dörmann 5.00. By Past. Baumgärtner 7.00. From the Gem. of the Past. Loßner 5.00. By the congregation of the Rev. Große 33.00. By Past. Detzrr at F. Nebel's wedding ges. 6.7" From the parish of Rev. Wangerin 11.00. By the congregation of the Rev. Hieber 7.53. From his Filialgem. 3.75.

By Mr. Kassirer H. Banling were delivered 8153.20.

Chicago, Ill, Nov. 25, 1878. h. Wunder, Kassirrr.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (Middle Districts).
have been received:

1. contributions.

From Mr. Past. G. W. Schumm 84.00.

2. gifts:

Through Mr. Past. G. W. Schumm of his congregation in Willshire, O-, 1 00. Gem. in Willshire, O-, 1 00. By Hrn. Past. H. W. Loihmann, Eoll. sr. Gem. in Akron, O, 4.55. By Mr. H. W. Schcpmann of Mr. Past. I G. SaucrS Gem. in Dudrlrylown, Jackson Co, 23.80 and by Mr. Herm. Michael, 12.50. M. Conzelmann, Cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Cafes (Western Districts)
have been received:

1. contributions:

Don the pastors: Th. Manfeld, Manson, Iowa, 82.00, D. Grärf, Augufta, Mo., and Matuschka 4.00 each. Don the teachers: Könke, New Orleans, La., 5.00, Oscar Gotsch 2.00.

Gifts:

By Past. F. G. Walther, Reformationsfcstcollrcle sr. Gem.. 6.50. V<n der Gem. des Past. Hilgendorf 6.14. By Pastor Hirschmann from a member 2.00. By the congregation of the Rev. F. I. Biltz 10.00. Lurch Past. H. W. Rabe, ges. on Leininger's and Fr Bläh's wedding, 2.00. By Past. D. Grärf, coll. of his Gcm. on the Day of Atonement. 4.40.

St. Louis, Dec. 4, 1878. E. M. Große, Cassirer.

For the seminary household in St. LouiS:

Don W. N. 82 00. From the heirs Weise, Faßholz, Frerck, Bräuer, Muhlrnbof, Hartmann, Horvmann, Ude, Lilienkamp various vegetables. From Gottl. Mertz 2 Bush. Potatoes. By Mr. Kassirer Roschke 5.00. By Mr. Pastor G. A. Lohr a small bag of dried peaches. By Mr. Ehlmann from the congregation of Mr. Past. Bro. Sievers at St. Charles, Mo. 3.50. From Mr. Paul Gast 1 gallon of wine for sick students. From dcn Herrcn Walike 3 sacks, Haas <L Schenkel 2 cases and from Baribmann. Göhner u. Stcinkamp 1 box each of soap. From F. Köbn u. Sohn in Sbedovgan, Wis. 1 bor fish.

St. Louis, 9 Dcc. 1878.

H. Jungkuntz.

With heartfelt thanks to God and the dear givers, I certify the receipt of the following gifts for our parsonage building: From K. R., Lansing, Mich., 82.00. N. N. in McmpbiS, Tenn., 5.00. By Kaisircr Schuricht 23.10; Kassirer Bartling >1.00; Kassirer Roschke 5.80. From Lebrer Humbesch "00. Past. Lö chrn 1.00. By Hrn. Präses Biltz by Kassirer Birkner 2.00, Summa: 843.90, as well as 6 Thüren by Mr. Mohr in Racine, W:sc. I. L. Hirschmann, For poor students- getting the college hauShalt in Fort Wayne: From Past. LcbnerS Gcm. of I. Brudi L Co. 100 pf. mebl. From Past. H. MeyerS congregation: t quilt, 3 sheets, 16 bosom shirts, 16 pairs of stockings, 14 towels; from Ernst Eickhoff 4 Bush. Wheat, 4 bush. Potatoes. Don D. Beck for wyneken 12 gall. Apfclbuttr and E. Stopprnhagen 2 quarters! Pork, 2 quarters of mutton. Chr. Prange 6 bushei grain, 22 bush. Turnips, 21 lbs. of butter. From Past. Zschoche'S Gem.: For Dannenfeld by H. Ahrens: from F. Benter, H. Lei- dolf, I. Gtek, F. Simram, G. Schmidt, I. Brück 1 bag of grain each; W. Gncbel 2 bushei, F. Köblinger 1 bush. Korn; C. Gumper, C. Gtek 1 p. each, H. Bermann 2 p. oats; H. Zollivger 1 bu, C. Kohlcnberg 2 bush, H. Leppcr 1 bush. Wheat; A. Krückrn- brgg 1 p. oats, 1 bush. Wheat; C. AhlSwede, G. Köhlinger 1 p. each apples; by L. Scherer: von Dudenhöser 12 Bush., H. Müller 2 Bush wheat;

F/Söst 4 Bush. Oats, 1 S. grain; H. Salfrank 4 Bush. Oats; F. Benzingrr 1 S. grain; Wittwe Benzinger 2 Bush. Oats; H. Brackbage 4 bush. Wheat, 2 bu. Oats; D. Meyer 2 bush. Potatoes, 1 S. grain; L. Scherer 2 Bush. Wheat, 2 bush. Oats, 1 p. grain. From Past. Stocks Gem.: From Wittwe Meyer 3 p. acpfel, 2 bush. Turnips. From Past. Zage's parish from M. Fr. 17H Bush. Grain, 3Z BuShel apples.

From Mr. Köhn L Sohn in Sheboygan a large box of Fi'chr.
Fort Wayne, Jnd, Nov. 21, 1878.

A. Scoundrel, Property Manager.

Received with sincere thanks from d/m undersigned: For Past. Wichmann in the parsonage at Farmers Rrtrrat ges. 812.50. By Past. H. Cämmerer, on Hrn. H. Schönstedt's wedding ges., for Brunn'sche Zöglinge 5.56. Don Hrn. H. Scharpenberg 1.00, Hrn. I. Adam 50 Ets. for Dannenfeld. By Past. Th. Hahn, sent to Mr. Eiser's wedding, 4.20. Don Pastor K. Rupprecht's Gem. 3.12, by Mr. Hackst"l" 16.50 for R. Biedermann. From Past. C. C. Schmidt's Women's Association for Brink 9.50. From Past. M. Ltcpfan's parish for poor pupils 8.85. From Rev. H. Theiß' parish for W. Theiß 25.00. By Rev. Stubnatzy, ges. on drr wedding of Hrn. W. Kiel, for Kuntz 5.16, By Rev. H. Schonebcrgs Jungfrauen-Verein for Kastenhuber 15.00. Don Past. H. Jor 5.00. From Mr. Wiese from Past. Stocks Grm. for Tb. Stephan 5.00. Yield drs Hamann'schrn Legats, first half-year, 40.00. E. I. Otto Hanser.

For the acquisition of apparatus etc. for the natural history classes at the local seminary, the following voluntary contributions have been received by me from November 6, 1877 to the present day: Don the students of the seminary 83.60 and 5.00; by Mr. Teacher E. Keil in Wittenberg, Mo., sent by A. W. Lüder 50 Cts, E. Kühnert 10 Cts, S. I. Müller 25 CtS., N. N. 1.00; by Seminarist Nessel from Mr. Past. Steinbach, Fairfield Centre, Jnd, 50 LtS.; by Mr. Teacher F. H. Weiss at Okawville, Jlls, 1.00; by Mr. Teacher R. A. Wismar, at the wedding of Mr. Emil Danz at New Wells, Mo, ges, 5.25.

With thanks against the dear givers

Addison, Nov. 29, 1878.

C. Hqntzschrl.

Love gifts received for the church building of my parish:

By the Revs: H. E. of Chicago, Ill.. 2.00, H. W. Tir-meier, Coll. of his Grm., 3.50, F. G. Walther, Brunswick, Mo., 1.00, F. C. Besrl, Guttentbera, Iowa, 1.00, E. Deck, Jacksonvillc, Ill., 2.35, A. Böppler, Cole Camp, Mo., 1.00, E. A. Schürmann, Homestead, Iowa, 9.25, I. P. Baumgart, Warsaw, Ill., 3.80, G. Haar, Denison, Crawford Co., Iowa, 3.00, M. Stephan, Bremer Co., Iowa, 10.55, M. Eirich, New Minden, Ill, 15.00, I. Fackler, Lyons, Iowa, 4.30, M. Adam, Glasgow, Mo., 3.75, C. A. Bretscher, Buena Dista, Iowa, 4.00, P. Wrseloh, KimmS wick, Mo, 4.00, I. I. Oetjen, Monticello, Iowa, 11.00, H. W Wehrs, Lake Zurich, Ill, 4.65. By W. Bartling, from the Illinois District treasury 11.55.

On behalf of my congregation sincerely thanking "all" kind givers and wishing God's rich retribution
Sumner, Bremer Co, Iowa, Nov 7, 1878.

Theo. Händschke.

With heartfelt thanks "I received on December 2 for the benefit of our brethren stricken with yellow fever from the congregation at Llarinda, Page Co., Iowa, the sum of 88.43 and from Joh. Gundermann there 81.00. God's blessing to the I. Donors.

Memphis, Tenn, Dec. 5, 1878. jul. Gottschalk.

For poor students received from Mr. Past. T. Häßler in MarySville, Nebr., (specifically for Stud. Mayer) 825.00 (enclosed was 85.00 for supply to the high school student Theiß in Fort Wayne). Through Pastor Niemann in Cleveland from the worthy women's club of his congregation (spec. for Stud. Rabe) 812.00C F. W. Walther.

I paid for the "Lutheran":

The 32nd year: Messrs. Pastors r W. Hattstädt 84.10, G. Rosenwinkrl, W. Matuschka 43.50, F. A. Abner, 13.65, I. Sirk.

Furthermore the men: C. D. Markworth 12.15, C. F. Grauer 8.55, G. Karutz 2.85, H- Fischer, L. Schwerer, G. Bentke, E. VI "vyärvr 95 Civ.

The 33rd year: Pastors: H. W. Querl 13.50, H. Henkel, A. Mennicke 28.50, W. Hattstädt 11.78, H. Wunderlich, G. Rosenwinkrl, H. Kühn, F. W. Franke, W. Matuschka 43.50, C. Demetro, F. A. Ahn", A. Brb'mer 39.00, I. Siek, G. Reim, A. Kluge, C. SchwankowSky 1.00, A. E. Winter 2.70, A. C. Olsrn, G. B. Lange 10.00.

Further, the men: C. D. Markworth 2.85, C. F. Grauer 11.45, P. Munzel 2.70, H. Fischer, I. Ähren, L. Sckweitzer, G. Benike, E. Schüßler, C. Neikhardt, P. G. SchauS 2.20, A. Kuch 21.60, W. Laser 12.65, I. Schreiner 22.95, I. F. Binder, L. Schulz 35 CtS., C. F. Spannagel.

The 34th year: Pastors: F. Wolbrecht 6.75, H. W. Querl 14 85, H. Henkel, H. Wunder 27.00, W. Hattstädt 9.12, H. Wunderlich, E. Döring 4.05, I. I. Walker 6.75, P. H. Gräbner 16.25, C. Steup 17.55, Th. Matt-seid, H. Wunder 21.50, H. Kühn 7.00, F. W. Franke 6.75, A. F. Siegler, M. Stülpmagel, A. Grafelmann, C. Kunzmann, F. W. Pohlmann 13.40, C. Demetro, T. Stiemke 9.45, I. H. Bethke 16.20, H. Geyer 18.90, A. Detzer 5.00, M. Adam 70 Cts, I. Dejung, F. W. Pennekamp 20.25, W. Brandt 2.45, I. Siek, L. H. Albrecht 65 Cts, W. Bühring, G. Reim, A. Kluge, G. Streckfuß 30.00, Th. Mießler 3.10, A. C. Offen, G. H. Hörneke, W. Bohlen 5.40, F. Behrens, I. Heintngcr, L. L. Wuggazer 2.70, H. Wunder 29.50.

Furthermore the men: H. Steuber 10.00, L. Schumacher, H. Finke, N. G. Seidel, A. Einwächter 25.70, C. Steigleder 16.00, F. L. Weiß 2.70, T. Nrigenfind, G. Scholz, E. Klemm I. Splitt-gerber, H. Steinbeck, H. Gerding, P. Munzel 2.70, H. Fischer, I. Ahren, I. KornarenS, C. G. Hartmann 20.25, I. Sauer, L. Jung 25.00, C. Trettli 8.80, G. Benike, E. Schüßler, W. Capelle, A. Menges, A. D ornfeld 10.00, P. Meyn 3.50, A. Paar 30.00, C. Freier!, E. Fickweiler 25.00, G. C. Bernthal 16.05, A. Schatz, C. Neidhardt, G. Lenz, I. S. Nützel 20.00, W. Sievers, E. Renrich, L. W. Becker, I. Scherer, C. Rapp 43.20, P. G. Schaus 7.8", A. Kuch 3.40, I. Schreiner 22.05, S. York, I. F. Binder, I. G. Röcker, D. M. Maschger, W. Lütke-meier, L. Schulz 1.00, T. Walch, G. Bartelt 12.15, G. D. Simen.

The 35th year: The Pastors: B. F. Schillinger, I. Heininger.

Furthermore, the gentlemen: C. F. Drabnik, D. M. Maschger.

M. C. Barthel, Agt.

Correction.

In my receipt in no. 23. of the "Luth. read instead of "For emigrant mission from Past. PolackS Gem. in Kirchhain 5.10, to Cedar Creek 15.25"; "For the needy brethren in the South" 2c. C. Eißfeldt.

Ads.

From heaven on high, here I come. A children's song for Christmas by Dr. M. Luther. Illustrated for the dear youth. Allentown. Brobst, Dicht & Co.

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